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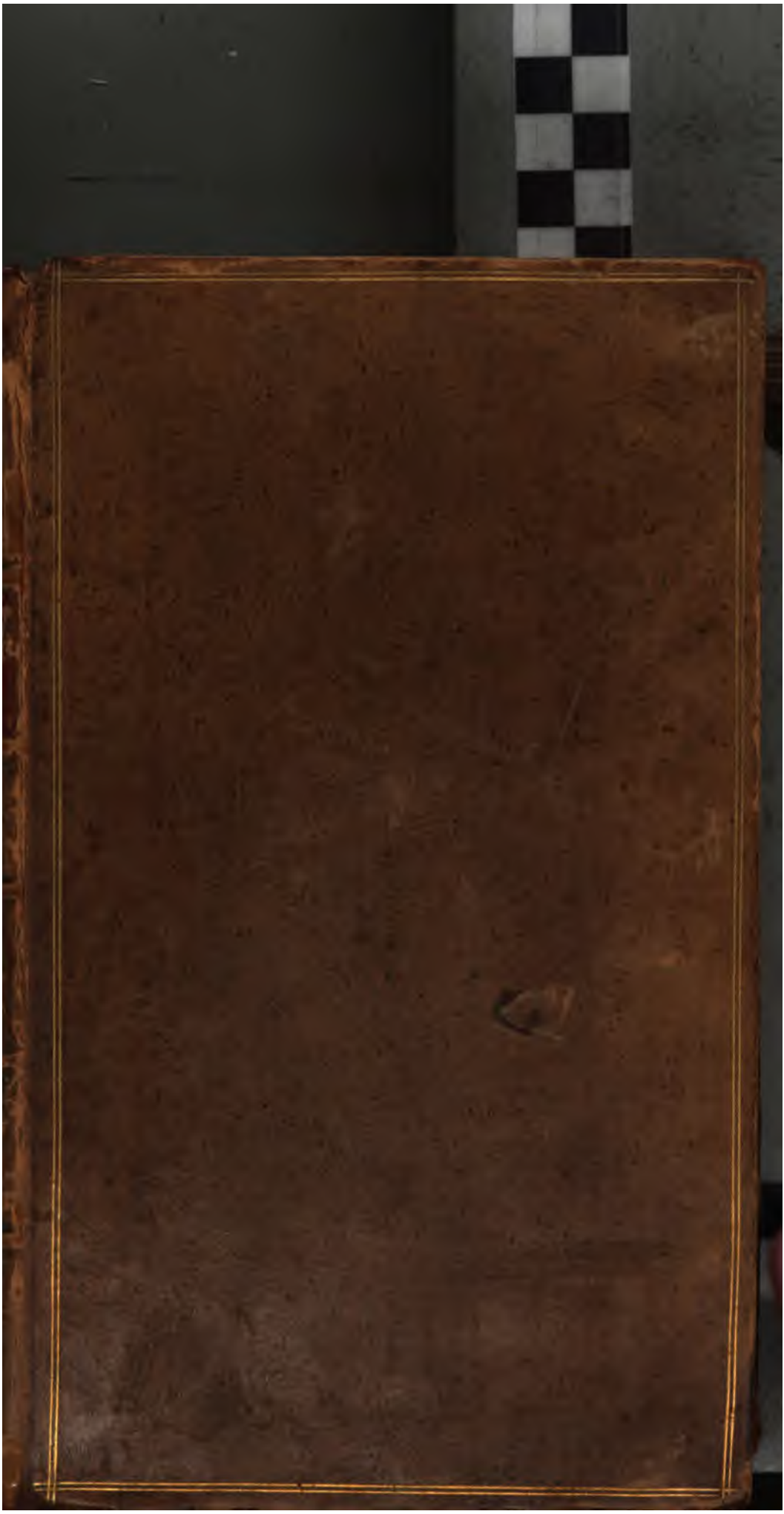

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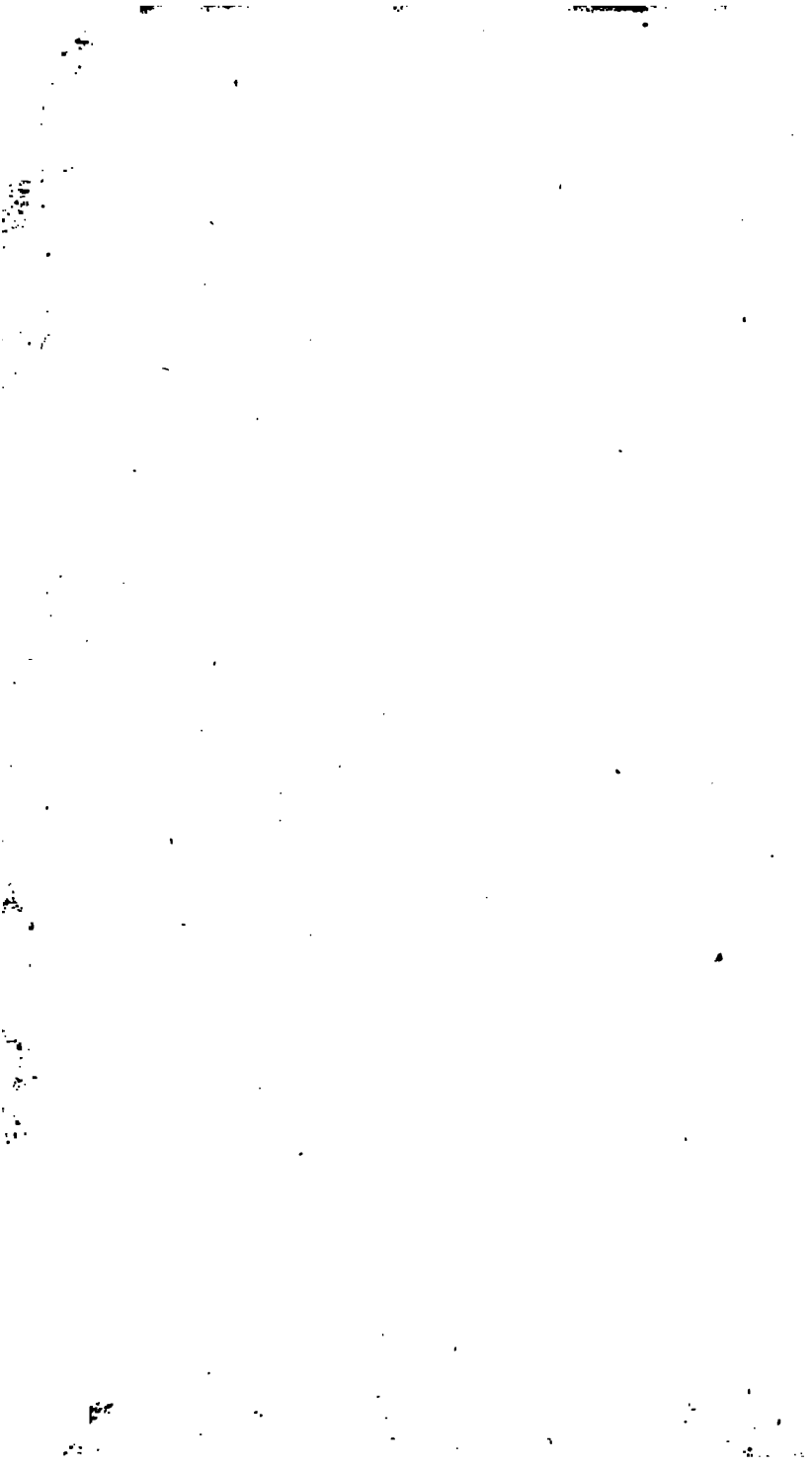

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continues to act. This appears to be owing to an expenditure or diminution of the ſpirit of animation previouſly reſident in the fibres. It is ſucceeded, after a certain interval, by a new contraction, and this interval is leſs in weak than in ſtrong ſubjects; which accounts for the quick pulſe in fevers with debility: yet the contraction itſelf is performed with more velocity in ſtrong than in weak ſubjects. After a fibre has been excited to contraction, and the cenſorial power ceaſes to act, the laſt ſituation or configuration of it continues, unleſs diſturbed by ſome extraneous cauſe. A contraction ſomewhat greater than uſual produces pleaſure; one ſtill greater produces pain. As, in every contraction of a fibre, there is an expenditure of the ſpirit of animation, increaſed action diminiſhes the propenſity to activity; on the contrary, leſs fibrous contraction than uſual cauſes an accumulation of the ſpirit of animation, and increaſed propenſity to activity. Hence the capability of being excited to action is perpetually fluctuating. When much and permanently above or below the natural ſtandard, it becomes a diſeaſe. In ſenſorial exertion, three things are to be obſerved; the ſtimulus, the ſenſorial power, and the contractile fibre. An external ſtimulus firſt brings into action the faculty called irritation, which cauſes contraction of the fibres, and this, if perceived, produces pleaſure or pain; this is another ſtimulus capable of cauſing contraction by the ſenſorial faculty termed ſenſation; or it introduces deſire or averſion, which excites another faculty termed volition, which may act as another ſtimulus; and, in conjunction with all theſe, the other ſenſorial faculty, termed aſſociation, may be called into action. The word *ſtimulus* may therefore be properly applied to any of the above four cauſes exciting the four ſenſorial powers into exertion; and the quantity of motion produced in any part of the ſyſtem will be as the quantity of ſtimulus and the quantity of ſenſorial power reſiding in the fibres. Where theſe are great, *ſtrength* is produced; where deficient, *weakneſs*. If, the quantity of ſenſorial power remaining the ſame, that of ſtimulus be leſſened, a weakneſs of contractions enſues, which may be termed *debility from defect of ſtimulus*; if, the quantity of ſtimulus remaining the ſame, that of ſenſorial power be leſſened, *debility from defect of ſenſorial power* is the conſequence. The former is the *direct* debility of Dr. Brown; the latter, the *indirect*. On theſe principles, with that of the exhauſtion of the ſpirit of animation by fibrous contractions, and its renovation and accumulation on quieſcence, the phenomena of fevers, and various other corporeal affections, are developed. Some remarks relative to medical practice cloſe this ſection, which are either derived from the above theory, or, at leaſt, are

made happily to coincide with it. From theſe, we ſhall copy what the writer terms two *golden rules* reſpecting the application of ſtimuli. In fevers with debility, when wine or beer are exhibited, if the pulſe becomes ſlower, the ſtimulus is of a proper quantity, and ſhould be repeated every two or three hours, or when the pulſe has again become quicker. In chronical debility brought on by hard drinking, the patient ſhould be directed to omit a fourth part of his accuſtomed quantity of vinous ſpirit. If, in a fortnight's time, his appetite increaſes, he ſhould omit another fourth part: but, if this farther diminution impairs the appetite, he ſhould remain where he is. At the ſame time, fleſh-meat is recommended, with Peruvian bark and ſteel in ſmall quantities between meals, and opium with rhubarb at night.

S. 13 relates to *vegetable animation*. Some of the well-known facts reſpecting the irritability of plants are here mentioned. Their ſecretions are compared to thoſe of animals; and the individuality of every bud on a tree is aſſerted. Next, the marks of ſenſibility ſhewn by the ſexual parts of plants are recited, and the writer does not ſcruple to aſcribe the *paſſion of love* to piſtils and anthers; thus ſeriouſly maintaining, as a philoſopher, opinions which we conceived to be the ſport of a poetic imagination in his beautiful work entitled *The Loves of the Plants*. He touches on the curious inquiry whether vegetables have *ideas* of external things? which, from arguments that ſeem to prove them poſſeſſed of a common ſenſorium, he is inclined to anſwer in the affirmative.

S. 14. on *the production of ideas*, goes over the ſeveral organs of the ſenſes, and the manner in which objects affect them: but, in ſo very conciſe a diſcuſſion, we cannot expect much new elucidation of points which, ſingly, have coſt much labour to many philoſophers. Beſides the uſual enumeration of ſenſes, he adds the ſenſes or appetites of hunger, thirſt, heat, extenſion, the want of freſh air, animal love, and the ſuckling of children.

The 15*th ſection*, on *the claſſes of ideas*, is purely metaphyſical, and offers nothing new to the informed reader.

S. 16. *on inſtinct*, is very curious and entertaining, but will probably by many be thought fanciful and inconcluſive. Its general purpoſe is to ſhew that the blind impulſe in animals, to actions the reaſon and conſequences of which are not ſeen, (which we uſually call inſtinct,) does not in reality exiſt,—but that early unmarked aſſociations or previous experience have been the true cauſes of thoſe actions. He traces theſe aſſociations and acquirements in the early motions, ſenſations, and taſtes, of animals. Thus, our ſenſe of beauty he derives from

the various pleaſurable ſenſations originally experienced by the infant from the mother's breaſt, whence all forms analogous to it become afterward ſources of a kind of recollected delight. Even the natural expreſſions of the paſſions, according to him, ſpring from original aſſociations. Thus, a diſagreeable irritation of the lachrymal ducts in the noſe from cold dry air being one of the firſt pains in infants, and occaſioning a diſcharge of tears and diſtortion of countenance, emotions of grief are ever after accompanied by thoſe bodily changes. On the other hand, the firſt lively pleaſure of the infant ariſing from the fragrant odour of the mother's milk, which titillates the ſame ducts and produces a flux of tears, this ſenſation being likewiſe accompanied by affection to the mother, *tender pleaſure* is afterward expreſſed by a profuſion of tears. Theſe examples, with others of a like nature, will probably appear fanciful enough to many who admit the force of aſſociation in more deciſive inſtances. As to thoſe actions of brute animals connected with their preſervation and multiplication, which are generally called *inſtinctive*, Dr. D. adduces numerous facts to prove that deſign and experience mingle with many of them, and that brutes are capable of proceſſes like reaſoning: but we think that he has by no means ſhewn either that *all*, or the moſt neceſſary of them, have ſuch an origin. Some of the moſt deciſive examples of inſtinct, which ſeem totally inexplicable on other principles, he paſſes over in a very ſlight and unſatisfactory manner. Thus that extraordinary and extenſive fact of the webs ſpun by many kinds of caterpillars before their change into the aurelia ſtate, which could not poſſibly be owing to experience or inſtruction, ſince they are creatures of a ſeaſon which never knew a parent, is very lamely diſmiſſed, by ſaying that 'our ignorance of their manner of life, and even of the number of their ſenſes, totally precludes us from underſtanding the means by which they acquire this knowledge.' We preſume that the manner of life of no animal is better known than that of a ſilkworm.

The *catenation of motions* is the ſubject of *ſect.* 17th. Theſe are produced by irritations, ſenſations, or volitions. Their cauſe, probably, is the property of animal motions to proceed ſome time after they are excited, though the exciting object be removed. The laws of theſe catenations are laid down and exemplified in this ſection with much ingenuity. One of the principal exemplifications is drawn from the proceſs of learning muſic.

S. 18. deſcribes *ſleep* and all its phenomena; and much acuteneſs is diſplayed by the author in ſhewing how the ſuſpenſion of the power of volition, and the increaſe of energy in the other ſenſorial

ſenſorial powers, owing to the conſequent accumulation of the ſpirit of animation, operate in producing all the varied and wonderful circumſtances which occur during that ſtate of the body.

Reverie is the ſubject of *ſect.* 19. It is made to include ſomnambuliſm, and to partake of epilepſy or catalepſy. Complete reverie is characterized by the continuance of all the motions but thoſe which are excited by the ſtimuli of external objects.

S. 20. treats of *vertigo.* It is firſt obſerved that, as we determine our perpendicularity of poſition by the apparent motions of objects, whatever prevents or diſorders our judgment in this reſpect makes us liable to fall, or induces vertigo. Alſo, when irritative motions or ſounds, which uſually are unnoticed by the mind, become from any cauſe the objects of ſenſation or attention, the confuſion thus made in the ordinary catenations or circles of ideas excites vertiginous affections. In vertigo, the ſenſitive and voluntary motions continue undiſturbed.

Drunkenneſs is the ſubject of *ſect.* 21. It increaſes the irritative motions by internal ſtimulation, and thus gives a great additional quantity of pleaſurable ſenſation, producing many ſenſitive motions. By theſe effects, the aſſociated trains are diſturbed and confuſed, volition is gradually impaired, and is at length totally ſuſpended, with temporary apoplexy.

S. 22. treats of *propenſity to motion, repetition, and imitation:* Propenſity to action is produced by accumulation of ſenſorial power in caſes in which its expenditure is leſs than uſual. Repetition of motions gives pleaſure on account of the ſuperior eaſe with which they are performed by combining habit with ſtimulus. The propenſity to imitation is derived from the greater eaſe with which we perform that action which is already imitated by the fibres of the retina, than a new one. Imitation is therefore a repetition by one ſet of fibres of motions already begun by another ſet. The Doctor extends this principle to account for certain morbid phenomena, in which, diſeaſe is propagated from one part of the body to another, apparently without any direct communication of morbid matter. This ſection ſeems to us to abound beyond moſt with fine-ſpun ſpeculation.

S. 23. Of the *circulatory ſyſtem.* The author now proceeds to illuſtrate ſome of the phenomena of diſeaſes, and to trace out their methods of cure. In his account of the circulatory ſyſtem, he affirms that heat is given out by all glandular ſecretions in conſequence of the chemical changes which the fluids undergo; and he inſtances the heat felt in the cheeks on bluſhing, as of that kind. He ſuppoſes the red veins to be abſorbing veſſels like the lymphatics, and to receive the blood from the arteries in that mode. He conceives that the motions of

the fluids are carried on by means of two ſtimuli; one a pleaſurable ſenſation exciting the mouth of the veſſel to ſeize what is preſented, which he calls *glandular appetency*; the other a kind of averſion, urging the heart and arteries to puſh forward the blood which they have received; and he thinks that both theſe ſenſations were originally felt in the embryo, though by habit they have been loſt, and the irritation alone remains.

S. 24. *Of the ſecretions of ſaliva, and of tears, and of the lachrymal ſac.* Theſe ſecretions are well known to afford examples of the influence of ſenſation over corporeal actions, and therefore are ready exemplifications of our author's theories. We cannot, however, agree with him in his aſſertion that the lachrymal ſac, with its puncta and naſal duct, is a complete gland; ſince, though the tears be abſorbed at one end and diſcharged at the other, they undergo no *change* in the paſſage. The tears are *ſeparated* from the blood by a real gland, the lachrymal; and the other organs are only a contrivance for their conveyance.

S. 25. on *the ſtomach and inteſtines*, gives a general account of the principles of their ordinary motions, and alſo of their inverted motions, occaſioned by ſtronger ſtimuli than uſual, by diſguſtful ideas, or by volition. Various other caſes of inverted motion are mentioned, as likewiſe the ſympathy of motions between the ſtomach and heart.

S. 26. *of the capillary glands and membranes*, ſupports the opinion that the capillary veſſels are in effect glands, and that the minuter membranes are inorganic.

S. 27. on *hæmorrhages*, begins by proving the veins to be properly abſorbent veſſels, which take up blood from the glands and capillaries, after it has undergone the proper ſecretions. On this foundation, hæmorrhages are divided into two kinds; one, in which the glandular or capillary action is too powerfully exerted; the other, in which the abſorbent power of the veins is diminiſhed, or a branch of them is become paralytic.

S. 28. *Of the paralyſis of the abſorbent ſyſtem.* A paralyſis of the abſorbents of the ſtomach and inteſtines is ſuppoſed to be the cauſe of the atrophy of hard drinkers; and this, not only from the defect of nutriment taken into the ſyſtem, but from the increaſed action of the remainder of the abſorbent ſyſtem, conſequent on the leſs expenditure of ſenſorial power on the lacteal part. The immediate cauſe of the dropſy is a paralyſis of ſome other branches of the abſorbent ſyſtem. As a lymphatic veſſel uſually conſiſts of a long neck and a glandular belly, the author conceives that each of theſe parts may be ſeparately palſied; and to the paralyſis of the glandular part, while the mouth continues to abſorb, he imputes ſcrofula. Surely, hypo-

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theſis can ſcarcely proceed to a more fanciful concluſion than this!

S. 29. concerning *the retrograde motions of the abſorbent ſyſtem*, is a tranſlation of part of a Latin theſis written by late Mr. Charles Darwin, and publiſhed in 1780. Its purpoſe is to account for various phenomena of diſeaſe, on the ſuppoſition that, in a vitiated ſtate of the ſyſtem, ſome irritations, either direct or ſympathetic, produce a regurgitation of the fluids in the lymphatics, and an effuſion of them in certain cavities. On this hypotheſis, he accounts for diabetes, dropſies, diarrhœas, and other diſeaſes; and various caſes are adduced, ſuppoſed to illuſtrate the point. However ingenious this theory may be, we are to obſerve that the retrograde motion in the lymphatics is no more than a mere hypotheſis, no experiment having yet proved that ſuch a thing at all takes place; and it ſurely is difficult to conceive how a greater ſtimulus applied to the lacteals, for inſtance, and inciting them to ſtronger *direct* action, ſhould by ſympathy occaſion an *inverted* action of the lymphatics of the bladder.

S. 30. relates to *paralyſis of the liver and kidneys*. Too great ſtimulation of the bile-ducts, from the uſe of ſpirituous liquors, is a cauſe of their ſucceeding diminiſhed irritability; whence the bile ceaſes to be found in the inteſtines, and by its regurgitation cauſes a ſpecies of jaundice. A caſe is given, in which an indolent jaundice, poſſibly of this ſpecies, was removed by ſmart ſhocks of electricity paſſed through the region of the liver. This affection of the bile-ducts alſo occaſions thoſe accumulations of bile which produce gall-ſtones. Another diſeaſe of the liver proceeds from a paralyſis of its ſecretory veſſels, in which little or no bile is ſecreted; and a ſimilarity of the organ is an operation of the ſame cauſe. Similar diſeaſes to all theſe exiſt in the kidneys, from ſimilar cauſes.

S. 31. treats of *temperaments*; by which term the author means a permanent prediſpoſition to certain claſſes of diſeaſes. They are divided into, 1. The temperament of decreaſed irritability; 2. The temperament of ſenſibility; 3. That of increaſed voluntarity; 4. That of increaſed aſſociation. It is evident that the notion of theſe temperaments is deduced from the preceding theory of the ſource of our ideas; and it would be very difficult to exemplify them in individuals with any preciſion.

S. 32. on *diſeaſes of irritation*, being fundamental in the pathology of fevers, and deſigned to ſet entirely aſide the doctrine of ſpaſm, ought to be well underſtood by an inquirer into the ſyſtems of our author; yet ſuch is its intricacy and ſubtilty that we deſpair of giving our readers clear ideas of it in an abſtract.

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The points chiefly laboured are, to ſhew how temporary quieſcence from the want of accuſtomed ſtimuli may cauſe the accumulation of ſenſorial power; and to deduce, from the changes of action and ſenſation in the arterial and glandular ſyſtems, the phenomena attending the hot and cold fits of fever. The fevers mentioned in this ſection are called the *irritative*, and are divided into thoſe with a ſtrong, and thoſe with a weak, pulſe, anſwering to the ſynocha and the typhus mitior of noſologiſts. The practical concluſion from the whole is, that fever-fits are *not* an effort of Nature to relieve herſelf, and therefore ſhould always be prevented or diminiſhed as much as poſſible.

S. 33. relates to the *diſeaſes of ſenſation*. When to the febrile motions from irritation are added others from ſenſation, what the author calls *ſenſitive fever* is produced; which is likewiſe of two claſſes, according to the arterial ſtrength or debility accompanying them; thoſe with a ſtrong pulſe give the ſynocha or inflammatory fever; thoſe with a weak pulſe, the typhus gravior, or putrid fever. A variety of curious hypotheſes relative to the nature of inflammation, the generation of matter, and the nature of contagion, are given in this ſection; which, as connected with the general theory, cannot be ſtated to any advantage apart. We ſhall only mention, as a ſpecimen, that it is maintained that the variolous matter in natural contagion does not enter the blood, but acts by means of ſenſitive aſſociation between the ſtomach and ſkin, which excites particular motions of the cuticular capillaries, producing the eruption.

Diſeaſes of volition are the ſubject of *ſect.* 34. The author uſes the term *volition* in a ſenſe different from the common acceptation. When deſire or averſion produces any action of the muſcular fibres, or of the organs of ſenſe, they are termed *volition*, and the conſequent actions *voluntary*, though they may be ſuch as it is out of our power to prevent, and therefore ſuch as in common language are called *involuntary*. Various examples are adduced in this ſection to prove how voluntary motions are at firſt employed for the purpoſe of relieving pain; how, by aſſociation, they afterward become independent of the will; and how, in ſome caſes, they ariſe to epilepſy and convulſion. In certain conſtitutions, violent exertions of the ideas of the mind are employed for the ſame purpoſe, which conſtitutes madneſs. The principle, on which relief in all theſe caſe is obtained, is by expending a portion of the ſenſorial power o ſuch motions and exertions.

S. 35. relates to *diſeaſes of aſſociation*. In explaining ſympath, or conſent of parts, the Doctor conſiders a tribe or train f actions as divided into two parts, one of which conſiſts of t

prima

primary or original motions, the other of the ſecondary or ſympathetic. The different and even oppoſite modes, in which one of theſe trains may affect the other, are conſidered in this ſection; and ſuppoſed exemplifications of each are adduced. It may be eaſily imagined that the ſpeculations, in which the author indulges on this ſubject, are not among the leaſt abſtruſe and ſubtile.

S. 36. On *the periods of diſeaſes.* Intermiſſion and recurrence in muſcular actions naturally proceed from the exhauſtion and accumulation of ſenſorial power. Theſe changes, combined with the periods of our diurnal habits, or of heat and cold, or with the ſolar and lunar periods, are the cauſes of the periods of fever-fits. A variety of inſtances are given of the ſolar and lunar periods of diſeaſes; and the doctrine of critical days is, by hypotheſis, connected with this influence.

Sect. 37. treats of *digeſtion, ſecretion, and nutrition.* The chemical laws of accretion and increaſe ſeem to our author inapplicable to animal bodies, whence he looks for them in the laws of animation. The lacteals abſorb the chyle, and the glands and pores the nutritious particles belonging to them, by animal ſelection or appetency, put into action by ſtimulus. The whole animal ſolids, having been originally formed of the extremities of nerves, require an appoſition of particles of a ſimilar kind for their nutrition, which are probably applied during the elongation of the filaments. Old age and decay proceed from the want of irritability.

Sect. 38. treats of *the oxygenation of the blood in the lungs, and in the placenta.* The author adopts the opinion of thoſe who ſuppoſe that the blood in the lungs receives oxygene from the air; and alſo that the placenta is a ſort of reſpiratory organ, furniſhing oxygene to the blood of the fœtus. The arguments for this latter opinion are derived from the theſes of Dr. James Jeffray and Dr. Foreſter French.

Generation is the ſubject of *ſect.* 39. So many ingenious men have already loſt themſelves and bewildered their readers in their conjectures reſpecting this myſterious function, that it would be extraordinary if a new gueſs ſhould ſolve its difficulties. A very ſlight ſketch of Dr. D.'s notions on the ſubject will probably ſatisfy moſt of our readers. He imagines that the embryo is the produce of the male alone, and that the female only gives it lodgment and nutrition. He does not, however, ſuppoſe its firſt rudiments to be a miniature of the future animal, but merely a ſimple living filament, which receives all its parts by accretion. This fibril, dropping among the nutritive particles prepared by the female, is ſtimulated to action; and, bending into the form of a ring, embraces one of theſe particles,

and coaleſces with it. This new organization acquires new irritabilities, chooſes or rejects other particles offered to it, has ſenſation ſuperadded to it, and, in proceſs of time, the powers of aſſociation and volition. The living filament, being a part of the father, has certain propenſities belonging to him, which give the baſis of a ſimilarity of ſtructure; and this is altered or modified by the nutritive particles derived from the mother. Other alterations proceed from the imagination of the father at the inſtant of generation,—the extremities of the ſeminal glands imitating the motions of the organs of ſenſe; and thus the ſex of the embryo is produced, which is male or female, according as the image of the one or the other of theſe organs predominated in the father's imagination at the critical period. All augmentations are in conſequence of an irritation or ſenſation of a peculiar kind, which may be termed *animal appetency*, which ſeeks the particles that it wants; and this operates even after birth, and, in the innumerable ſeries of ages, has produced all the diverſities of forms in animals, accommodated to their different modes of life:—for the author ſuppoſes a perpetual progreſs toward perfection in all animated beings, and imagines that none of them are at preſent as they originally exiſted, but have gradually arrived at the ſtate in which we now ſee them, from that of a ſimple and uniform living filament.

We ſhall make no remarks on this ſyſtem; referring to the work itſelf ſuch of our readers as are diſpoſed to take pleaſure in viewing the progreſs of an ingenious fancy in working up a little fact with abundance of conjecture, into that product of mental generation called an *hypotheſis*. What an acquiſition would ſuch a ſyſtem have been to Mr. Shandy!

Sect. 40. contains an eſſay on the *ocular ſpectra* of light and colours, by Dr. R. W. Darwin of Shrewſbury, reprinted from the *Phil. Tranſ.* vol. lxxvi. p. 313 *.

Had it been our purpoſe rather to amuſe curſory readers, than to give a connected and ſcientific view of the whole of this performance, we ſhould have found it an eaſy taſk to fill our pages with much curious matter relative to natural, moral, and medical hiſtory, interſperſed through many of its ſections. All who have read the very miſcellaneous *notes* of the author's *Botanic Garden* will be ſufficiently acquainted with his happy art of enlivening philoſophical reaſonings and ſpeculations with entertaining and ſprightly narratives. The ſtyle of writing in many parts of this work is perfectly ſimilar, and cannot fail of giving pleaſure to thoſe who have been delighted with the

* See Review, vol. lxxvi. p. 197.

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peruſal of the former. This ſource of gratification, however, we ſhall leave untouched, to repay thoſe who purchaſe it by ſtudying the volume at large: but we cannot refrain from the temptation of making our dry article more palatable, by tranſcribing the complimentary verſes prefixed to the work; which are not only an object of curioſity as a perfect imitation of Dr. D.'s poetical ſtyle in its very beſt manner, but are extremely beautiful in themſelves, and illuſtrative of the *ſyſtem.*

'*To* ERASMUS DARWIN, *on his Work entitled* ZOONOMIA. *By* Dewhurſt Bilſborrow.

'HAIL TO THE BARD! who ſung, from chaos hurl'd
How ſuns and planets form'd the whirling world;
How ſphere on ſphere Earth's hidden ſtrata bend,
And caves of rock her central fires defend;
Where gems new-born their twinkling eyes unfold,
And young ores ſhoot in arboreſcent gold.

'How the fair flower, by Zephyr woo'd, unfurls
Its panting leaves, and waves its azure curls;
Or ſpreads in gay undreſs its lucid form
To meet the ſun, and ſhuts it to the ſtorm;
While in green veins impaſſion'd eddies move,
And Beauty kindles into life and love.

'How the firſt embryon-fibre, ſphere, or cube,
Lives in new forms,—a line,—a ring,—a tube;
Clos'd in the womb with limbs unfiniſh'd laves,
Sips with rude mouth the ſalutary waves;
Seeks round its cell the ſanguine ſtreams, that paſs,
And drinks with crimſon gills the vital gas;
Weaves with ſoft threads the blue meand'ring vein,
The heart's red concave, and the ſilver brain;
Leads the long nerve, expands th' impatient ſenſe,
And clothes in ſilken ſkin the naſcent ens.

'Erewhile, emerging from its liquid bed,
It lifts in gelid air its nodding head;
The light's firſt dawn with trembling eye-lid hails,
With lungs untaught arreſts the balmy gales;
Tries its new tongue in tones unknown, and hears
The ſtrange vibrations with unpractic'd ears.
Seeks with ſpread hands the boſom's velvet orbs,
With cloſing lips the milky fount abſorbs;
And, as compreſs'd the dulcet ſtreams diſtill,
Drinks warmth and fragrance from the living rill;
Eyes with mute rapture every waving line,
Prints with adoring kiſs the Paphian ſhrine,
And learns, 'ere long, the perfect form confeſt,
Ideal Beauty from its mother's breaſt.

'Now in ſtrong lines, with bolder tints deſign'd,
You ſketch ideas, and pourtray the mind;
Teach how fine atoms of impinging light
To ceaſeleſs change the viſual ſenſe excite;

While

While the bright lens collects the rays that ſwerve,
And bends their focus on the moving nerve.
How thoughts to thoughts are link'd with viewleſs chains,
Tribes leading tribes, and trains purſuing trains;
With ſhadowy trident how volition guides,
Surge after ſurge, his intellectual tides;
Or, Queen of Sleep, Imagination roves
With frantic ſorrows, or delirious loves.
'Go on, O FRIEND! explore with eagle eye;
Where wrapp'd in night retiring cauſes lie;
Trace their ſlight bands, their ſecret haunts betray,
And give new wonders to the beam of day,
Till, link by link with ſtep aſpiring trod,
You climb from nature to the throne of God.
——So ſaw the patriarch, with admiring eyes,
From earth to heav'n a golden ladder riſe;
Involv'd in clouds, the myſtic ſcale aſcends,
And brutes and angels crowd the diſtant ends.'

'*Trinity Coll. Cambridge, Jan.* 1, 1794.'

ART. II. *Letters to a Young Man*, Part II*. Occaſioned by Mr. Evanſon's Treatiſe on the Diſſonance of the Four generally received Evangeliſts. By Joſeph Prieſtley, LL.D. F.R.S. 8vo. pp. 172. 2s. 6d. ſewed. Johnſon. 1793.

IT may be regarded as a preſumptive proof that Mr. Evanſon's late attack on the authenticity of three of the goſpels is not generally eſteemed formidable, that, of the whole body of the clergy appointed by the ſtate as guardians of the faith, no one has thought it neceſſary to ſtep forward in defence of theſe ſacred writings; and that this taſk has been ſuffered to be firſt undertaken by a writer who has been repeatedly complimented with the appellation of the Hereſiarch of the preſent age. This is the more ſurpriſing, as it muſt be well known that Dr. Prieſtley, though unqueſtionably a ſincere and zealous Chriſtian, would undertake the vindication of the Evangeliſts on principles which the orthodox churches have never admitted. A reply to Mr. Evanſon, which gives up the inſpiration of the Evangeliſts, and rejects the narrative of the miraculous conception, will hardly ſatisfy thoſe divines who have made the articles of the Engliſh church the ſtandard of their belief. However, till a more ſatisfactory anſwer, on higher grounds, is given to Mr. Evanſon's objections, the whole Chriſtian world muſt acknowlege itſelf under obligations to Dr. Prieſtley, for having maintained, with ſo much ability and ſucceſs, the credit of thoſe writings, which are the firſt and only authentic records of our holy religion.

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* For the Firſt Part, ſee Review, July 1792, p. 357.

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At the ſame time that Dr. P. expreſſes much ſurpriſe at finding the authenticity of any of the goſpels called in queſtion, after every reaſonable doub tconcerning them had been removed by ſuch able writers as Mr. Jones, Dr. Lardner, and others, he candidly conſiders Mr. Evanſon's noble reſolution to reſign a valuable church preferment rather than to recite the liturgy, after he had rejected the doctrines, of the eſtabliſhed church, as, in concurrence with his declarations, an abundant proof of his firm belief of Chriſtianity; and he endeavours to account for the particular train of thought which led him, conſiſtently with that belief, to entertain the doubts expreſſed in his work. The only circumſtance at which Dr. Prieſtley expreſſes diſpleaſure is the levity and contempt with which Mr. Evanſon treats thoſe books of the New Teſtament which he thinks he has reaſon to reject. He had no occaſion, as the Doctor very juſtly remarks, in this manner to hurt the feelings of many of his readers, who muſt be ſhocked to ſee the writings, which they had been long accuſtomed to read with reverence, made the ſubject of ridicule and unſparing ſarcaſm, and eſpecially by a profeſſed Chriſtian.

Dr. Prieſtley has given to his reply the form of *Letters to a Young Man*, becauſe he apprehends that young perſons are in the greateſt danger of being caught with ſuperficial reaſonings, and may be too apt to conclude that, if the goſpels of Matthew, Mark, and John, and ſo many of the epiſtles of Paul, be ſpurious, that of Luke, and all the other books of the New Teſtament, may be ſo too.—The learned reader will regret that Dr. Prieſtley has been obliged to write this reply without having recourſe to the original authorities, and will at the ſame time lament that he has ſo valid an excuſe for the omiſſion:

'In my references to the Chriſtian Fathers I have generally contented myſelf with quoting Dr. Lardner and Michaelis. My collection of the Fathers, which had occupied me more than twenty years, was demoliſhed in the riot at Birmingham, and it is too late in life for me to reſtore it. In the preſent caſe I am ſatisfied that my readers will have no more diſtruſt than I have of the care, or fidelity, with which the writers above-mentioned have made their quotations.'

Dr. P. introduces his general vindication of the authenticity of the goſpels with a remark which he judges to be of fundamental importance in the general queſtion concerning the truth of the Chriſtian religion; which is that, though our *knowlege* of the miracles of Chriſt and his Apoſtles is derived from the goſpels, our *faith* does not reſt on the teſtimony of the writers of thoſe books, but on that of thoſe who firſt received theſe books, and who tranſmitted them to us as authentic; which

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they could not have done if they had not known them to be deſerving of credit. We believe the facts recorded in the New Teſtament, he ſays, not on the evidence of four perſons, but on that of thouſands who were well acquainted with theſe facts, and by whom, it cannot be denied, the contents of theſe books were credited. The books called the Goſpels, he farther remarks, were not the *cauſe* but the *effect* of the belief of Chriſtianity in the firſt ages; and they were received by the primitive Chriſtians becauſe they knew beforehand that the contents of them were true. Conſequently, adds our author, the leading facts of Chriſtianity will always remain deſerving of credit, whatever may be found to be the truth concerning the authenticity of any particular books.

Treating more directly on the authenticity of the goſpels, in reply to Mr. Evanſon's general charge of a want of competency and veracity in the firſt witneſs of this authenticity, in the ſecond century, Dr. P. makes the following judicious obſervations:

'If this be the caſe, no regard is due to any of the Goſpels, or to any of the books of the New Teſtament. But the circumſtances of the Chriſtian church, which received theſe books, and tranſmitted them to us, were ſuch, as there cannot be a doubt with reſpect to the *competency* of their evidence, becauſe they were publiſhed in the life-time of thouſands, and myriads, who were as competent witneſſes of the facts as the writers themſelves; and there cannot be any queſtion of their *veracity*, unleſs we ſuppoſe that they all combined to tell, and to propagate, a falſehood, to their own prejudice, and merely to impoſe upon all poſterity; which would be a greater miracle, as being more contrary to what we know of human nature, than any thing recorded in thoſe books.

'Mr. Evanſon evidently argues upon the idea, that the writers who firſt mention the Goſpels are the only witneſſes of their authenticity; and he thinks they were too remote, and too prejudiced, to be depended upon. But beſides that no *motive* can be imagined for ſuch conduct, let them be ſuppoſed to have been ever ſo liable to prejudice, it was not in their power to impoſe upon the world with reſpect to theſe books. For though there were few writers between the time in which the Goſpels were written and Juſtin Martyr; and admitting, what there is no occaſion to do, that all the intervening writers are ſpurious, it was only an interval of about ſeventy years, and in this there was no interruption of chriſtian churches. In all this time the ſcriptures of the New Teſtament, as well as thoſe of the Old, were conſtantly and publicly read; ſo that the books which had been received as authentic, by thoſe who were themſelves judges of their authenticity, could not be unknown; and there never was any doubt with reſpect to any of the Four Goſpels, the Acts of the Apoſtles, and the far greater part of the Epiſtles.

'We find in Euſebius, that Papias, biſhop of Hierapolis, who was acquainted with the daughters of that Philip who baptized the eunuch

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of the queen of Ethiopia, and who wrote A. D. 116, only about fifty years after the writing of the Goſpels, mentions the Goſpel of Matthew, and in ſuch a manner, as that it appears there was not then any diſpute about it; ſo that there cannot be any reaſon to doubt, that the Goſpel which bears his name, was the ſame that we now have, and as it was originally publiſhed.

'As there had not, at that time, been any general perſecution of Chriſtians, it is probable that the originals of the books, which they held in the higheſt eſteem, and eſpecially the epiſtles of Paul to particular churches, were preſerved till ſo many copies had been taken, and ſo many tranſlations made of them, as would put it out of the power of fraud to impoſe upon the world with reſpect to them. The intereſt that all Chriſtians certainly took in thoſe books would enſure this. As theſe books were, no doubt, then, as they are now, publicly read in all Chriſtian churches, the authenticity of any other books is not to be compared with that of theſe.

'The ſuperior evidence of the authenticity of the books of the New Teſtament, may be illuſtrated by that of books known to have been uſed in ſchools from the time of their firſt compoſition, and that of books which only fall into the hands of men of leiſure. Of the former, every ſchool, and many of the ſcholars, would, of courſe, have copies; ſo that the difficulty of making any material alteration in them would ſoon become inſuperable: whereas the other would only be copied now and then, according to the caſual demand for them. The books of the New Teſtament had a ſimilar advantage, by being read in all Chriſtian churches, as well as in private families, with the additional one, of the infinitely greater intereſt that Chriſtians conceived themſelves to have in their contents.

'The antient verſions of the books of the New Teſtament afford a deciſive proof of their antiquity. For though none that are now extant can be proved to have exiſted ſo early as Mr. Evanſon requires, there is evidence that there were tranſlations of them, probably the ground-work of thoſe that we now have, in an earlier period. There were Syriac verſions, and ſeveral Latin ones, in the very firſt century. See Michaelis's Introduction to the New Teſtament, vol. i. p. 44. And this is highly probable in itſelf. For if there were converts to Chriſtianity in Syria, which was contiguous to Judea, and among the Romans, as no doubt there were, they would get copies of all the writings that were held in eſteem by Chriſtians, as ſoon as they heard of them.

'Mr. Evanſon ſeems not to have been aware of the difficulty of forging books, eſpecially ſuch as thoſe of the New Teſtament, on account of the peculiarity of their *ſtyle*, which is ſo unlike that of any other writings whatever, more eſpecially for the *Hebraiſms* that occur in them. On this account the writers muſt have been Jews; whereas Mr. Evanſon ſuppoſes them to have been written in ſo late a period, that it is almoſt certain there were few, if any, Jewiſh writers. And no Jewiſh Chriſtian, if we know any thing of their ſentiments, would have concurred in ſuch an impoſition; becauſe they oppoſed thoſe corrupt doctrines and practices, which Mr. Evanſon ſuppoſes they were written to promote. He will hardly ſuppoſe that any Jewiſh Chriſtian would have forged the epiſtles aſcribed to Paul.

'As to writers properly *Greek* forging theſe books, it would have been abſolutely impoſſible. Beſides the many inſuperable difficulties ariſing from an attention to geography, chronology, and hiſtory, the mode of writing is wholly unlike that of any Greek. The earlieſt Greek Chriſtians, who favoured the opinions that Mr. Evanſon will deem corrupt, were Juſtin Martyr, and his diſciple Tatian. But how unlike is their ſtile to that of the New Teſtament, and how incapable (though the former of them lived in Paleſtine) muſt they have been of forging ſuch books as theſe? Beſides, they were both too honeſt to think of any ſuch thing.

'There were, no doubt, in pretty early times, other Goſpels written in imitation of the genuine ones, though not perhaps with a view to impoſe upon the world, with reſpect to any thing of importance, for that was manifeſtly impoſſible. But learned Chriſtians were, from the beginning, ſo attentive to this buſineſs, that the attempts could never ſucceed.

'Serapion, biſhop of Antioch, A. D. 200, in an epiſtle to ſome who had too much reſpect for a work, entitled *The Goſpel of Peter*, ſaid, "We, brethren, receive Peter, and the other apoſtles, as "Chriſtians; but, as ſkilful men, we reject thoſe writings which are "falſely aſcribed to them, well knowing that we have received no "ſuch." Lardner's works, vol. vi. p. 29. Auſtin ſays, "We "know the writings of the apoſtles, as we know the works of Plato, "Ariſtotle, Cicero, Varro, and others, and as we know the writings "of ſeveral eccleſiaſtical authors; foraſmuch as they have the teſti-"mony of cotemporaries, and of thoſe who lived in ſucceeding "times." Ib. p. 31.

'Accordingly, learned men (and Chriſtian churches were never without ſuch men) as Serapion, Origen, Euſebius, Jerom, and Auſtin, had it in their power to aſcertain the genuineneſs of all the books uſed by Chriſtians; and it appears from their writings, that it was done to general, if not univerſal ſatisfaction, before there was any interruption of learning, civilization, or Chriſtianity, in that part of the world in which the goſpel originated. Dr. Lardner obſerves, that "from the quotations of Irenæus, Clemens Alexandrinus, Ter-"tullian, and other writers of the ſecond century, of Origen in the "third, and of Euſebius in the fourth century, it appears, that the "greateſt part of the books which are now received by us, and are "called canonical, were univerſally acknowledged in their times, and "had been ſo acknowledged by the elders and churches of former "times. And the reſt now received by us, though they were then "doubted of, or contradicted, were well known, and approved by "many." vol. vi. p. 26.

'The books, concerning which doubts were entertained in the time of Euſebius (it not being agreed by all, that they were written by the perſons to whom they are aſcribed) were only the epiſtle to the Hebrews, that of James, the ſecond of Peter, the ſecond and third of John, and the Revelation, which Mr. Evanſon, depending upon the evidence of completed prophecy, rather than that of hiſtori-cal teſtimony, conſiders as one of the moſt authentic of all the books of the New Teſtament.

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'That doubts were entertained concerning the books above-mentioned, is the leſs to be wondered at, as they were not epiſtles addreſſed to particular churches, where proviſion would naturally be made for preſerving them, but either treatiſes, or epiſtles addreſſed to whole deſcriptions of men, or to private perſons, in whoſe hands they would be more liable to accidents.'

Dr. Prieſtley proceeds to defend the veracity of the Chriſtian writers of the ſecond and third centuries, and to adduce the teſtimony of heretics and heathens reſpecting the goſpels. In order to ſhew that the preference given by Mr. Evanſon to the goſpel of Luke is ill-founded, Dr. P. remarks that Origen aſſerts Matthew's to have been the goſpel firſt written; that the preference was always given by antient Chriſtians to the goſpels of Matthew and John, as written by eye-witneſſes; that the ſuppoſition that Luke and Silas were the ſame perſon is ill ſupported; and that, had Mr. Evanſon been equally diſpoſed to have made either of the other goſpels his ſtandard, he would have found as little difficulty as in that of Luke.

Dr. Prieſtley is of opinion, with Dr. Lardner, that the goſpel of Matthew was originally written in Greek; and not, as many maintain, in Hebrew. He accounts for the Latin terms found in it, from the intercourſe which the Jews had with the Romans before the time in which Matthew wrote. The groſſeſt of the miſapplications of ſcripture prophecies, with which Mr. Evanſon charges Matthew, he obſerves, are to be found in the firſt two chapters; which, containing the narrative of the miraculous conception, he allows to have been interpolated.—The impartial reader will not here overlook the facility with which Dr. Prieſtley admits Mr. Evanſon's objections againſt theſe chapters, and the complacency with which he acknowleges his obligation to Mr. Evanſon for ſeveral *new and valuable arguments* which he has ſuggeſted againſt the miraculous conception. How readily does every diſputant liſten to arguments which favour his own ſyſtem!

Though it is wholly impracticable for us to go through the ſeveral articles of Dr. Prieſtley's defence of the Evangeliſts from Mr. Evanſon's charge of diſſonancy, yet, as it may be expected that we ſhould give a ſpecimen, we ſhall copy his reply to the critical objection which we quoted, in our review of Mr. Evanſon's work, (New Series, vol x. p. 295.) on the uſe which Matthew makes of the name Decapolis.

'It is a ſufficient juſtification of Matthew's diſtinguiſhing *Decapolis*, from the *country beyond*, or contiguous to, *Jordan*, that the greateſt part of this diſtrict was not near Jordan, but to the Eaſt of the Sea of Galilee. That the term *Decapolis* was not known at the time in which Matthew and Mark wrote, viz. A. D. 64, is a mere conjecture of Mr. Evanſon's from a circumſtance that affords no foundation for it.

And if Joſephus gives this diſtrict this appropriate name, in treating of the Jewiſh war, which immediately ſucceeded the writing of the Goſpels, which he does in ſeveral paſſages, where can be the improbability of its having that name in their time? The term may not occur in any general diviſion of the country by the Romans, becauſe it was but a ſmall territory, comprehended in one of the larger ones. Beſides, if the Romans did remove theſe ten cities from one juriſdiction to another, (for which Mr. Evanſon produces no authority at all,) it is rather probable that they had before this time, for ſome reaſon or other, been claſſed together, and had obtained this common appellation.

'That this was the caſe ſeems evident from a paſſage in the life of Joſephus, written by himſelf. Addreſſing himſelf to one Juſtus, who had accuſed him and the Galilæans of being the authors of the war, he ſays, Section 65, "For before I was appointed governor of Galilee, both thou, and all the people of Tiberias, had not only taken up arms, but had made war with Decapolis of Syria. Nor is it I only who ſay this, but ſo it is written in the Commentaries of Veſpaſian the emperor, as alſo how the inhabitants of Decapolis came clamouring to Veſpaſian at Ptolemais." Is it not natural to infer from this, that Decapolis was no new term in Geography, but rather one of long ſtanding?

'The term *Decapolis* being uſed by Joſephus without any explanation, ſhews that, in his time, it was well known, and needed no explanation, which otherwiſe he would naturally have added, and have ſaid *the ten cities ſituated ſo and ſo.*'

On the Epiſtles, Dr. P. offers ſeveral judicious obſervations, in order to remove the difficulty which Mr. E. had ſtarted concerning them, and thus cloſes his letter on this part of the ſubject:

'I cannot conclude theſe remarks without obſerving, that had Mr. Evanſon read that truly maſterly piece of criticiſm, the *Horæ Paulinæ* of Mr. Paley, he would have ſaved himſelf the trouble of writing his treatiſe, and me that of anſwering it. The epiſtles that he objects to contain more, and more various, internal marks of genuineneſs than perhaps any other antient writings whatever. And the genuineneſs of Paul's epiſtles furniſhes as ſtrong a proof of the truth of Chriſtianity, as that of Cicero's does of the general facts in the Roman hiſtory of his times. The only thing that is wanting is a due attention to the circumſtances.'

On the whole, theſe letters, notwithſtanding the diſadvantage already mentioned under which they were written, are a fair, candid, and, we think, in the main, a ſatisfactory refutation of Mr. Evanſon's objections; for which the Chriſtian world is much indebted to the author; and which, with other defences of revelation, ought to be accepted by the orthodox ſects as an atonement for the bold attacks which he has at various times made on eſtabliſhed ſyſtems.

ART.

ART. III. *Herman of Unna:* a Series of Adventures of the Fifteenth Century, in which the Proceedings of the Secret Tribunal, under the Emperors Winceſlaus and Sigiſmond, are delineated. Written in German by Profeſſor Kramer. 12mo. 3 Vols. 9s. ſewed. Robinſons. 1794.

THE Germans have much excelled, of late, in very different branches of literary compoſition, the ſpirit and variety of their poets being no leſs remarkable than the erudition of their learned writers; and, though they may fall ſhort of the Engliſh and the French in works of hiſtory and of ſpeculative philoſophy, they have perhaps borne away the palm in ſome other claſſes. The romance is not among the uncultivated fields of German literature; and, if we have hitherto been made acquainted only with the *Agathon* even of WIELAND, and have ſtill to wiſh for the *Golden Mirror* and the *Peregrinus Proteus* of that faſcinating writer; if we have only a feeble and defective tranſlation of Goethe's Werter; if the *Ghoſt-ſeer*, the *Wandering Jew*, and others, are not even commonly known by name among us;—yet ſeveral of their leſs diſtinguiſhed novels have obtained a very extenſive circulation in this country; and they attract the reader by a peculiarity of fable which has here the full force of originality.

Herman of Unna, the work of Profeſſor Kramer of Kiel, has all this attraction. It delineates the manners of the fifteenth century with conſiderable fidelity; and although the ſecret tribunal * be painted in colours ſomewhat too ſtrong and gloomy for hiſtoric truth, yet the effect produced by the deſcription of its meetings is truly terrible, and the perpetual recurrence of its incomprehenſible interference has all the *marvelloufneſs*, without the *incredibility*, of ſupernatural agency.

The ſubject of this work is *the Loves of Herman and Ida*. Herman, a poor nobleman, the page of the Emperor Winceſlaus, ſees and loves Ida, the ſuppoſed daughter of Munſter, a ſtatuary; who, conſcious that he has no right to diſpoſe of her

* The Secret Tribunal was a tolerated inſtitution formerly exiſting in Weſtphalia, and particularly flouriſhing in the 15th century: the members of which were ſworn, by horrible oaths, to the moſt inviolable ſecrecy,—took cognizance of all crimes,—and ſpared neither friend, relation, nor foe, when condemned by the tribunal. The number of members was ſo great, and they were ſo diſperſed and unknown, that no condemned criminal ever eſcaped aſſaſſination from their vengeance, and they at length became ſo formidable that it was found neceſſary to ſuppreſs them: but the ſhadow of them ſtill remains in ſome parts of Germany. A farther account of this terrible inſtitution is prefixed to theſe volumes, extracted from Baron Bock.

hand, endeavours to prevent their interviews. They form, however, a reciprocal attachment. At length, Ida is introduced at court, pleaſes there, is found to be a daughter of the Duke of Wirtemberg, and the higheſt alliances await her acceptance. In the progreſs of the ſtory, ſhe is accuſed of ſorcery before the *ſecret tribunal*, and is abſolved by means of her lover. He, too, is unjuſtly accuſed of the murder of a powerful rival; and, being condemned to be aſſaſſinated by the familiars of the hidden juriſdiction, is actually and almoſt mortally wounded by the unwilling hand of his friend and kinſman, Ulrich.—Times of confuſion arrive. Herman renders ſervices to the king of Hungary, and to Albert duke of Auſtria. Wirtemberg, the real father of Ida, is diſappointed in his plans of ambition, and his conſequence is depreſſed, while that of Herman riſes. At length, the inequality of the union diſappears, and the lovers are made happy.

The incidents, although they are extraordinary, are quite in the ſpirit of the age. The characters are ſufficiently varied and natural. That of Herman, educated at a looſe and profligate court, gradually improves by experience and adverſity. That of Ida, recluſely brought up by a moſt worthy man, loſes, perhaps, that exquiſiteneſs of purity which might ſeem to have unfitted her for the world.—This, however, is conformable to the uſual appearances of human nature; and thus the lovers are adapted to their walk of life at the time when they can begin it together.

Of the epiſodes, that of *Ulrich and Alicia* is the moſt intereſting, but ſomewhat ſtrained.

We ſhall inſert two ſcenes before the Secret Tribunal.

'*Munſter*, firmly relying on the innocence of Ida, the veracity of Walter, and the juſtice of the ſecret tribunal, waited with tranquillity, and he waited not in vain: for, ere the inhabitants of the neighbouring houſes were awake, his daughter was in his arms.

"Thou art reſtored to me, then!" cried Munſter: "thou art reſtored to me! thou art innocent!"

"I am indeed innocent: I ſwear it by that God, who is my ſupreme judge; though no one will as yet declare me ſo. . . . . Alas! your poor Ida is reſtored to you but for a ſhort time. The avenging ſword, ſtill ſuſpended over her head, hangs but by a thread. It is required that I ſhould juſtify myſelf; and how ſhall I be able to do this, ſince there is every appearance againſt me? Oh! my father! . . . ."

'Her ſobs prevented her ſaying more; and leaning on the arm of Munſter they ſilently walked towards their home. Arrived there, ſhe ſat down breathleſs, and reſting her head on her hand, wiped her tears as they flowed under her hood.

"Tell me, my dear child, what has paſſed; conceal nothing from me."

"Alas!

" Alas! I have not long to remain with you. As a particular favour I am permitted to take up my reſidence with the Urſulines, for a ſhort time, till my affair is finiſhed and I am again ſummoned before my judges. Do not grieve, my dear father, you may ſee me there, I have aſked leave to receive your viſits."

' Munſter preſſed her hand with the earneſtneſs of anxious affection, and again conjured her to relate her ſtory.

" How ſhall I deſcribe to you what I felt, when torn from your arms by my conductor? I thought I ſhould have expired: yet a certain ſomething, that I cannot deſcribe, preſently inſpired me with confidence. You muſt yourſelf have perceived, that the man in the maſk treated me neither with cruelty or even harſhneſs; his voice was gentle: by the light of the moon I diſcovered a tear ſtarting from his eye; and I perceived, a circumſtance on which I could not avoid reflecting, that he had loſt his left hand. Is it poſſible that he could be your friend, the good, the honeſt Walter?"

" It was, it was," exclaimed the old man: " it certainly was Walter, for I now recollect the ſound of his voice."

' Ida continued:—" That diſcovery calmed my agitation. I found myſelf not delivered entirely into unknown hands, and you have always ſpoken to me ſo highly of Walter, that with him I conſidered myſelf as ſafe. After having walked on for ſome time, he ſuddenly threw over my head a thick veil, which ſo completely covered my face, that it was impoſſible for me to diſcern the road we took. One while we paſſed over what appeared to me uncultivated ground, and then again over ruins: we aſcended, and deſcended: ſometimes I fancied myſelf breathing the air of the fields; at others the ſound of our footſteps appeared to be echoed back by ſurrounding vaults. At length we deſcended thirty ſteps, which I counted, I know not why; and my veil being taken off, I found myſelf in a dark dreary place, where at firſt I could diſtinguiſh nothing. Finding myſelf extremely fatigued, my conductor permitted me to ſit down on a ſtone. By degrees my eyes became familiariſed to the obſcurity of the place, and I found myſelf at the entrance of a large ſquare. Whether I were in the country, or not, I cannot ſay: but all around me, as far as my view could penetrate, I beheld lofty vaults; and over my head the ſtarry ſky. At a diſtance I obſerved by the light of torches, which, though there were many, but feebly illumined the vaſt ſpace, ſerving ſcarcely more than to render darkneſs viſible, human figures dreſſed in black, ſome of whom came towards us and joined my conductor. They were all maſked like him, and converſed only by ſigns, intermingled with a few abrupt words. Every moment their number increaſed; and apparently there were ſeveral hundred of them. The ſilence that prevailed in this aſſembly, interrupted only by my tears and ſighs, appeared incomprehenſible to me.

" On a ſudden I heard the doleful ſound of a bell. Three times was it ſtruck; and as often did my heart quake within me. The place was now more enlightened, and I perceived a circle compoſed of ſeveral perſons in black, and maſked, who, I was informed by my conductor, were my judges.—' You will immediately be called upon:' ſaid he to me in a whiſper: ' if your conſcience be clear, prepare to

anſwer with courage. Take off your hood, you muſt appear with your face uncovered.'

" Scarcely had he done ſpeaking, when a voice more appalling than the ſound of the bell, cried out in a tone of authority:

" *Ida Munſter! ſorcereſs! accuſed of murder, of high treaſon, appear! We, the ſecret avengers of the Inviſible, cite thee before the juſtice of God! appear! appear!*

" Though theſe terrible expreſſions were not new to me, I cannot expreſs the oppreſſion I felt at my heart on their being pronounced. It continued indeed but for a moment; for the conſciouſneſs of my innocence inſpired me with courage almoſt ſupernatural. With countenance erect I ſtepped forward, and boldly looked round on the whole aſſembly, without teſtifying the leaſt fear.—' To ſuch a citation I ought not to anſwer:' cried I, with a voice ſtrengthened by indignation. ' My name is Ida Munſter; but I am no criminal.'

" At this, he who appeared to be the chief of the tribunal, ſaid:—' Come near, and liſten to the complaints that are adduced againſt you, and the witneſſes who atteſt the truth.'

" I advanced, and, falling on my knees, ' I ſwear,' cried I, ' by him who lives for ever, that I am not a ſorcereſs, that I have aſſaſſinated no one, that I have never committed the crime of high treaſon, and that all which the witneſſes may have depoſed againſt me is falſe.'

" The examination began: but, O my father! how ſhall I relate to you the ſubſtance of my accuſation! Is it poſſible, that the mereſt trifles can be conſtrued into crimes, or regarded at leaſt as a preſumption of crimes?

" The firſt thing adduced againſt me, was the lock of the empreſs's hair. Alas! I was obliged to give it up, and the braid of gold net-work to which it was faſtened, is now a uſeleſs ornament about my neck. That precious remembrance which I wore in my boſom, became one of the ſtrongeſt proofs againſt me.—You remember, that yeſterday in the dark, I ſcratched my cheek, and ſpotted my veil with blood: my judges preſumed, that it was the ſame veil with which I had wiped the blood from the neck of the empreſs on her wedding day, when ſhe gave herſelf the ſlight wound you have heard me mention, and I was aſked for what purpoſe I carried ſuch things about me. They aſked, too, whether I had not ſaid to one of my friends, that the empreſs would be forced to love me, as long as that lock of her hair remained next my heart: and accuſed me of having ſo faſcinated her, that ſhe could not be happy without me and my harp for a ſingle day; as a proof of which they alledged, that lately, during her illneſs, ſhe had confeſſed it was impoſſible for her to live, or even to die without me.

" ' Did ſhe ſay ſo?' cried I, with rapture. ' Matchleſs woman! why cannot I ſee her once more? Why, if I muſt die, cannot I die at her feet?' .... Silence was impoſed on me, and the interrogations continued.

" I was aſked, whence came the riches of my father and mother, after they had loſt by fire, all they poſſeſſed: by what ſupernatural means I had been warned that the conflagration would happen: why I had

had not the humanity to acquaint the people of the city, and my parents with the circumſtance, but had carried my wickedneſs ſo far, as to abandon them to their fate, and ſave only myſelf: and what was become of the chevalier Herman of Unna, on whom I had caſt a ſpell, to make him in love with me, whom I had ſo deprived of the uſe of his reaſon, that he had wandered about the country for three days together, without knowing what he did, and whom in all probability I had afterwards cauſed to be aſſaſſinated.

" At the mention of Herman aſſaſſinated, I fell ſenſeleſs on the ground. After they had brought me to myſelf, I began loudly to lament his death. Oh heavens! if it ſhould be true, that he is dead!"

' Tears now choaked the voice of Ida, and ſhe ceaſed not to weep, till Munſter ſoothed her by the aſſurance, that he had lately received a letter from Herman, and that he was well. She then continued her narration.

". The complaints exhibited againſt me, became every moment more afflicting. The Italian prince, who had abandoned the princeſs of Ratibor, and whom of courſe I had alſo enchanted by ſome ſecret ſpell, was not forgotten; but the laſt and moſt cruel reproach was, the unfortunate labour of the empreſs, which was in like manner imputed to me, as well as the dangerous ſtate in which ſhe yet continues.

" God knows what anſwer I made to theſe different accuſations. This only I remember, that I, who fancied myſelf ſo weak, ſo timid, felt myſelf animated with ſupernatural ſtrength, and was ſilent to none of the charges. I ſpoke little, and with reſerve; but what I ſaid muſt have been of weight, for more than once, I put my accuſers to ſilence. The ſky now began to grow leſs obſcure, the diſtant crowing of the cocks announced the approach of dawn; when inſtantly all the aſſembly aroſe.

" He who had preſided, then addreſſed me in theſe words: ' Ida, the ſword ſtill hangs over your head: one and twenty days are granted you to produce inconteſtible proofs of your innocence. Your readineſs to appear at the firſt citation induces us for the preſent to permit you to depart in peace; but think not of taking flight, our eyes and arms are every where, like the preſence of the Eternal.'

" I proſtrated myſelf at the foot of the judgment ſeat, and ſolicited permiſſion to retire to convent. My requeſt was granted, and I was moreover promiſed, in conſideration of my youth and ſex, ſome extraordinary favour; but what that favour was, I was not informed.

" Again I was veiled, and then led away. On the road, I begged my conductor to uſe his intereſt for me to be placed in the convent of Urſulines, whither I had been accuſtomed to go, and to obtain permiſſion to ſee you there. This he aſſured me he could grant on his own authority, ſuch things being left entirely to him. I would have ſaid more to him, but he aſſumed the ſame reſerve as when he conducted me to the tribunal. At the corner of the ſtreet he left me, probably that he might not be known by you, whom he pointed out waiting for me at the church of St. Bartholomew."

Again,

' *Letter from Ida of Wirtemberg, to Herman of Unna.*

' Herman, is it a dream? Or is it a reality? I have learnt things that moſt nearly concern you. Conſider what I am going to tell you at leaſt as a truth. Obey my injunctions: it is your Ida who exacts obedience .... Fly, Herman, fly! Vengeance purſues thee! .... Thy prince, exalted as is his goodneſs, great as is his power, will not dare be thy protector. The INVISIBLE are thine enemies! ....

' This ſingle ſentence, I firſt thought would be ſufficient to induce you to depart, the only ſtep that now remains for you, and I had intended to cloſe with it my letter. I am obliged to ſteal from ſleep the moments I devote to you, and, in my preſent ſituation, I am unable to write much. But my fears whiſper that you may refuſe to obey me, that you may regard my dream as one of thoſe ordinary reveries to which no faith is to be given. I will therefore tell you all, that you may judge for yourſelf of the dangers that threaten you.

' I heard two men talking of you. One of them appeared to be my father. But no, it could not be he! for can the father of Ida be the enemy of innocence? Could he be influenced by the perfidious inſinuations of a villain, who wiſhes perhaps to eſcape the puniſhment of his own crime by charging it on you? .... I liſtened, ſecretly liſtened .... in a dream, as it ſeems to me, for your Ida is not accuſtomed to ſuch practices when awake .... and I heard theſe men ſay to one another, that you were the murderer of duke Frederic. Your ſabre found near the place where he had fallen, the depoſition of Kunzman at the ſcaffold, and the ſecret enmity you were ſuppoſed to bear to the betrothed ſpouſe of Ida of Wirtemberg, were the arguments employed to prove your guilt: it was added, that the princes having acquitted you would be of no avail; your crime was of a nature to come within the cognizance of another tribunal .... Oh, Herman! That infernal tribunal, which your Ida but too well knows.

' My dream is not yet finiſhed. You know there are dreams which have the ſame duration and the ſame conſiſtency as the events of our lives which paſs when we are awake .... I heard, I thought, the converſation I have related, word for word; and I immediately began to reflect on the means of ſaving you. Some days elapſed. I ſaw a number of ſtrangers in my father's houſe, among whom I once obſerved Walter, the man with one hand. I remember him well. A journey was talked of, which my father was about to undertake. I gueſſed what was its object. I bribed one of the ſervants, appointed to attend him, and with difficulty prevailed on him to let me take his place. I diſguiſed myſelf in the black dreſs which he brought me, and repaired to my poſt. We ſet off. The count of Wirtemberg was attended only by me and another domeſtic.

' Our way was not long. Strange as it may ſeem, we entered, I thought, that ruinous building, which perhaps you have obſerved, at a little diſtance north of the city .... But for heaven's ſake, Herman, be diſcreet; occaſion not our ruin! You are not ignorant how important it is to keep ſilence on this ſubject. Beſide, is it not all a dream?

' The count and his principal domeſtic entered without any queſtion being aſked. My figure probably appearing new to the three perſons who

who guarded the gate, they examined me by ſome very extraordinary queſtions. They aſked me the four ways to hell, and I anſwered in the words I had been taught the ſame evening by the ſervant who yielded me his place. They farther aſked me, how many ſteps led to the judgment ſeat on which ſat the Eternal to adminiſter juſtice. I anſwered, thirty; for I recollected that to be the number I counted, you know upon what occaſion, and which I had been obliged to aſcend with ſuch feelings of horror. They ſhook their heads, blindfolded me, and let me paſs. The number thirty ſaved my life. I wandered in the dark: I had neither ſupporter nor guide. I counted the ſteps, and, having aſcended thirty, the way became level. My eyes were then uncovered.

'I found myſelf in a place ſimilar to what you have perhaps ſeen. The ſignal was given, and the ſeſſion commenced. Accuſations were read and ſome witneſſes depoſed againſt a prince, whom they charged with being the murderer of duke Frederic. Immediately one of the judges roſe and ſwore that he was innocent. An oath of this nature, you know, once ſaved the life of an innocent perſon; why might it not be equally capable of ſaving that of a guilty one?

'To theſe accuſations, to theſe witneſſes, others ſucceeded. Your name, Herman, your name was pronounced! But no one would ſwear for you. I was going to advance, when the man with one hand, whom I then firſt obſerved by my ſide, held me back, threatening me with his finger. In ſhort, you were accuſed and condemned. "Let vengeance, ſecret as the night, purſue his ſteps! Let puniſhment inviſibly await him!" cried a voice from the throne. "When awake, deceive him by falſe pretences, and draw him into ſome ſnare that may facilitate the execution of his ſentence. Let the poignard watch the moment of his ſleep. Let him be put to death wherever he be found alone. Let his boſom-friend become his executioner; let him entice him into ſome ſolitary place, and maſſacre him in open day, in the face of that heaven which he has offended by the ſight of innocent blood. Frederic loſt his life in ſecret, and without any warning: ſo periſh, with all his ſins upon his head, Herman of Unna!".

'As the laſt words were uttered I ſhould certainly have ſcreamed with terror, had not my protector ſtopped my mouth. It was he alſo, I believe, who conveyed me more dead than alive out of this aſſembly of demons. He had diſcovered me notwithſtanding my diſguiſe. He loaded me with reproaches on my imprudence; and left me at the gate of my father's houſe, after having exacted a promiſe of ſilence, which I have kept as faithfully as was poſſible.

'What was I now to do? Eſcape and fly to you; or wait the return of my father, and abide his wrath? Already by the light of the moon I ſaw him at a diſtance accompanied by his domeſtic. I adopted the moſt ready expedient: I knocked at the door; it was opened; and I ruſhed to my apartment. Cunegunda was aſtoniſhed at my having ſo completely deceived her vigilance, and that, while ſhe believed me aſleep .... But what am I doing? .... Is it not, however, a dream .... Yet again I charge you to fly. Fly, Herman, fly! The ſecret avengers purſue you: they thirſt for your blood! ....

I ought

I ought not to warn you of this; but surely I may relate a dream.'

These volumes have internal marks of being properly translated: but we were unwilling to defer announcing them until we should procure the original. The historical part is scarcely so far accurate as not to endanger the inconvenient confusion of fact and fiction in the reader's mind;—and, in general, it may be remarked of this class of stories, that, by familiarizing characters of a stronger sinew than are common, crimes of a bolder enormity, and modes of coercion which the tolerance of a polished age had renounced, they tend to suggest a revival of the heroic in virtue and in vice, and to prepare the general mind for contemplating, with complacence, a sort of characters, the influence of which may not prove very compatible with the "monotonous tranquillity of modern states."

ART. IV. *The Life of the Rev. John Wesley, A. M.* Including an Account of the great Revival of Religion, in Europe and America, of which he was the first and chief Instrument. By Dr. Coke and Mr. Moore. 8vo. pp. 542. 5s. Boards. Whitfield. 1792.

IT was not to be supposed that the fame of John Wesley would be suffered to depend on the details of ordinary biography, nor that his ardent admirers would rest satisfied with the cold and qualified praise which may be assigned to him by writers who are unanimated by religious enthusiasm. Some of his numerous disciples would doubtless step forward to rescue his reputation from the assaults of prejudice and malice; to throw around his honoured name a holy perfume; to gratify their own feelings by the warmest expressions of love and admiration; and, by exhibiting his virtues at their full length and in their just proportions, to extend their utility beyond the term of his natural life. Such, we believe, were the motives which induced the authors of this work to assume the pen; and motives, which originate in a respect for virtue, and in a desire of promoting the practice of it, must be pronounced highly laudable.

John Wesley unquestionably merits a place in the catalogue of illustrious men; and posterity, when they reflect on his indefatigable and benevolent labours, will wish for an authentic account of him. To learn what he was, and what he did, they will have recourse to the narratives of his friends, and of those who lived in connection with him. His present biographers come under this description; and, though we shall have occasion hereafter to notice a life of him given more at length, we apprehend that every important and interesting fact is related in the present volume. The authors observe, in the preface, that

'There

'There is nothing material respecting him that is not given in this volume. All his private papers were open to our inspection for several years. He himself also informed us of many important passages of his life, which he never inserted in his journals, and are known to few but ourselves. Some of these it would have been dangerous or uncharitable for him to have published to the world. But we are under no such difficulty.—We are sensible that history is a narrative of facts properly connected and elucidated. Such we trust the following will be found. Mr. Wesley needs no panegyrist. *His own works shall praise him in the gates.* We have therefore stated those facts *as they arose*—.'

Having allowed Messrs. Coke and Moore to speak for themselves as to their advantages and qualifications, we shall likewise quote their own words respecting the division of their work:

'We have divided our work into three books. In the first we treat of his Relatives, and of his own History till his full conversion to God: in the second, of his labours in *England*, including an account of the Societies raised from time to time, and of the rules of discipline observed in them: and in the third, we give a relation of the labours both of himself and of those connected with him, in *Ireland*, *Scotland*, the *British Isles*, the Continent of *America*, and the *West-Indies*. We conclude with a review of his Writings; with an account of several incidents in the three last years of his Life, and of his last Illness, Death, and Character; and with a short retrospect of the great Revival of Religion, in which he was the first and chief instrument. In the course of the History we have also given our readers a sketch of the state of Christianity in those different parts of the world, in which he, or the Preachers in connection with him, have laboured.'

From this abstract of the contents, our readers may perceive what they are to expect from the present volume. It is not written so much for the light and fashionable as for the religious reader. It is drawn up in what may be called the methodistic style *, and is intended to make John Wesley, *though dead, yet to speak* to that sect of which he was the founder, and over which he exercised all the authority and functions of a bishop.

In our account of Mr. Hampson's Memoirs of Mr. Wesley, (see our New Series, vol. vi. p. 389.) we mentioned several particulars in the life of this author of Methodism †: but these memoirs were not satisfactory to his friends; nor can they be

* We read of 'overwhelming showers of saving grace,'—of 'the power of God falling down upon the people,'—of 'their devouring the word,'—and of 'the whole soul being engaged with God for an answer.'

† In this volume, the origin of the title of Methodists is thus related: 'This title was given them in the first instance by a Fellow of *Merton* College in allusion to an antient College of Physicians at *Rome*, who were remarkable for putting their patients under regimen, and were therefore called *Methodistic*.' p. 59.

ſuppoſed to be ſo authentic and copious as the volume now before us.

From this work, we find that he was not only impreſſed with ſentiments of religion at a very early age, but that he partook of the ſacrament when he was only eight years old. We have a long account of his converſion; and the very hour in which it took place, according to his own relation, is recorded to be May 24, 1738, about five o'clock in the morning. His religious views at Oxford are particularly explained; and the reaſon of his exchanging Oxford for America, or of his miſſion to Georgia, which puzzled the writer of the "Memoirs," is here given. Speaking of *field-preaching* (ludicrouſly called by Mr. Hampſon *taking the field*,) Dr. C. and Mr. M. tell us 'that it was a thing rather ſubmitted to than choſen.' How far this may be true, we preſume not to determine.

Mr. Weſley's marriage, an aukward circumſtance in ſuch a life, produces the following obſervations:

'Mr. *Weſley* had hitherto preferred a ſingle life, becauſe, as he himſelf obſerves, he believed he could be more uſeful in a ſingle than in a married ſtate: "and I praiſe God," ſays he, "who enabled me ſo to do." He now as fully believed, that in his preſent circumſtances he might be more uſeful in a married ſtate: into which, upon this clear conviction, and by the advice of his friends, he entered ſome time after.

'Previous to this ſtep, he had publiſhed a ſmall tract entitled "Thoughts on a Single Life." He therein adviſed all unmarried perſons, who were able to receive it, to follow the counſel of our Lord and St. *Paul*, and "remain ſingle for the kingdom of heaven's ſake." But in the ſame tract he pronounces after St. *Paul*, the "*forbidding to marry, to be a doctrine of devils*," and declares "it cannot be doubted but a man may be as holy in a married as in a ſingle ſtate." Nor did he ever ſuppoſe that this precept was deſigned of God *for the many*. Several years after his marriage he mentions in his Journal his again reading over that Tract, and obſerves, "I am of the ſame mind ſtill: and I muſt be ſo till I give up my Bible."

'We ſhould not have ſaid ſo much on the preſent occaſion, if it was not for the many ſleers that have been caſt at Mr. *Weſley* on this account. The beſt excuſe that can be made for thoſe gentlemen who have indulged their wit on this ſubject, is that they knew nothing of the matter: that they had never ſeriouſly conſidered thoſe paſſages of the Bible alluded to, nor ever read over what Mr. *Weſley* had ſaid upon it. It was quite enough for them to hear that he had recommended celibacy, and had afterwards married; which all candid men, who believe the Scriptures, muſt be ſenſible, involves neither blame nor contradiction.

'But it is certain, Mr. *Weſley*'s marriage was not what is commonly called a happy one. We cannot take upon us to ſtate in every reſpect what were the cauſes of that inquietude, which for ſome years lay ſo heavy upon him. It might ariſe, in ſome degree, from his

peculiar situation with respect to the great work in which he was engaged. He has more than once mentioned to us, that it was agreed between him and Mrs. *Wesley*, previous to their marriage, that he should not preach one sermon, or travel one mile, the less on that account. "If I thought I should," said he, "My dear, as well as I love you, I would never see your face more."

The postscript of a letter to his wife is here printed, in which he does not express himself very politely, nor very lovingly; telling her that she married him only for his money, and that, being disappointed, she was almost always out of humour. He moreover upbraids her 'with aspersing and murdering his character under the poor pretence of vindicating her own,' and then asks her 'of what importance is *your* character to mankind, if you were buried just now: or if you had never lived, what loss would it be to the cause of God?'

It does not appear that Mr. Wesley was formed for the stationary life of a husband. His religious enthusiasm and pursuits made him a wanderer. The principal traits in his character are an ardent zeal in the religious cause which he had undertaken; unremitting attention, activity *, and perseverance; and a singular talent and habit of redeeming time. An Emperor could mourn over the loss of a day: but John Wesley esteemed time so very precious that, his chaise being one day delayed beyond the usual time, he was heard to say, while waiting at the door, by one who stood near him, 'I have lost *ten minutes* for ever.' p. 527. *We* might have been wicked enough to have smiled, had we heard this lamentation.

The accounts in the present volume of the success of Mr. Wesley and other Methodists in preaching, and of what are called *revivals of religion and outpourings of the spirit*, are written, we are persuaded, with the best intention; and they will be perused by that class of readers, for whom they are chiefly intended, with much satisfaction: but we are inclined to think that they must naturally tend to excite and to promote very wrong notions of true religion. Of the strange *conversions* brought about by the instrumentality of the earlier Methodist preachers, we have such accounts as the following.—Speaking of a crowded congregation in America, it is said,

'About half of them were converted persons, whose hearts were glowing with love to God. They were entreated to be still, for the sake of the rest who wanted to hear the sermon: for many of them were ready to break out in praises to God. Some were so full of love and gratitude, that those who were near held them down on their seats, knowing that if they looked up, and saw others in the same heavenly frames, they must inevitably cry aloud, so that the congregation

* His activity is said to be *a new thing in the earth*, p. 491.

would

would not be able to hear the Preacher. But in the application of the ſermon, one of them irreſiſtibly broke out into praiſes. In a minute this ran through the congregation, and about five hundred at once broke out in loud praiſes, while the unawakened ſeemed to be ſtruck with a divine power. Many of them cried for mercy, ſome on their knees, others ſtretched on the ground. In the height of this commotion, eleven rafters of the houſe broke down at once with a dreadful noiſe without hurting any one; and, what was amazing, not one of the congregation, except the Preacher in the pulpit, ſeemed to hear it: ſo mighty was the power of God among the people!'

Mr. Weſley and his followers mention theſe violent emotions, attendant on *converſion*, with extreme ſatisfaction, as if they were neceſſary to the commencement of religion in the ſoul: but in this they are neither juſtified by reaſon nor by the goſpel hiſtory. Sometimes the impreſſions of religion may be ſo ſtrong and ſudden as to produce agitation, but ſurely this is not eſſential to religious conviction. Mr. Weſley himſelf we ſhould repreſent as converted from his cradle; and when he records his converſion as having been ſubſequent to his ſerious views at Oxford and to his miſſion to America for the ſake of propagating the Goſpel, we do not perceive how this accords with his invariable maxim that "Religion is nothing elſe but holy temples and heavenly diſpoſitions."

The Methodiſts are averſe from being called Diſſenters; and yet, by their own account, they are as much Diſſenters from the Eſtabliſhed Church as many who come under this denomination. They admit the doctrines, but they certainly do not ſubmit to the authority, of the National Church.

An account of Mr. WHITEHEAD'S *Life of* WESLEY *will be given in our next Review.*

ART. V. *A Comparative Sketch of England and Italy*, with Diſquiſitions on National Advantages. 12mo. 2 Vols. 5s. ſewed. Robinſons.

IN the preface to theſe volumes, the writer makes a remark which we often ſee verified to our coſt, 'that the preſs, though a prolific parent, brings forth an abundance of *barren* children.' We are not, however, diſpoſed to rank the preſent production in this number. On the contrary, we are of opinion that it will be found capable of yielding both inſtruction and amuſement; though principally the former, for the work is of a ſerious caſt, and the writer's chief object appears to be to trace out ſeveral points of compariſon, in which England has the ſuperiority over Italy. He ſeems not unwilling to concede the ſuperiority in the elegant arts of muſic and painting. With reſpect to poetry, he gives no decided preference: but he expreſſes his warm admiration of the bold originality of Dante,

Dante, of the faſcinating verſatility of Arioſto, of the claſſical elegance of Taſſo, and of the lyric effuſions of Metaſtaſio. He acknowleges Milton to have been much indebted to Taſſo, and thinks that Arioſto, in extent of imagination, is ſecond only to our immortal Shakeſpeare. As an example of Arioſto's powers of repreſenting the paſſions by perſonification, he quotes at length, both in the original and in Mr. Hoole's tranſlation, this poet's deſcription of the Angel Michael in purſuit of Silence and Diſcord. This quotation, and other large extracts from Dante and Metaſtaſio, occupy a very conſiderable part of the firſt of theſe ſmall volumes. The magnificent remains of antient art, afforded by Italy in various parts, and eſpecially by Rome, are noticed with the ardour of an *amateur*: but, the enchanted ground of taſte being abandoned, our obſerver finds himſelf every where juſtified in giving the preference to his native country. In agriculture, in laws, in the adminiſtration of juſtice, in proviſion for the diſſemination of religious *principles*, in the freedom of the preſs, in inſtitutions for charitable purpoſes, in the general ſtate of manners, and in the conſtitution of civil government, England, in the judgment of this writer, has a decided ſuperiority. On the ſubject of juriſprudence, he makes the following remarks:

'The laws of Italy are alſo many of them ſo radically bad, and more of them ſo ſhamefully adminiſtered, that it is almoſt wonderful to conceive how foreign merchants will truſt their property in a country, where, beſides all the chicanery which is inſeparable from an Italian dealer, there are local diſadvantages not generally known; for example, in many parts of Italy, when a man enters buſineſs with a tolerable fortune, and (by thoſe contingencies to which he is liable) is unfortunate and becomes a bankrupt; he claims his *effetti patrimoniali ſtabili e mobili*, or all his patrimonial property; and the reſidue of his effects goes to the payment of his creditors.

'The manifold abuſes reſulting from this ſhameful law, muſt be obvious to every perſon who conſiders it fully; and it will be needleſs to enlarge upon the iniquitous conſequence of it.

'As another flagrant inſtance of *Italian juriſprudence*, we may remark, that in ſome parts of that country, no man after having attained the age of ſeventy, is under any legal *force* to pay debts he may contract. This advanced ſtate of life protects him from arreſt and impriſonment; and (however the principle might have originated in a conſideration of the infirmity and imbecility incident to old age) the enormous knaveries, to which it gives birth, conſtitute a ſufficient proof of its practical injuſtice.—And here we may obſerve, with propriety, the upright and impartial conduct which characterizes an Engliſh court of judicature;—where foreigners and natives experience an equal diſtribution of juſtice;—where a judge explains the law, who beſides being independent of the Crown, has a ſalary which renders him ſuperior to the poſſibility of being influenced by a bribe;

—and a jury returns the verdict, from whom the parties intereſted may eraze the name of any one they may deem perſonally inimical to them: It muſt be eminently remarkable to an Italian, who has been accuſtomed to conſider the arbitrary adminiſtration of laws affecting property, in the hands of judges, poſſeſſing, probably, in virtue of their office, ſixty ducats, or crowns per month.

'This is abſolutely the caſe in ſeveral parts of Italy, and it cannot be a matter of ſurprize, that juſtice ſhews ſo corrupt, when we reflect on the ſmall concern, that the different States take to preſerve the purity of its ſource; or, we may perhaps ſay, upon good grounds, that from the many territorial diviſions of that country, the States themſelves are ſeparately too poor to allow the magiſtrate an income adequate to the dignity of the place he holds.

'The reſult of this, in the nature of things, muſt be hoſtile to the courſe of equity; for while men feel themſelves in the rank of an exalted office, and have not the means of ſupporting its external ſplendour in themſelves, the temptation of a *douceur* from the ſucceſsful party may influence their deciſion. Many Engliſhmen, who have had law-ſuits in Italian courts, can well atteſt the truth of this inference by fatal experience, and to try the iſſue of a diſpute at common law there, ſeldom or ever terminates but in the loſs of the foreign plaintiff, either by a poſitive decree againſt him, or by ſuch a tedious and inſufferable procraſtination, as nearly amounts to the ſame thing.

'The latter is a prominent feature in almoſt all the laws of Europe; and, though the rapacity of intereſted practitioners makes an ill uſe of it, a certain degree of deliberative delay is ſo neceſſary to deciſions in judicial proceedings, that, in a national point of view, it is ſcarcely poſſible to be avoided. To a man who has a cauſe depending, it ſeems the height of cruelty, to keep him in a perpetual ſtate of hope and fear: his own impatience ſhews him, with exaggeration, all the inconveniencies of the tardy hand of juſtice; and prevents him from ſeeing the general expediency of it.

'It is not intended here to juſtify, or extenuate any abuſes, which may have crept into ſome courts of judicature of this kingdom.

'All human inſtitutions are ſuſceptible of abuſe, and a *fungus* ſprings from moſt things in nature. Amidſt the advantages of croſs-examination, which Blackſtone juſtly defines to be the beſt ſyſtem poſſible, 'for eviſcerating the truth:' how frequently does this degenerate into what is termed *brow-beating?* A practice, which calls loudly for reformation, or regulation, and which tends only to embarraſs the witneſs, to pervert truth, and to obſtruct the courſe of juſtice.

'But there is a wide diſtinction to be drawn, between the abuſes of Engliſh, and Italian civil law. Almoſt all thoſe of the former are extraneous, and adventitious; and almoſt all of the latter, as it has been already obſerved, have the original cauſe of corruption in the defective means of their adminiſtration.'

As an exception to the author's general obſervations on the ſtate of juriſprudence in Italy, he mentions the laws of Tuſcany and Piedmont: but more particular notice ought to have been

been taken of the regulations made by Leopold, Grand Duke of Tuſcany, in his *Edict for the reform of Criminal Law*; which Mr. Howard thought ſo juſt and benevolent in its principles, that he had it reprinted with an Engliſh tranſlation*.

On the ſubject of religion, the author juſtly remarks the preference which is due to the form under which it appears in this proteſtant country; and though he decides, ſomewhat too peremptorily, againſt modern hereſy, he expreſſes himſelf with great liberality on the ſubject of free inquiry. Having mentioned the controverſy between Biſhop Horſley and Dr. Prieſtley, and pronounced the arguments of the former invincible, he thus proceeds:

'It is no ſmall ſatisfaction for a humble enquirer after truth, whilſt he obſerves the ſtrong prepoſſeſſions of *two great men*, to follow them from the contrariety of their opinions, through the avenues which lead to them, to mark how the ſame *data* affect the operation of different minds, and to form an impartial judgment from the pleadings of two ABLE ADVOCATES. It is a happineſs, which hitherto has been known alone in England, and it is one of the nobleſt banquets for intellectual enjoyment. Whatever advantage we contemplate in this Iſland owes no ſmall part of its origin to the freedom of diſcuſſion, which the preſs allows; and which can never be too much indulged, as long as it does not degenerate into obloquy and illiberal invective; it was therefore well ſaid, that *that* ſyſtem muſt be built of very bad materials, which can be battered down by paper ſhot.

'It is here remarkable, that notwithſtanding the many ſects of Chriſtians in Great Britain; and which are the inevitable conſequence of free opinions in diſputed doctrines, there is no country on the earth where there are more *poſitive* acts of religion. They do not indeed conſiſt of rich ſhrines, or votive tablets conſecrated to particular ſaints, but of efficient charity applied to every purpoſe of philanthropy. A Howard, a Hanway, and a Wilberforce, in doing juſtice to themſelves, have done honour to their country, and muſt even receive applauſe from the men, who think their judgments miſguided. Hearts ſo rich in all the fine feelings of human nature command the utmoſt veneration; and contribute to the glory of the iſland full as much as the imagination of a Shakeſpeare, or the intellect of a Locke.'

Theſe liberal ſentiments will not fail of leaving a favourable impreſſion on the minds of our readers, which would be confirmed by peruſing the whole work.

ART. VI. *Eſſays on ſelect Parts of the Hiſtorical and Poetical Books of the Old Teſtament.* 4to. pp. 96. 4s. Boards. Johnſon. 1793.

THESE eſſays, written with a very free pen, treat on 'Scripture allegories in general—the fall of man—the wreſtling of Jacob with God—the ſtory of Balaam—that of Samſon and

* See Review, vol. lxxxi. p. 120.

Delilah—Elijah's calling fire from heaven—the departure of Iſrael out of Egypt—the cauſes and conſequences of antient credulity—the bleſſing of Abraham by Jehovah—Jacob's bleſſing of Judah—a tranſlation of the liii. chapter of Iſaiah—viſions in Daniel; with general remarks.'

All theſe eſſays being comprehended in 96 not verboſe pages, the reader may infer that the ſubjects are ſlightly treated, and his inference will be juſt: yet the little that is ſaid is generally well ſaid; and the work, we think, will be read with pleaſure by at leaſt one caſt of readers.—The author is certainly not biaſſed by current opinions, but thinks for himſelf, and truſts 'more to a careful examination of the original text and to his own reflections for the diſcovery of the meaning, than to voluminous comments of ſyſtematical writers.'

The origin of ſcripture allegories is traced by this writer, with many other moderns, to Egypt. Several marvellous relations recorded in the early hiſtory of the Hebrews, he thinks, may have been taken from Egyptian ſymbols, and may contain facts and inſtructive leſſons in diſguiſe. 'If by the lamp of nature,' adds he, 'we can ſometimes get a ſight of truth, through this cloud of allegory, it may reward our pains.'—We wiſh that it may.

The fall of man is here explained much in the manner of Philo: 'The tree of knowlege is vicious pleaſure:—the ſerpent may imply the ſuggeſtions of incontinence, which, 'driving female reſerve from its poſt, make Eve ſeek the careſſes of Adam:' he readily conſents to mutual gratification. Then began the knowlege of good and evil. They taſte good; for the pleaſures of ſenſe, abſolutely conſidered, are deſirable and good; and they taſte evil alſo; for moral evil was blended with pleaſure. Thus they become, in ſome meaſure, as gods, to know good and evil: but they pay too high a price for their knowlege, by parting with the pure happineſs of well-regulated deſires, to purchaſe it.'

The reſt of the ſtory is ſymbolized accordingly; and the reſult is that the whole, 'conſidered in this light, inſtructs men to guard againſt the ſin of concupiſcence, which hiſtorians and poets have agreed to repreſent as the chief cauſe of miſchief in the world. It was particularly well calculated for the Iſraelites; who were a laſcivious people, liable to be ſeduced from the worſhip of Jehovah by indulging a paſſion for ſtrange women.'

The hiſtories of Jacob's wreſtling with God, of Balaam, Samſon, and Elijah, are crowded into one ſhort ſection of three pages. —Jacob's wreſtling is only 'an earneſt ſupplication to obtain heavenly favour: the diſlocation of his thigh implies that the granting

granting his requeſt was a pure act of gracious condeſcenſion in the Divine Being.'—The ſtory of Balaam is 'a beautiful fiction, of which the idea poſſibly may have been ſuggeſted by ſome Egyptian painting or ſculpture, deſigned to ſymboliſe extreme perverſeneſs.' The ſtory of Samſon and Delilah is 'a pretty moral concealed under fable; and ſhews the danger of liſtening to the voice of pleaſure.'—The lightning, which ſtruck the *fifty* ſent to capture Elijah, 'is the fiery indignation of the prophet.' His 'extatic emotions, fine phrenſy, and enthuſiaſtic tranſports, might give riſe to the account of his conveyance into heaven.'

The departure of the Iſraelites from Egypt, and the wonders that preceded and accompanied that event, are all ſuppoſed by our author to be 'hiſtory locked up in deep allegory, and partly borrowed from Egyptian hieroglyphics.' Take the following ſample:

'The DEITY is repreſented ordering Moſes to put his hand into his boſom: he puts it into his boſom, and behold, when he takes it out, it appears leprous, and white as ſnow. Put your hand again to your boſom, ſays Jehovah: he applies it to his boſom: and, upon its return, it has the colour of his other fleſh.' [What is the μυθος, according to our author? Anſwer,] 'Powers unemployed, or faintly exerciſed, reſemble a hand wrapt inactive in the boſom, which contracts a ſickly whiteneſs, and is uſeleſs: but, exerted with ſpirit, like the wholeſome hand of the vigorous and alert, they expedite affairs, and bring them to a happy iſſue.'

The cauſes of antient credulity are, according to our eſſayiſt, 1ſt. The high opinion that man had of his own importance; which made him readily imagine that the attention of inviſible powers was almoſt wholly occupied about *him*. 2d. A deſire to account for uncommon phenomena. 3d. The frequently uncomfortable condition of mankind in times of ignorance. 4th. The lax ſtate of civil government in barbarous ages.

There is nothing either new or remarkable in what the author ſays concerning the bleſſings of Abraham: except his tranſlation of והתברכו, Gen. xxii. 18. which he renders, perhaps rightly, *ſhall bleſs themſelves*.

In Jacob's benediction of Judah, Gen. xlix. he renders verſe 10 thus:

'A rod ſhall not depart from Judah;
Nor a chieftain from between his feet,
Until he come to Shiloh:
And to him ſhall the reſpect of the people be.'

'The opinion, (ſays he,) that theſe words of Jacob contain a prediction of Jeſus, was firſt propagated by credulous writers in dark ages, and is founded upon no ſufficient evidence.'

The next ſection contains a new tranſlation of the liii[d] chapter of Iſaiah, with the laſt three verſes of chapter lii. This is the moſt important of the whole publication. We have compared the verſion with that of Lowth; and, in many lines, we think it preferable. The commentary accompanying it is, at leaſt, ingenious, and deſerves the attention of the Biblical ſcholar. The following lines of the tranſlation may be given as a ſpecimen:

'Iſaiah, chap. liii.

'Ver. 1. Who hath believed our report?
And to whom hath the arm of Jehovah been revealed?
2. But he ſhall grow up as a tender branch before him,
And as a root out of a dry ground:
He hath no form, nor majeſty, yet we ſhall regard him;
No comelineſs, yet we ſhall deſire him.
3. He hath been deſpiſed, and rejected of men;
A man of ſorrows, and acquainted with diſeaſe;
And as one hiding his face from us;
He hath been deſpiſed, and we have made no account of him.
4. Surely our diſeaſes he hath borne:
And our ſorrows he hath carried them;
And we have accounted him ſtricken, ſmitten by the Deity, and afflicted;
5. But he is wounded for our apoſtaſies;
For our iniquities he is brought very low:
The chaſtiſement of our peace is upon him;
And by his marks we are healed.
6. All we like ſheep have gone aſtray;
We have turned every one his own way;
And Jehovah hath laid upon him the iniquity of us all.
7. He was diſtreſſed, and afflicted, yet he opened not his mouth;
As a lamb is led to the ſlaughter,
And as an ewe before her ſhearers,
He was dumb, and opened not his mouth.'

The viſions of Daniel are introduced by the author in the following manner:

'In antient times an opinion generally prevailed, that future events were intimated to mankind by viſions and dreams. As the ſuppoſed notifications were for the moſt part ſymbolical and obſcure, particular perſons applied themſelves, and trained up others, to explain their meaning. By the credulity of the people, by the ingenious ambiguity of the interpretations, and by conjectures which were ſometimes verified, the art grew into eſtimation, and the profeſſors of it were reputed ſages.'

The firſt viſion which this author undertakes to explain is that of Nebuchadnezzar, Dan. ii. That the different parts of the image repreſented four different empires, Daniel himſelf tells us; and that the firſt of theſe was the Babylonian empire,

of

of which Nebuchadnezzar was then the *golden head*. The ſecond is generally allowed to be that of the Medes and Perſians, ſymboliſed by the *ſilver breaſt* and *arms*. The third is alſo commonly underſtood to be the reign of Alexander the Great; and the fourth, that of his ſucceſſors, Seleucus and Ptolemy.—As to a fifth empire, which was to deſtroy all theſe, the author has only the following remark on verſe 45:

'The mountain is *Moriah*, where Jehovah's dwelling ſtood. The ſtone cut from it without hands, which ſmote the feet of the image, &c. ſignifies the power of Jehovah inviſibly exerted in deſtroying the fourth kingdom of Syria and Egypt. This being effected, the whole fabric of heathen ſovereignties was to fall in pieces; a Jewiſh kingdom was to be erected upon an everlaſting baſis: its dominion was to be extended over the world; and Jehovah's power to be acknowledged by the nations.'

In his explanation of the viſions of the *four beaſts*, chap. vii. and of the ram and he-goat, chap. viii. our author differs not eſſentially from Grotius. He thinks that the 2300 days in chap. viii. ver. 14., inſtead of pointing out the cloſe of the *deſolation*, refer to its commencement. The years denote, he thinks, the time that elapſed from the acceſſion to the throne of Antiochus Epiphanes, to his pollution of the ſanctuary; as, in the next viſion, are marked the days during which the ſanctuary ſhould remain polluted, and thoſe after its purification, until the judicial puniſhment of that wicked prince.

The ſeries of viſions contained in the laſt three chapters of Daniel, which moſt commentators refer to remote future times, are aſſigned by our author to the ſame period with thoſe preceding:—they all cloſe, with him, at the death of Antiochus; conſequently, he finds in them neither *Turk* nor *Pope*, nor *Viſigoths* nor *Vandals*, nor *Lutherans* nor *Socinians*, nor even *Antichriſt*.—His explanations are certainly free from many incumbrances and inconveniencies which attend moſt commentaries on this myſterious prophet; and we again recommend them to the conſideration of the learned.

ART. VII. *Antipolemus:* or the Plea of Reaſon, Religion, and Humanity, againſt War. A Fragment. Tranſlated from Eraſmus; and addreſſed to Aggreſſors. 8vo. pp. 183. 3s. 6d. Dilly. 1794.

MEN who have eminently contributed to enlighten the world ought not to be forgotten in ſubſequent ages. Eraſmus, one of the moſt illuſtrious ornaments of the bright period of the REFORMATION, will long continue to inſtruct and entertain even the learned, by his excellent writings; and it

muſt prove an eſſential ſervice to the intereſts of truth and literature occaſionally to afford the public at large an opportunity of reaping the benefit of ſuch valuable works, in *tranſlations*;—and perhaps it would not be eaſy to ſelect any part of the literary labours of Eraſmus fraught with more important ſentiments, or which expreſſes them in a richer flow of elegant language, than the fragment here tranſlated.

The object of this treatiſe—certainly one of the moſt important which can occupy human attention—was, to convince men of the abſurdity, as well as of the injuſtice and inhumanity, of war.—Yet the horrid practice of *offenſive* war ſtill remains, and the ſuffering world is ſtill groaning under this cruel calamity. The following paſſage, written nearly 300 years ago, is applicable, without many variations, to the preſent ſtate of the world:

'What is WAR but MURDER and THEFT, committed by great numbers on great numbers? the *greatneſs of numbers* not only not *extenuating* its malignity, but rendering it the *more wicked*, in proportion as it is thus more *extended*, in its effects and its influence.

'But all this is LAUGHED AT as the *dream* of men unacquainted with the *world*, by the ſtupid, ignorant, unfeeling grandees of our time, who, though they poſſeſs nothing of MAN but the FORM, yet ſeem to themſelves little leſs than earthly DIVINITIES.

'From ſuch *beginnings*, however, as I have here deſcribed, it is certain, MAN has arrived at *ſuch a degree* of INSANITY, that WAR SEEMS TO BE THE GRAND BUSINESS OF HUMAN LIFE. We are ALWAYS AT WAR either in *preparation*, or in *action*. NATION RISES AGAINST NATION; and, what the *heathens* would have reprobated as *unnatural*, relatives againſt their neareſt kindred, brother againſt brother, ſon againſt father!—more atrocious ſtill!—a CHRISTIAN againſt a MAN! and, worſt of all, a CHRISTIAN againſt a CHRISTIAN! And ſuch is the blindneſs of human nature, that NOBODY feels *aſtoniſhment* at all this, nobody expreſſes deteſtation. There are *thouſands and tens of thouſands* ready to *applaud* it all, to extol it to the ſkies, to call tranſactions truly HELLISH, a HOLY WAR. There are many, who ſpirit up PRINCES to WAR, mad enough as they uſually are of *themſelves*; yet are there many who are always adding FUEL TO THEIR FIRE. One man MOUNTS THE PULPIT, and promiſes *remiſſion of ſins* to all who will fight under the banners of his prince. Another exclaims, "O invincible prince! only "keep your mind favourable to the *cauſe of religion*, and GOD will "fight *(his own creatures)* for you." A third promiſes *certain victory*, perverting the words of the prophetical pſalmiſt to the *wicked and unnatural purpoſes of war*. "*Thou ſhalt not be afraid for the terror* "*by night, nor for the arrow that flieth by day. A thouſand ſhall fall at* "*thy ſide, and ten thouſand at thy right hand, but it ſhall not come nigh* "*thee.*" Pſalm xci.

'The whole of this *myſtical pſalm* is *wreſted* to ſignify ſomething in favour of the moſt profane of all PROFANE THINGS, and to ſecond the *intereſted views* of this or that earthly potentate. Both parties find

find ſuch paſſages in the *prophets* or the *pſalmiſt* on *their* own ſide; and ſuch interpreters of the prophets fail not to find their *admirers*, their *applauders*, and their *followers*.

'Such WARLIKE SERMONS have we heard from the mouths of GRAVE DIVINES, and even of BISHOPS. Theſe men are, in fact, WARRIORS; they *help on the cauſe*. *Decrepit* as they are in perſon, they *fight from the pulpit* the battles of the prince, who, perhaps, *raiſed them to their eminence*. *Prieſts fight*, in fact, when they ſet others on to fight; even Monks fight, and, in a buſineſs *truly diabolical*, dare to uſe the NAME AND AUTHORITY OF JESUS CHRIST.'

The lively deſcriptions of the horrors of war, and of its inconſiſtency with the nature of man and the ſpirit of Chriſtianity, exhibited in this tract, are well adapted to excite powerful feelings in the mind of the reader. At the ſame time, the work ſuggeſts weighty conſiderations to prove that war is not, as thoſe who profit by it are willing to perſuade themſelves and others, *a neceſſary evil*, but a fooliſh waſte of life and property in order to obtain an uncertain good; which, in the moſt fortunate iſſue, will never repay the expence at which it is procured.

'If we were (ſays Eraſmus) to *calculate* the matter fairly, and form a juſt computation of the COST attending war, and that of PROCURING PEACE, we ſhould find that peace might be *purchaſed* at a TENTH PART of the cares, labours, troubles, dangers, expences, and BLOOD, which it coſts to CARRY ON A WAR. You lead a *vaſt multitude of men into* danger of loſing their lives, in order to *demoliſh* ſome GREAT CITY; while the *ſame labour* and *fatigue* of theſe *very men* would BUILD, without *any danger*, a *more magnificent city* than the city DOOMED TO DEMOLITION. But the object is to do all POSSIBLE INJURY TO AN ENEMY. A *moſt inhuman* object, let me tell you! And conſider, whether you can *hurt* HIM eſſentially, without *hurting*, *at the ſame time*, and by the *ſame means*, your own PEOPLE. It ſurely is to act like a MADMAN to take to yourſelf ſo large a portion of CERTAIN EVIL, when it muſt ever be *uncertain* how the DIE OF WAR may FALL in the ULTIMATE ISSUE.'

The ſame ideas are afterward purſued more at length. The ſhrewdneſs of the tradeſman, who ſets it down as clear gain if he can eſcape a dangerous riſk at a trifling expence, is recommended to the imitation of the ſtateſman; and he is adviſed, if he ſhall find, on carefully weighing the advantages with the diſadvantages, that peace, even with ſome circumſtances of injuſtice, is better than a juſt war, not to riſk the day of battle.

For the tranſlation, which is given freely and with occaſional paraphraſe, and which is executed in a maſterly manner, the public, we conjecture, are indebted to the ingenious and learned author of "Eſſays Moral and Literary." The tranſlator is certainly a zealous and able advocate engaged in the ſame cauſe with the original author; and it would be unjuſt

juſt to him not to add a ſhort extract from his animated preface:

'WAR has certainly been uſed by the GREAT of all ages and countries *except our own*, as a means of ſupporting an excluſive claim to the privileges of enormous opulence, ſtately grandeur, and arbitrary power. It employs the mind of the multitude, it kindles their paſſions againſt foreign, diſtant, and unknown perſons, and thus prevents them from adverting to their own oppreſſed condition, and to domeſtic abuſes. There is ſomething faſcinating in its *glory*, in its ornaments, in its muſic, in its very noiſe and tumult, in its ſurpriſing events, and in VICTORY. It aſſumes a ſplendour, like the harlot, the more brilliant, gaudy, and affected, in proportion as it is conſcious to itſelf of internal deformity. Paint and perfume are uſed by the wretched proſtitute in profuſion, to conceal the foul ulcerous ſores, the rottenneſs and putreſcence of diſeaſe. The vulgar and the thoughtleſs, of which there are many in the higheſt ranks, as well as in the loweſt, are *dazzled* by outward glitter. But improvement of mind is become almoſt univerſal, ſince the invention of *printing*; and reaſon, ſtrengthened by reading, begins to diſcover, at firſt ſight and with accuracy, the difference between paſte and diamonds, tinſel and bullion. It begins to ſee that there can be no GLORY in mutual deſtruction; that real *glory* can be derived only from beneficial exertions, from contributions to the conveniencies and accommodations of life; from arts, ſciences, commerce, and agriculture; to all which WAR IS THE BANE. It begins to perceive clearly the truth of the poor Heathen's obſervation, Ου το μεγα ευ· αλλα το ευ μεγα. The GREAT is not therefore GOOD; but the GOOD is therefore GREAT.

'It is indeed difficult to prevent the mind of the MANY from admiring the SPLENDIDLY *deſtructive*, and to teach it duly to *appreciate* the USEFUL AND BENEFICIAL, unattended with oſtentation. There are various prejudices eaſily accounted for, which from early infancy *familiarize* the ideas of war and ſlaughter, which would otherwiſe ſhock us. The books read at ſchool were moſtly written *before* the *Chriſtian* æra. They celebrate warriors with an eloquence of diction, and a ſpirit of animation, which cannot fail to captivate a youthful reader. The more generous his diſpoſition, the quicker his ſenſibility, the livelier his genius, the warmer his imagination, the more likely is he, in that age of inexperience, to catch the flame of military ardour. The very ideas of BLOODY CONQUERORS are inſtilled into his heart, and grow with his growth. He ſtruts about his ſchool, himſelf a hero in miniature, a little Achilles panting for glorious ſlaughter. And even the vulgar, thoſe who are not inſtructed in claſſical learning by a Homer or a Cæſar, have their *ſeven champions of Chriſtendom*, learn to delight in ſcenes of carnage, and think their *country* ſuperior to all others, not for her commerce, not for her liberty, not for her civilization, but for her BLOODY WARS. Happily for human nature, great writers have lately taken pains to remove thoſe prejudices of the ſchool and nurſery, which tend to increaſe the natural miſery of man; and conſequently WAR *and all its apparatus* begin to be conſidered among thoſe CHILDISH THINGS, which

which are to be put away in the age of maturity. It will indeed require time to emancipate the *ſtupid and unfeeling* ſlaves of cuſtom, faſhion, and *ſelf-intereſt* from their more than ÆGYPTIAN BONDAGE.'

From this cenſure, however, purely *defenſive* wars muſt be exempted.

In the appendix are given tranſlations of ſeveral letters of Eraſmus, relative to the ſubject of the treatiſe; and a ſeries of quotations, chiefly claſſical, expreſſing philanthropic ſentiments.

ART. VIII. Mr. Sulivan's *View of Nature, in Letters to a Traveller among the Alps*, &c.

[*Article concluded from the Review for July*, p. 261.]

IN reviewing a work of ſuch great extent and variety as that which is now before us, we find it no eaſy taſk to give our readers an adequate idea of its merit. A mere copy of its table of contents would be inſupportably tedious. An abſtract, however conciſe, of the ſubſtance of each letter would protract our account far beyond the limits to which we are neceſſarily confined; and, after all, would very imperfectly impreſs the reader with an idea of the author's turn of thinking, and ſtill leſs with a perception of the ſpirit with which he feels, as well as conceives, every important ſubject that paſſes in review before him. Mr. S. has not read merely to obtain information, and to enable himſelf to ſpeculate for his own inſtruction and that of others, but to qualify himſelf for rendering eſſential ſervice to mankind, by placing important truths before their minds in an intereſting point of view, and by ſtimulating them to an animated attention to their beſt intereſts. We muſt proceed, therefore, after having requeſted our readers to revert to the general account which we have given of the nature and deſign of this work in the firſt article of our Review for June laſt, to point out ſome of the principal ſubjects of diſcuſſion, and to exemplify the author's manner of treating them, by making a few extracts.

Life in its various forms, intellectual, animal, and vegetable, is the chief object of attention in the *third* volume of this work. The common principles of animal and vegetable life, and their ſpecific differences, are inveſtigated: the doctrine of the diſtinct exiſtence and immateriality of the ſoul is maintained; different ſyſtems concerning matter and ſpirit are deſcribed: the doctrine of innate ideas and principles, in oppoſition to Mr. Locke, is defended: the ſocial and not the ſavage ſtate is aſſerted to be natural to man; and numerous proofs are adduced of the intellectual ſuperiority of man to the brutes. Curious zoological and botanical diſcuſſions fill the remainder

remainder of this volume. On the ſimilarity between the phyſiology of plants and animals, Mr. S. writes as follows:

'Of the eſſence and properties of life we are profoundly ignorant. What life really is, ſeems too ſubtile for our underſtandings to conceive, or our ſenſes to diſcern. All animals are endowed with ſenſation, or at leaſt with irritability, which laſt has been conſidered as a diſtinguiſhing character of animal exiſtence. We acknowledge ſenſation in organized bodies, when we perceive they have organs ſimilar to our own, or when they act, in certain circumſtances, in the ſame manner as we act. If an organized being have eyes, ears, a mouth, we naturally conclude it enjoys the ſame ſenſations, as theſe organs convey to us. If we ſee another being, whoſe ſtructure exhibits nothing analogous to our organs of ſenſation, yet contracting with rapidity when touched, directing its body uniformly to the light, ſeizing ſmall inſects with tentacula, or a kind of arms, and conveying them to an aperture placed at its anterior end, we heſitate not to pronounce it to be animated. Cut off its arms, deprive it of the faculty of contracting and extending its body, the nature of this being will not be changed; but we ſhall be unable to determine whether it poſſeſſes any portion of life. This is nearly the condition of the ſmall ſections of a polypus, before their heads begin to grow. The wheel-animal, the eels in blighted wheat, and the ſnails recorded in the Philoſophical Tranſactions, afford inſtances of every appearance of ſenſation, and even of irritability, being ſuſpended, not for months, but, for ſeveral years, while yet the life of theſe animals is not extinguiſhed, for they uniformly revive upon a proper application of heat and of moiſture. If, then, we have no other criteria to diſtinguiſh life, than motion, ſenſation, and irritability, the animals juſt mentioned, continuing in a ſtate for years, which every man would pronounce to be perfectly dead, life may probably exiſt in many bodies which are commonly thought to be as inanimate as ſtones.

'Wherever there is a vaſcular ſyſtem, containing a moving nutritive *fuccus*, there is life; and wherever there is life, there may be, for aught we can prove to the contrary, a more or leſs acute perception. The ſame kind of comparative reaſoning, that would exclude vegetables from the faculty of perception, might equally exclude from animality, thoſe animals which are provided with the moſt obtuſe ſenſes, when compared with ſuch as are furniſhed with the moſt numerous, and moſt acute. The perception of man ſeems to be indefinitely greater, when compared with that of coralines, ſea pens, and oyſters, than the perception of theſe, which are allowed to be animals, when compared with the ſigns of perception manifeſted by a variety of what are called vegetables. Should I not rather call one of the blooming, gentle, and affectionate daughters of humanity, the ſiſter of the lily of the valley, or of the roſe, than of the muſcle or of the barnacle? Spunges open and ſhut their mamillæ; corals, and ſea pens, protrude, or draw back their ſuckers; ſhell fiſh open or keep cloſe their ſhells in ſearch of food, or avoidance of injury; and it is from theſe muſcular motions, we judge the beings to which they belong to have perception, that is, to be animals.

'In

'In the vegetable kingdom, the *muſcular motion* of many plants may be obſerved, to be to the full as definite and diſtinguiſhable, as thoſe of the claſs of animals juſt mentioned. The plants called *heliotropæ*, turn daily round with the ſun; by conſtantly preſenting their ſurfaces to that luminary, they ſeem as deſirous of abſorbing a nutriment from its rays, as a bed of oyſters does from the water, by opening their ſhells upon the afflux of the tide. The *flores ſolares*, are as uniform in their opening and ſhutting, as animals are in their times of feeding and digeſting: ſome, in theſe motions, do not obſerve the ſeaſons of the year, but expand and ſhut up their flowers, at the ſame hour in all ſeaſons; others, like a variety of inſects, which appear or not, according to the heat of the weather or climate, open later in the day, or do not open at all, when they are removed from a ſouthern, to a more northern latitude. Trefoil, wood ſorrel, mountain ebony, wild ſenna, the African marigold, &c. are ſo regular in folding up their leaves before rainy weather, that they ſeem to have a kind of inſtinct or foreſight, ſimilar to that of ants. And what is ſtill more extraordinary, vegetables appear to be a ſort of *hygrometers*, for in ſeveral there is found a contorſion of the fibres, which anſwers, in every reſpect, this purpoſe. The fibres of the plants, being affected by the quality of the air, the ſpiral part twiſts, or untwiſts, as the weather varies, and thus the degrees of dryneſs or moiſture of the atmoſphere are to be obſerved. Young trees in a thick foreſt are found to incline themſelves towards that part through which the light penetrates, as plants are obſerved to do in a darkened chamber, towards a ſtream of light let in through an orifice, and as the ears of corn do towards the ſouth.

'The roots of plants are alſo known to turn away with a kind of abhorrence, from whatever they meet with which is hurtful to them; and to deſert their ordinary direction, and to tend with a kind of natural and irreſiſtible impulſe towards collections of waters placed within their reach. Many plants experience convulſions of their ſtamina, upon being ſlightly touched. Whatever can produce any effect upon an animal organ, as the impact of external bodies, heat and cold, the vapour of burning ſulphur, of volatile alkali, want of air, &c. is found to act alſo upon the plants called ſenſitive. But, we will not inſiſt upon any further inſtances of that claſs. We have already noticed many, which ſeem far ſuperior in quickneſs to thoſe of a variety of animals. Now, to refer the muſcular motions of ſhell fiſh, and zoophytes, to an internal principle of volition; to make theſe indicative of the perceptivity of the being; and to attribute the more notable ones of vegetables to certain mechanical dilatations and contractions of parts, occaſioned by external impulſe, is to err againſt the rule of philoſophiſing, which aſſigns the ſame cauſes for effects of the ſame kind. The motions, in both caſes, are equally accommodated to the preſervation of the being to which they belong; are equally diſtinct and uniform; and ſhould be equally derived from mechaniſm, or equally admitted as criteria of perception. The generation, nutrition, organization, life, health, ſickneſs, and death of plants, eſtabliſh no diſcriminative characteriſtic between them and animals. A communication of ſexes, in order to produce their like,

belongs to certain vegetables, as well as to certain animals. Exſpiration and inſpiration, a kind of larynx and lungs, perſpiration, imbibition, arteries, veins, lacteals, and probably a circulating fluid, appertain to vegetables, as well as to animals. Life belongs alike to both kingdoms, and ſeems to depend upon the ſame principle in both. Both are incapable of aſſimilating to their proper ſubſtance, all kinds of food; for fruits are found to taſte of the ſoil, juſt as the milk, and fleſh, and bones, and urine of animals, often give indications of the particular pabulum with which they have been fed. Both die of old age; from exceſs of hunger or thirſt; from external injuries; from intemperance of weather; or from poiſoned food.'

The author proceeds, in the *fourth* volume, to farther metaphyſical inquiries. He particularly diſcuſſes the great queſtions concerning the immortality of the ſoul and the exiſtence of Deity. Subjects of ſuch moment he cannot perſuade himſelf to treat with the cool indifference of ſcepticiſm. While he reaſons ſtrongly in ſupport of theſe fundamental truths of religion, he diſplays their importance with that kind of natural eloquence which is the offſpring of ſincere conviction. The obſervations on theſe ſubjects, and indeed the general ſpirit of the whole work, are well adapted to accompliſh the author's laudable and benevolent deſign of checking the progreſs of thoſe atheiſtical principles, which (to what extent we are not able to ſay,) have lately found advocates in France. Of the manner in which Mr. S. writes on this ſubject, we ſhall give a ſhort ſpecimen:

'Nothing is without an adequate cauſe why it is; and why it is ſo, rather than otherwiſe. Where there is no cauſe there can be no effect. We cannot comprehend, how one intelligent being could have brought about ſuch an univerſal effect. Yet, what has been thought beyond the power of any being, has been aſcribed to a cauſe void of all power, *dead matter, and blind neceſſity*. This is not as it ſhould be. We muſt have an adequate cauſe to a poſitive effect. We are not to plant a motive power in dead matter, to make dead matter living matter. Virtue, power, and force, cannot be without a ſubject; nor can they be communicated from the terminating ſurface of one particle to that of another without a ſubject. Nothing can act, where it is not; nor can matter act beyond its terminating ſurface. Material action, at a diſtance, is repugnant to reaſon. Spinoza's aſſertion, that every thing in the world is God, or that nothing but God could exiſt, includes in it this plain contradiction, of making the effect the ſame thing with the cauſe, and confounding the moſt oppoſite natures; for it is abſolutely impoſſible, the ſame being ſhould be both material and immaterial; or void of all power, as matter is, and at once the origin of all power, as an immaterial being muſt be.

'It is ſingular that man, who cannot account for any thing without him, has yet the hardineſs to deny a God. Can we give even a conjectural account of any one phænomenon in nature, from the rotation of the great orbs of the univerſe, to the germination of a blade

blade of graſs, without having recourſe to him, as the primary incomprehenſible cauſe? The ſtudy of nature ought to elevate the ideas of man, one ſhould conceive, to his Creator; but, it only ſerves to increaſe his preſumption. The philoſopher, who flatters himſelf he has penetrated into the ſecrets of exiſtence, is vain enough to compare his pretended wiſdom to the infinite wiſdom of his Maker. He approves, cenſures, corrects, and preſcribes laws to Nature, and limits to Omnipotence: and thus, while with idle ſyſtems he is buſily occupied in arranging this machine of the world, the poor huſbandman, who ſees the ſun and the rain contribute in their turns to fertilize his fields, admires and bleſſes the hand, whoſe bounties he receives, without troubling himſelf about the manner in which they are beſtowed. He does not ſeek to juſtify his ignorance, or his vices, by his infidelity. He does not arrogantly cenſure the works of his Creator, nor attack his Divine Maſter to ſhew his own ſelf-ſufficiency.

'But there is an arbitrary word, which men are extravagantly fond of, which yet is totally deſtitute of meaning. What is nature; that is, what is it in contradiſtinction to the Author of nature? Examine it narrowly; you will find it eludes every poſſible reſearch. Who teaches the young of all animals, without exception, firſt, to make uſe of their limbs, and move their bodies? It is a ſecret, you will ſay, to all the philoſophers on earth, how ſpontaneous motion is performed. And how can every brute, every creature, ſo readily perform an action, the nature and reaſon of which is ſuch a myſtery? Who guides them in their work? Spontaneous motion, in the firſt inſtance, is neither performed by reaſon, nor by habit? Is not the conſtant direction of the Deity therefore neceſſary? Is it not neceſſary alſo in the formation of animals, as well as vegetables? And farther, when the little living creatures have no faculties to contrive, nor knowledge to comprehend, the myſterious proceſs they are employed in, is it not ſtill equally neceſſary, and equally plain, they muſt be guided by the ſame wiſdom, which conſtantly directs the formation of their bodies? Were it not for this providential direction, no ſpecies of animals, not even man, could overcome the firſt difficulties of life, but, muſt inevitably give up their new-gotten breath, under an inability and ignorance what to do to preſerve it. Nature, therefore, may be ſtiled the divinity of the atheiſt, the knowledge of the ignorant, and the refuge of the ſlothful mind, in which all contradictions are conſiſtent. Nature, as an univerſal unmeaning cauſe, ſuperſedes every inquiry; and as a mere non-entity, requires neither fear nor reverence.'

Beſides the metaphyſical ſpeculations contained in this volume, the reader will find much learned and ingenious inveſtigation reſpecting the age of the world, and the changes which the ſurface of the globe has undergone. All hiſtorical records Mr. S. traces back to the Scythians, as the moſt antient civilized ſtate. Thoſe who intereſt themſelves in inquiries of this kind will receive much information and amuſement in peruſing, in their entire connection, the reſult of the author's reſearches

on this ſubject, and, at the beginning of the *fifth* volume, his diſquiſitions concerning the antient ſtate of Ireland.

From other antient nations, Mr. S. turns his attention to the Iſraelites. In diſcuſſing their hiſtory, and the authority of their ſacred books, at the ſame time that he proves himſelf a true and zealous friend to revelation, and ſtrenuouſly maintains the wiſdom and purity of the Moſaic ſyſtem, he perceives and acknowleges the difficulties which attend the literal interpretation of the account of the fall of man; and he is inclined to think, with ſeveral antient Chriſtian writers, that it ought to be explained allegorically. Liberality and candour are ſtrongly marked in the author's obſervations on the Jewiſh hiſtory, as well as in his ſubſequent reflections on the morality and mythology of the antient Greeks and Romans. After his moſt liberal conceſſions, however, in favour of paganiſm, he finds abundant reaſon to maintain the neceſſity of divine revelation; and he inſiſts largely and forcibly on the folly and inhumanity of attempting to deprive men of the benefit of Chriſtianity, for this reaſon, among others, that Chriſtianity is the perfection of natural religion.

'With reſpect to Chriſtianity, (vol. v. p. 403.) is it not, in fact, the religion of nature, ſo much contended for by philoſophers? For the end of Chriſt's coming was, not to aboliſh the old and fundamental religion, but to perfect it: he came, not to deſtroy the law, but to fulfil it. Hence the Chriſtian religion, in whatever light it be taken, is certainly nothing new, no novel ſyſtem, no other than the perfection of that religion, originally imparted to mankind?

'It is well when any terms are held with Chriſtianity. He who attacks revealed religion only, ſays Monteſquieu, may be in ſome reſpects pardoned; but he who attacks natural religion, attacks all the religions in the world. Though men ſhould be taught to diſbelieve the obligations of revealed religion, they may ſtill think themſelves bound by the religion of nature; but, it is moſt pernicious to endeavour to perſuade them, they are bound by no religion at all. It is not impoſſible to attack a revealed religion, ſeeing it depends on particular facts, and facts are, in their own nature, liable to be controverted; but this is not the caſe with natural religion; for it is drawn from the nature of man, which cannot be diſputed; and from the internal ſentiments of mankind, which are equally incontrovertible. A man, who is going to be burned, or afraid of being burned, becauſe he does not believe certain articles, whether depending or not depending on revealed religion, hath very good reaſon to attack it, becauſe he may thereby hope to provide for his own defence. But the caſe is very different, where the man who attacks revealed religion, does it without the leaſt perſonal motive; and where, if he ſhould ſucceed, nay ſhould be in the right too, he would only deprive his country of unberleſs real benefits, for the ſake of eſtabliſhing a merely ſpecious truth.

'Lively

'Lively free-thinkers have, at all times, a happy and a convenient knack of arranging their arguments in ſuch a manner, that the truth may be carefully concealed; and then of dancing round their ſyllogiſms as wild Indians dance round their circle. What religion, ſay they to the Chineſe, next to your own, is the beſt? The religion of nature, ſays the Chineſe. What religion, would you embrace, were you to abjure Mahommedaniſm? The religion of nature, ſays the Muſſulman. Chriſtians, which is the true religion, if Chriſtianity be not? The religion of nature, which was the religion of the Jews. But, you Jews, what is the true religion, if Judaiſm be falſe? Why, certainly, the religion of nature. Thus, to that which is with unanimity allowed the ſecond place, are we not, we are aſked, in fairneſs to give the firſt?'——

'The religion of the goſpel, taking the term nature in the ſenſe moſt applicable to the ſubject, is, I acknowledge, the true original religion of nature. Our Saviour came into the world, as he himſelf declares, to ſupply the defects of reaſon, not to alter the pure ſentiments, of which God had ordained his creatures ſhould be poſſeſſed. Religion, in this view of it, is the ſame it was in the days of the old law; the ſame it was in the days before the law was given; and the ſame, both then and now, that it will be a thouſand years hence, if the world laſt ſo long. Such natural religion can only differ from revealed religion, in the manner of its being communicated. The one is the internal, as the other is the external revelation of the ſame unchangeable will of a Being, who is alike, at all times, infinitely wiſe and good. There can then, in truth, be no diſagreement between them. This many eminent divines have allowed. *O ſi ſic omnia dixiſſent!*

'But concerning this pure and natural religion it may be confidently aſſerted, that there never was an age, or nation, in the world, in which it was ever practiſed. Religion, before the introduction of Chriſtianity, and even now in unenlightened countries, exhibits in the moſt unequivocal manner, the glaring weakneſſes of the human underſtanding; even to the bigotted and horrible extreme of ſacrificing the lives of men to the ſanguinary honour of their divinities. Here I would wiſh I could ſtop; but I am compelled to the confeſſion of even a more culpable atrocity, in one miſguided branch of the very ſyſtem for which I am contending. To burn bodies, and to ſentence ſouls to everlaſting perdition, have been fraudulently tortured out of the words of mercy, and of peace, and have been claimed as a right in ſacerdotal prerogative. Say, ye ſolemn murderers of the holy office, is it not true, that ye dreſs your wretched victims in a *ſan benito*, or coat painted with flames and devils, that the deluded populace may conclude, that thoſe whom you condemn, are immediately and juſtly precipitated to hell? And that on the ſcaffold, you ferociouſly take your leave of each agonizing ſufferer, with this dreadful expreſſion, Jam animam tuam tradimus Diabolo?'

The ſubject of the divine authority, and the moral excellence of the Chriſtian religion, are purſued ſtill farther in the *ſixth* volume; ſeveral popular objections againſt it are refuted;

its internal characters are exhibited as a ſtrong confirmation of its divine original; and the hiſtory of its riſe and progreſs is examined, to prove that the miſchiefs which have ariſen in the Chriſtian world have been owing to the perverſion and abuſe, and not to the natural tendency, of Chriſtianity.—In his review of the hiſtory of the Chriſtian church, Mr. S. cenſures, with a truly Chriſtian ſpirit, every appearance of intolerance; and, though he ſtrongly recommends the ſtudy, profeſſion, and practice of religion, he encourages no other method of ſupporting its credit and authority than the free communication of religious knowlege, and the univerſal exerciſe of religious freedom. We conclude our extracts with the following judicious and ſpirited remarks on the impolicy and injuſtice of intolerance:

'There are, and have been, and will be to eternity, various and oppoſite ſentiments on a queſtion, which, above all others, is moſt intereſting to every man. And the partizans of either party will ever pretend to have the argument in their favour. Even among the moſt learned, and the moſt rigidly juſt and pure-hearted, we often ſee, that neither knowledge, nor virtue, is an abſolute ſecurity againſt error. Religion, in reality, cannot be more national than the intellectual faculty and the energies of conſcience. Some truths, it is certain, may be national; but others muſt be univerſal. For God never appointed true religion to lend forms and tints to any peculiar aſſociations: he placed it in the centre of the univerſe, to be the luminary of union, by the exerciſe of general benevolence.

'The direful ſpirit of fanaticiſm is happily leaving the earth. Thoſe begin to bluſh, who formerly had no zeal ſo ſtrong as that of perſecution. They now even begin to feel, that tolerance is not a deadly ſin —a conſpiracy againſt God and nature. St. Bernard's words come to be underſtood, "Fides ſuadenda, non imperanda." But could you have ſuppoſed, that the loſſes occaſioned to the human ſpecies, from the firſt ſanguinary executions of the Hebrews, to the perfidious maſſacres of St. Bartholomew and Ireland, within the pales of Judaiſm and Chriſtianity alone, there could from hiſtory be traced to have been at leaſt thirty millions of men? Or, could you ever have conceived it poſſible, that, after the maſſacre of St. Bartholomew, a medal ſhould have been ſtruck with this inſcription: "Pietas armavit juſtitiam"? That it ſhould be recorded, that "un arret du mois de Juillet 1562, permet de tuer les Huguenots partout ou on les trouvera; et ordonnoit, que cet arret ſeroit lu tous les Dimanches au prône de chaque paroiſſe?" Or, what is ſtill more abominable, that Pope Gregory the Thirteenth ſhould, for the murder of from ſeventy to an hundred thouſand of his fellow-creatures, on the day of St. Bartholomew, have made a ſolemn proceſſion to St. Peter's, and placed a picture of the ſubject in the Vatican, with this inſcription, "Pontifex collegii necem probat?"

'To admit general principles in theory, and to reſtrict them in practice, is, to a rational mind, the baſeſt logic. Intolerance, that pretends to reaſon, is worſe than enthuſiaſm, which perſecutes from impulſe.

pulſe. Peter, John, and Paul, are men; you and I are men; and ſo is the Jew, and ſo is the Mahommedan. As well, then, may you give reaſon to man, and brand him for a fool, becauſe he reaſons, as brand with infamy the man who judges for himſelf in religion. The abſurdity is, in truth, too glaring; and yet almoſt all Chriſtians are guilty of it. We all ſtrive to faſten an opprobrium upon thoſe who think differently from ourſelves; and thus prejudice becomes an overmatch for principle.

'In every quarter our ears are dinned with the cry of impiety. In Aſia, the Chriſtian is impious; in Europe, the Muſſulman; in London, the Papiſt; in Rome, the Calviniſt: nay, almoſt every ſtreet has its peculiar ſanctity and pretenſion. How is this? Is the whole world impious? or is there any ſuch thing as impiety? I am afraid this mutual reproach is little better than ſatire in ſelf-applauſe: and though the paradox is not in all caſes juſt, we may venture to believe, that thoſe who have the beſt laws have often the moſt need of them.

'The advocate for real Chriſtianity has nothing to do with the peculiar tenets of Luther, Calvin, or Bellarmine, or with any other ſyſtem which is likely to be tinctured with human infirmity; his buſineſs is, to vindicate the truth as it is in the goſpel. Human knowledge, as human nature, he knows, is to be pruned according to method and rule. As the world advances, reaſon at all times gains ground upon imagination; the underſtanding becomes more exerciſed; fewer objects occur that are new and ſurpriſing; men apply to trace the cauſes of things; and they correct and refine one another. And thus, in the preſent age, thanks to the Author of all goodneſs, we are beginning to make amends for former negligence. The curioſity of the moraliſt is connected with taſte and genius; and his reſearches tend to diſplay the progreſs of human manners, and to illuſtrate the hiſtory of ſociety.

'The religious eſtabliſhment, of any country, ſo far as it is ſettled by human laws, and with reſpect to external rites and worldly emolument, is liable to change, as much as any civil appointments whatever. So far was Locke from thinking the church interwoven with the ſtate, that he held the former to be abſolutely ſeparate and diſtinct from the latter. "The boundaries, on both ſides," ſays he, "are fixed and immoveable. And he jumbles heaven and earth together, things moſt remote and oppoſite, who mixes two ſocieties which are, in their original, end, buſineſs, and every thing, perfectly diſtinct, and infinitely different from each other."——

'With reſpect to what are called denominations, therefore, of religion, if every one be left to judge of his own religion, there is no ſuch thing as a religion that is wrong. But if men are to judge of each other's religion, there is no ſuch thing as a religion that is right; and therefore all the world are right, or all the world are wrong. No man, or body of men, conſequently, can, under any pretence whatſoever, aſſume the power of governing, or forcing the belief, the thoughts, the reaſon of others, without impiouſly and fooliſhly arrogating the power of God. Religion, as a rule of faith, by which we are to be ſaved or condemned in another life, muſt be the excluſive private concern of the individual, in which every man has an indiſ-

putable right to follow the light of his own reaſon, and to reject all authority founded on the reaſon of others. Thoſe, accordingly, who denounce to us damnation, as the conſequence of error in faith, and thoſe who would force us to hazard our immortal ſouls, upon their judgments, who have no concern in the matter, contrary to our own reaſon, who have ſo deep an intereſt in it, are the moſt execrable of all tyrants.

'Mankind have groaned, even in the church of Chriſt, for more than a thouſand years, under a fatal confederation between civil and eccleſiaſtical power. By this contract for the bodies and ſouls of men, the mind is firſt to be enſlaved, and then the body delivered over to the ſecular arm, with its active principle, the ſpring of all its virtues and faculties, bound up in chains. From this complicated tyranny, even death is no refuge. Its power, in papal kingdoms more eſpecially, extends into the reign of darkneſs; the miſerable mortal, who has not obeyed its ordinances here, who does not go to the grave clothed in the San Benito of their inquiſition, and carry in his hand the paſſport of abſolution, is handed over to the agents of the hierarchy in another world, to the diſcipline of eternal torments. But even our own preſent mixture of religion with politics; our religious teſts, and parliamentary religions, would, I ſuſpect, appear ſomewhat ludicrous to a perſon who could contemplate them unbiaſſed by habit and cuſtom. Is it not a curious idea, for inſtance, that if a Solon, or a Socrates, were to riſe up among us, the one could not ſit for a Corniſh borough, nor the other execute the office of juſtice of peace; that Epaminondas could not command a troop of horſe, or Themiſtocles be made a poſt-captain, till they had made themſelves maſters of the thirty-nine articles previouſly to the taking the ſacramental teſt?'

After having ſo fully expreſſed our approbation of this work, and having furniſhed our readers ſo largely with an opportunity of judging of its merit, we have now only to expreſs our earneſt wiſh that it may be as uſeful in promoting the intereſts of religion, and in propagating the love of ſcience, as the author's benevolence will lead him to deſire, and as his ability and public ſpirit give him a right to expect.

A copious alphabetical index would have been an uſeful appendage to theſe volumes.

ART. IX. *Sermons*, by Hugh Blair, D.D. F.R.S. Ed. Profeſſor of Rhetoric and Belles Lettres in the Univerſity of Edinburgh. Vol. IV. 8vo. pp. 445. 6s. Boards. Cadell. 1794.

IT is an inexpreſſible gratification and encouragement to us in our literary labours, when we find our judgment concerning the merit of important publications confirmed by the general ſuffrage of the world. The intervals, which have paſſed between the times of the publication of the ſeveral volumes of Dr. Blair's ſermons, have afforded us full opportunity of informing ourſelves of the reception which they have experienced; and we

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are happy in obſerving that this has been ſuch as to leave us no room to doubt that, in the liberal praiſe which we found ourſelves impelled ſucceſſively to beſtow on them, we were ſolely guided by a juſt perception of their merit.

To characterize the preſent volume as exhibiting excellent models of pulpit eloquence,—in which, ſubjects of the higheſt importance are diſcuſſed neither with the frigidity of abſtract ſpeculation, nor diſplayed in the falſe glare of puerile oratory, but are treated with that manly and impreſſive eloquence which can only be the reſult of the moſt happy union of good ſenſe, correct taſte, a lively imagination, and a heart deeply tinctured with religious ſentiments;—would be merely to repeat what we have expreſſed more at large in our former articles: ſee vol. lvi. p. 278. vol. lxii. p. 293. N. S. vol. iii. p. 190. 207.

Equally unneceſſary is it, for the purpoſe of recommending this volume, to ſelect paſſages of particular merit, from diſcourſes which are throughout ſo deſerving of commendation. That we may not ſeem, however, to treat this juſtly-admired writer with leſs reſpect now than on former occaſions, we ſhall make a ſhort extract from a ſermon on Friendſhip; in which the author appears no leſs excellent in the plain didactic manner, than we have before ſeen him in the elegant, pathetic, and ſublime.—Giving advice for the preſervation of friendſhip, he ſays,

'In the third place, It is material to the preſervation of friendſhip, that openneſs of temper and manners, on both hands, be cultivated. Nothing more certainly diſſolves friendſhip, than the jealouſy which ariſes from darkneſs and concealment. If your ſituation oblige you to take a different ſide from your friend, do it openly. Avow your conduct; avow your motives; as far as honour allows, diſcloſe yourſelves frankly; ſeek no cover from unneceſſary and myſterious ſecrecy. Mutual confidence is the ſoul of friendſhip. As ſoon as that is deſtroyed, or even impaired, it is only a ſhow of friendſhip that remains. What was once cordial intimacy, degenerates firſt into formal civility. Conſtraint on both ſides next ſucceeds; and diſguſt or hatred ſoon follows.—The maxim that has been laid down by certain crooked politicians, to behave to a friend with the ſame guarded caution as we would do to an enemy, becauſe it is poſſible that he may one day become ſuch, diſcovers a mind which never was made for the enjoyments of friendſhip. It is a maxim which, not unreaſonably I admit, may find place in thoſe political and party friendſhips, of which I before ſpoke, where perſonal advancement is always in view. But it is altogether inconſiſtent with the ſpirit of thoſe friendſhips, which are formed, and underſtood to be nouriſhed, by the heart.

'The fourth advice which I give is, To cultivate, in all intercourſe among friends, gentle and obliging manners. It is a common error to ſuppoſe, that familiar intimacy ſuperſedes attention to the leſſer duties of behaviour; and that, under the notion of freedom, it may excuſe

a careleſs, or even a rough, demeanour. On the contrary, an intimate connection can only be kept up, by a conſtant wiſh to be pleaſing and agreeable. The nearer and cloſer that men are brought together, the more frequent that the points of contact between them become, there is the greater neceſſity for the ſurface being ſmooth, and every thing being removed that can grate or offend.—Let no harſhneſs, no appearance of neglect, no ſupercilious affectation of ſuperiority, occur in the intercourſe of friends. A tart reply, a proneneſs to rebuke, a captious and contradictious ſpirit, are often known to embitter domeſtic life, and to ſet friends at variance. In thoſe ſmaller articles of behaviour, where men are too apt to be careleſs, and to indulge their humour without reſtraint, the real character is often underſtood to break forth, and ſhew itſelf. It is by no means enough, that, in all matters of ſerious intereſt, we think ourſelves ready to prove the ſincerity of our friendſhip. Theſe occur more rarely. The ordinary tenor of life is compoſed of ſmall duties and offices, which men have occaſion daily to perform; and it is only by rendering daily behaviour agreeable, that we can long preſerve the comforts of friendſhip.'

Our high reſpect for this excellent preacher muſt not prevent us from remarking that, in the midſt of the general purity of ſtyle which adorns this as well as the preceding volumes, a few negligencies are to be found:—among theſe, the principal are Scottiſh idiomatic phraſes, to which we do not wiſh to ſee even the authority of Dr. Blair ſufficient to reconcile the Engliſh ear. Of this kind are the expreſſions, p. 79, *we will often find*; p. 97, *how often would we find*; p. 176, *we would diſcover*; p. 182, *it almoſt never happens*; p. 259, 260, are not *long of admoniſhing* us—is not long *of occurring*. We muſt alſo remark, as inelegant, the expreſſion, *before concluding this diſcourſe*; and, as tautological, the phraſe, (p. 443.) *querulous complaints*.

The ſubjects in the preſent volume are all of the practical kind:

'On the Cauſes of Men's being weary of Life:—on Charity as the End of the Commandment:—on our Lives being in the Hand of God:—the Mixture of bad Men with the good in Human Society:—the Relief which the Goſpel affords to the Diſtreſſed:—Luxury and Licentiouſneſs:—the Preſence of God in a Future State:—Curioſity concerning the Affairs of others:—on our preſent Ignorance of the Ways of God:—the Slavery of Vice;—the Importance of Public Worſhip:—the Faſhion of the World paſſing away:—Tranquillity of Mind:—on the Misfortunes of Men being chargeable on themſelves:—on Integrity as the Guide of Life:—Submiſſion to the Divine Will:—Friendſhip:—the Conduct to be held with regard to future Events:—on following the Multitude to do Evil:—The Wiſdom of God.'

Though it may not be neceſſary to ſpecify more particularly the contents of theſe ſermons, we cannot deny ourſelves the ſatisfaction of pointing out, as particularly excellent, the firſt, eighth, twelfth, thirteenth, and ſeventeenth.

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On a general retroſpect of the four volumes of ſermons which Dr. Blair has preſented to the public, we feel ourſelves juſtified in aſſerting that we are acquainted with no ſet of ſermons in the Engliſh language which is more uniformly valuable for practical utility of ſubject, for judicious ſelection and clear arrangement of intereſting ſentiments, for happy illuſtrations of important though obvious truths, and for perſpicuity and elegance of ſtyle.

ART. X. *The Hiſtory of the Origin, Progreſs, and Termination of the American War.* By C. Stedman, who ſerved under Sir W. Howe, Sir H. Clinton, and the Marquis Cornwallis. 4to. 2 Vols. pp. 420 in each. 2l. 2s. Boards. Debrett, &c. 1794.

THE preſent hiſtory is written by an officer who ſerved in America during our unfortunate war with that country, and is therefore undoubtedly entitled to the attention of the public, ſo far as it relates to the conduct of *one* of the parties in that intereſting conteſt. The ſituation of Mr. Stedman, during the period of which he treats, enabled him to collect thoſe materials which he has now methodized and communicated to the world. A hiſtory of the war, however, by one who not only approved the principles on which it was proſecuted by this country, but who drew his ſword in the defence of thoſe principles, promiſed no very favourable account of the conduct of the people who oppoſed the claims of Great Britain. To aſcertain this circumſtance, we have compared the preſent work with the hiſtory written by Dr. Ramſay *, and we have been much ſatisfied with the general coincidence which we diſcovered. Some variations were obſervable: but theſe were eaſily reconciled by remembering the different light in which the conteſt was regarded by the two hiſtorians.

'Although the iſſue of the war was unfortunate, (ſays Mr. S. in his dedication to Lord Moira,) our national character was not impaired, nor the conteſt, while it was maintained, on the whole inglorious. Neither martial ardour was wanting among our countrymen, nor military enterpriſe, nor patriotic zeal. In that rank, and thoſe circumſtances of life which are at once a temptation and an apology for diſſipation and a love of pleaſure, the military ſpirit of Britain ſhone forth with undiminiſhed luſtre; and the nobleſt families exhibited bright examples of true courage, exalted genius, and conſummate wiſdom.'

In a judicious and extenſive introduction to his hiſtory, Mr. S. traces the origin of the ſettlements in North America, delineates the characteriſtic features of the ſettlers in the different ſtates, and narrates the principal circumſtances which led to their diſ-

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* Of which an account was given in our lxxviiith vol. p. 291.

union from the parent country. He commences with obſerving that the love of liberty is ſo natural, and that ſuch is the averſion of mankind to reſtraint, that it ſeems to be in the very nature of colonies, and of all ſubordinate governments, to ſeize every favourable opportunity of aſſerting their independance; and that the external aſpect of nature conſpires with that noble paſſion to check the progreſs of empire, and to maintain an intereſting diverſity among tribes and nations.

When the United States of North America (he proceeds to remark,) took up arms, and declared themſelves independant, they were not encouraged by any conjuncture that could juſtify that meaſure in point of policy, nor by any circumſtance that could yield a reaſonable hope of ſucceſs in the arduous ſtruggle which was to enſue. On the contrary, from taking a view of the ſtrength and reſources of Great Britain at the commencement of hoſtilities, and contraſting it with the weakneſs and almoſt total inability of the colonies, we ſhall have reaſon to conclude that the termination of the war in favour of the latter, with their final ſeparation from the Britiſh empire, was one of thoſe extraordinary and unexpected events which bids defiance to all human foreſight and calculation.

The North American provinces lie between the thirtieth and fiftieth degrees of northern latitude; and within theſe bounds they experience higher degrees of heat and cold than are known in European climates that are ſimilarly ſituated. The philoſopher will find amuſement in contemplating the effect which is produced on the human frame and conſtitution, by the influence of climate and employment. In the provinces of New England, where nature has been leſs bountiful in the productions of the earth, he will find a race of men, healthy, vigorous, penetrating, and active. In the middle colonies, he will ſee farmers who are robuſt, frugal, perſevering, and induſtrious; plain and honeſt in their dealings, but of rude and unpliant manners; with little penetration and leſs knowlege. In moſt of the ſouthern colonies, he will meet with a people of pallid complexion and ſwarthy hue, of form rather tall and ſlender, unfit and unaccuſtomed to labour, with an averſion to buſineſs, and a fondneſs for pleaſure; luxurious, ſhewy, and expenſive, yet ſenſible, ſhrewd, and intelligent; of open and friendly diſpoſitions, and extremely hoſpitable.

The colonies in America were chiefly formed by thoſe whom perſecution forced into a voluntary exile: — men who had either fel[t] expected to ſuffer, during the intolerant admini-rchbiſhop Laud. Surely it is not perfectly candid an to characterize them as 'puritans in religion, n their notions of government, and of the ſame party

party and principles with thoſe who afterwards overturned the government of England in both church and ſtate, and brought their ſovereign to the block.' 'Theſe reſtleſs ſpirits,' he concludes, were 'encouraged to emigrate' becauſe their 'refractory conduct, machinations, and plots, had begun to give ſo much diſturbance to government:'—we always thought that they were driven to expatriate themſelves on account of the hardſhips and ſufferings which their *religious* ſentiments excited. Reprobating as we do the idea of perſecuting men merely on account of their *opinions*, either on civil or religious ſubjects, we ſhould have been pleaſed with the warmth of the author when ſpeaking of the perſecuted Catholics by whom Virginia was colonized, had his liberality equally extended to the equally injured Proteſtants. 'To the everlaſting diſgrace (he ſays) of that narrow-minded and intolerant age, it is recorded that two hundred popiſh families, and many of them of diſtinction, choſe to encounter the dangers of the ſea, the fury of ſavages, and all the multiplied inconveniences, evils, and hardſhips of a new, unexplored, and unſheltered country, rather than longer remain expoſed to the cruel oppreſſion of their unrelenting perſecutors.' Would the juſtice or the beauty of the foregoing paragraph be leſs evident if applied to the caſe of the puritans?

Tracing the ſteps by which the breach between the colonies and the mother-country was widened, Mr. Stedman ſeverely condemns the conduct of miniſters in reviving an obſolete ſtatute of Henry the 8th for the trial of treaſons committed beyond the ſeas. This attempt gave the moſt ſerious concern to thoſe inhabitants of the colonies whoſe attachment to Great Britain was yet unſhaken.

'To be torn from a man's family and friends, (Mr. S. remarks,) tranſported across an extenſive ocean, landed in a ſtrange country as a priſoner and criminal, and tried by a jury not of his vicinage but of ſtrangers, unacquainted with him or his character, and whom even the important formality of bringing the priſoner from ſuch a diſtance to England for trial would be apt to impreſs with an idea of extraordinary guilt—all theſe, with others which might be mentioned, were circumſtances of ſuch hardſhip as could not fail to arreſt the attention of even the moſt careleſs and unthinking coloniſt, and incline him to queſtion the foundation of an authority liable to be exerciſed in a way ſo oppreſſive. In fact, the threatened revival of this arbitrary ſtatute alienated the affection of the loyal and well-diſpoſed amongſt the inhabitants of the colonies, more than any thing which the Britiſh parliament had yet attempted. Even thoſe who were moſt friendly to government, and who on other occaſions were accuſtomed to juſtify to their neighbours the proceedings of parliament, ſhrunk from the defence of it. It was univerſally reprobated as an unjuſtifiable meaſure, from the practical exerciſe of which every feeling mind muſt revolt with horror.'

We

We do not, with Mr. Stedman, think it at all probable that the diſmiſſion of Dr. Franklin from his office of joint deputy poſtmaſter-general for America 'influenced his ſubſequent conduct in the American conteſt.' That great man, we are well convinced, was attached from principle to the cauſe of liberty; and ſo far are we from conſidering his diſmiſſion as the *cauſe*, that we are rather inclined to view it as the *effect*, of his zeal for the intereſt of America.

The firſt blood which was ſhed in the conteſt between Great Britain and the colonies was at Lexington in the neighbourhood of Boſton. As the Britiſh troops advanced on their march, (ſays Mr. S.) 'they ſaw a body of men aſſembled under arms on a green adjoining the road. Upon the near approach of the Britiſh troops, who queſtioned them as to the cauſe of their being ſo aſſembled, and ordered them to diſperſe, they retired in ſome confuſion. But, as they went off, ſeveral guns were fired upon the king's troops from behind a ſtone-wall, and from ſome adjoining houſes, which wounded one man, and ſhot Major Pitcairne's horſe in two places. The Britiſh troops now returned the fire.' This account materially differs from that of Dr. Ramſay, who repreſents the Britiſh as the aggreſſors at Lexington. "The Lexington militia," ſays he*, "collected a ſecond time, to the number of 70, between four and five o'clock in the morning, and the Britiſh regulars ſoon after made their appearance. Major Pitcairne, who led the advanced corps, rode up to them and called out, "Diſperſe, you rebels, throw down your arms and diſperſe." They ſtill continued in a body, on which he advanced nearer—diſcharged his piſtol—and ordered his ſoldiers to fire. A diſperſion of the militia was the conſequence, but the firing of the regulars was nevertheleſs continued. Individuals, finding they were fired upon though diſperſing, returned the fire." Which of theſe accounts is the moſt accurate, we cannot pretend to determine.

The retreat of the Americans from Long Iſland, Aug. 27, 1776, was effected in 13 hours, though 9000 men had to paſs the river, beſides field artillery, ammunition, proviſions, horſes, carts, &c.

'The circumſtances of this retreat were particularly glorious to the Americans. They had been driven to the corner of an iſland, where they were hemmed in within the narrow ſpace of two ſquare miles. In their front was an encampment of near twenty thouſand men; in their rear an arm of the ſea, a mile wide, which they could not croſs, but in ſeveral embarkations. Notwithſtanding theſe difficulties, they ſecured a retreat without the loſs of a man. The pickets of the Engliſh army arrived only in time to fire upon their rear-guard, al-

* P. 187. vol. i.

ready

ready too far removed from the ſhore to receive any damage. Sir William Howe had early intelligence ſent him of the retreat of the Americans; but a conſiderable time had elapſed before a purſuit was ordered. Sir William Howe at length, however, deſired lord Percy to order a purſuit; but it was too late. The enemy had effected their retreat, which was rendered leſs hazardous from the want of frigates in the Eaſt River between Long Iſland and New York. Had any armed ſhips been ſtationed there, it would have been impoſſible for them to have made their eſcape. The Eaſt River is deep enough for a ſeventy-four gun ſhip to ride at anchor. Waſhington thought himſelf happy in getting ſafe with his papers from Long Iſland, having croſſed to New York in a ſmall boat. Had two or even one frigate moored as high up as Red-Hook, as the Phœnix and Roſe men of war had done before, the one carrying forty-four guns, and the other twenty-eight, the retreat of the Americans would have been cut off moſt completely; and indeed ſo decided were the Americans themſelves in this opinion, that, had only a ſingle frigate been ſtationed in the Eaſt River, they muſt have ſurrendered at diſcretion. It is to be obſerved, that in the very ſame boats in which the Americans croſſed from New York to Long Iſland, they re-croſſed after their defeat from Long Iſland to New York, the boats having lain for three days on the Long Iſland ſhore in readineſs to carry them off. Now it is evident that this ſmall craft, by the above precaution, might have been effectually deſtroyed.

'In reviewing the actions of men, the hiſtorian is often at a loſs to conjecture the ſecret cauſes that gave them birth. It cannot be denied but that the American army lay almoſt entirely at the will of the Engliſh. That they were therefore ſuffered to retire in ſafety, has by ſome been attributed to the reluctance of the commander in chief to ſhed the blood of a people ſo nearly allied to that ſource from whence he derived all his authority and power. We are rather inclined to adopt this idea, and to ſuppoſe motives of miſtaken policy, than to leave ground for an imagination that the eſcape of the Americans reſulted from any want of exertion on the part of Sir William Howe, or deficiency in the military ſcience.'

Mr. Stedman's account of General Waſhington's ſituation at Valley Forge forms an intereſting contraſt with the luxury and diſſipation of the Britiſh troops during the ſame period at Philadelphia. The conduct of Sir William Howe is ſeverely cenſured in ſuffering the American General to remain in an infirm and dangerous ſtate, unmoleſted, from December to May; for, 'had he led his troops to action, victory was in his power, and conqueſt in his train.'

Paſſing over a long ſeries of events which are well known, we come to the defeat of the Britiſh troops at the Cowpens; and, as this event, in the opinion of Mr. S. formed a principal link in the chain of circumſtances which led to the independance of America, we ſhall give his account of it: (vol. ii. p. 321, &c.)

'Lieutenant-

'Lieutenant-colonel Tarleton reſolved, without loſs of time, to make an attack upon the Americans *. Advancing within two hundred and fifty yards of their firſt line, he made a haſty diſpoſition of his force. The light and legion infantry, and the ſeventh regiment, were ordered to form in line, a captain, with fifty dragoons, being attached to each of their flanks; and the firſt battalion of the ſeventy-firſt regiment, and the reſt of the cavalry, were directed to form as a reſerve, and wait for orders. This diſpoſition being ſettled, Tarleton, relying on the valour of his troops, impatient of delay, and too confident of ſucceſs, led on in perſon the firſt line to the attack, even before it was fully formed, and whilſt Major Newmarſh, who commanded the ſeventh regiment, was poſting his officers: neither had the reſerve yet reached the ground which it was to occupy. The firſt line of the Americans being compoſed of militia, did not long withſtand the charge of the Britiſh regulars: it gave way in all quarters, and was purſued to the continentals. The latter, undiſmayed by the retreat of the militia, maintained their ground with great bravery; and the conflict between them and the Britiſh troops was obſtinate and bloody. Captain Ogilvie, with his troop of dragoons on the right of the Britiſh line, was directed to charge the left flank of the enemy. He cut his way through their line, but being expoſed to a heavy fire, and, at the ſame time, charged by the whole of Waſhington's cavalry, was compelled to retreat in confuſion. The Britiſh reſerve now received orders to move forward; and as ſoon as the line felt the advance of the ſeventy-firſt regiment, the whole again moved on. The continentals, no longer able to ſtand the ſhock, were forced to give way. This was the critical moment of the action, which might have been improved ſo as to ſecure to the Britiſh troops a complete victory. An order, it is ſaid, was diſpatched to the cavalry to charge the enemy when in confuſion; but if ſuch an order was delivered, it was not obeyed; and the infantry, enfeebled by their fatiguing march in the morning, through ſwamps and broken grounds, and by their ſubſequent exertions in the action, were unable to come up with the flying enemy. The critical moment loſt on the one ſide was eagerly ſeized on the other. The American commander, finding that the Britiſh cavalry did not purſue, gave orders to Lieutenant-col. Waſhington to cover with his dragoons the rear of the broken provincials, whilſt he exerted himſelf to the utmoſt to rally them. His endeavours ſucceeded: the continentals were rallied and formed, and now in their turn charged the aſſailants. In diſorder from the purſuit, and unſupported by the cavalry, ſuch of the Britiſh infantry as were fartheſt advanced, receiving this unexpected charge, fell back in confuſion, and communicated a panic to others, which ſoon became general. Waſhington charged with his cavalry; and a total rout enſued. The militia who had fled, ſeeing the fortune of the day changed, returned and joined in the purſuit. The Britiſh infantry were ſoon overtaken, as the ſame cauſes which retarded them in the purſuit, now impeded their flight; and almoſt the whole were

* This was a diviſion of the American army, under the command of General Morgan.

either

either killed or taken priſoners. The two field-pieces were alſo taken, but not till the whole of the artillery-men attached to them were either killed or wounded. It was in vain that Tarleton endeavoured to bring his legion cavalry to charge and check the progreſs of the enemy: they ſtill ſtood aloof, and at length fled in a body through the woods, leaving their commander behind. Fourteen officers, however, remained with him, and about forty men of the ſeventeenth regiment of dragoons: at the head of theſe he made a deſperate charge on the whole of Waſhington's cavalry, and drove them back upon the continentals. But no partial advantage, however brilliant, could now retrieve the fortune of the day: all was already loſt; and Tarleton, ſeeing nothing farther to be done, retreated with the remains of this ſmall but brave and faithful band of adherents, to Hamilton's Ford, upon Broad River, in his way to the main army under Lord Cornwallis, then at Turkey Creek, about twenty-five miles from the field of action. The only body of Tarleton's infantry that eſcaped was the guard left with the baggage, which had not reached the Cowpens at the time of the action: early intelligence of the defeat being conveyed to the officer who commanded it, by ſome friendly Americans, he immediately deſtroyed whatever part of the baggage could not be carried off, and mounting his men on the waggon and ſpare horſes, retreated to the main army unmoleſted. Few of the legion cavalry were miſſing: one diviſion of them arrived the ſame evening in the neighbourhood of the Britiſh encampment, with the news of their defeat, and another under Tarleton, who in his way had been joined by ſome ſtragglers, appeared the next morning. The whole loſs of the Britiſh troops, in this unfortunate affair, amounted to at leaſt ſix hundred men; and of them near one half was either killed or wounded. The loſs of the Americans, according to their report of it, was ſo ſmall as ſcarcely to deſerve credit. It amounted to twelve killed, and ſixty wounded. During the whole period of the war no other action reflected ſo much diſhonour upon the Britiſh arms. The Britiſh were ſuperior in numbers. Morgan had only five hundred and forty continentals, the reſt militia. Tarleton's force compoſed the light troops of Lord Cornwallis's army. Every diſaſter that befel Lord Cornwallis, after Tarleton's moſt ſhameful defeat at the Cowpens, may moſt juſtly be attributed to the imprudence and unſoldiery conduct of that officer in the action. It was aſked, why he did not conſult Majors M'Arthur and Newmarſh, officers of experience and reputation, who had been in ſervice before Tarleton was born? Colonel Tarleton, in his Hiſtory of the Southern Campaigns in America, admits that the ground on which Morgan formed had been deſcribed with great perſpicuity to him. He alſo admits, that he had obtained a very accurate knowledge of Morgan's ſituation, and of the ground on which Morgan had drawn up his army. That there was every proſpect of ſucceſs from the animation and alacrity of his troops; that his troops moved in a good line; that his fire was well ſupported, and produced much ſlaughter; that the continentals and back woodſmen gave ground, and the Britiſh ruſhed forward; that the ground which Morgan had choſen was diſadvantageous for the Americans.

Americans, and as proper a ſituation for action as Colonel Tarleton could have wiſhed: under all theſe advantages in favour of Tarleton, and diſadvantages againſt Morgan, Tarleton is completely defeated and totally routed. Is it poſſible for the mind to form any other concluſion, than that there was a radical defect, and a want of military knowledge on the part of Colonel Tarleton? That he poſſeſſes perſonal bravery inferior to no man, is beyond a doubt; but his talents at the period we are ſpeaking of never exceeded that of a partizan captain of light dragoons, daring in ſkirmiſhes. He could defeat an enemy in detail, by continually haraſſing, and cutting off detached parties.'

In the concluſion of his work, Mr. S. obſerves that 'ſo vaſt a force as was exerted by Great Britain had never been ſent to ſo great a diſtance, nor reſiſted by any power apparently ſo unequal to the conteſt.' Great Britain, by the immenſity of her revenues, ſeemed capable of wearying out, by perſeverance, the adverſity of fortune: but wiſdom, vigour, and unanimity, were wanting in her public councils.

'While the natural ſtrength and ſpirit of Great Britain were embarraſſed and encumbered with the diſadvantages and errors now enumerated, the Americans, in ſpite of a thouſand difficulties and wants, by the energy of liberty, the contrivance of neceſſity, and the great advantages ariſing from the poſſeſſion of the country, ultimately attained their object. The Americans, indeed, were not fired with that enthuſiaſtic ardour, which nations of a warmer temperament, in all ages, have been wont to diſplay in the cauſe of freedom. But they were guided by wiſe councils; they were ſteady and perſevering; and, on all great occaſions, not a little animated by the courage of General Waſhington, who has been proverbially called a Fabius, but in whoſe character courage, in fact, was a feature ſtill more predominant than prudence. The American generals, having the bulk of the people on their ſide, were made acquainted with every movement of the Britiſh army, and enabled, for the moſt part, to penetrate their deſigns: to obtain intelligence, on which ſo much depends, was to the Britiſh commanders a matter of proportionable difficulty. The Americans had neither money nor credit: but they learned to ſtand in need only of a few things: to be contented with the ſmall allowance that nature requires; to ſuffer, as well as to act. Their councils, animated by liberty, under the moſt diſtreſſing circumſtances, took a grand and high-ſpirited courſe, and they were finally triumphant.

'The Revolution of America, though predicted by philoſophy, was generally conſidered as a remote contingency, if not a thing wholly ideal and viſionary. Its immediate cauſes were altogether unforeſeen and improbable. It came as a ſurpriſe upon the world: and men were obliged to conclude, either that the force of Great Britain was ill-directed, or that no invading army, in the preſent enlightened period, can be ſucceſsful, in a country where the people are tolerably united.'

In

In the accompliſhment of this work, Mr. Stedman has entitled himſelf to conſiderable praiſe; his language is correct and animated; and he has exemplified much diligence in collecting, and much judgment in arranging, the materials which compoſe this intereſting portion of our hiſtory. It has evidently been his intention to be candid and impartial; and, on the whole, much credit is due to him on this head, conſidering his ſituation and his ſentiments.

It may not be ſuperfluous to remark that Mr. Stedman's attention is not confined to tranſactions on the continent of America. Naval events in the Weſt Indies and the Mediterranean, and other operations of the Britiſh arms, are duly recorded; though not ſo much in detail as the main objects of his work.

Theſe volumes are accompanied with plans of the moſt important engagements, and conclude with that very neceſſary appendage, a copious index.

ART. XI. *Mr.* Edwards's *Hiſtory of the Weſt Indies.*

[*Article continued from Rev. for July, p.* 300.]

IT is the province of hiſtory to proclaim to diſtant ages important and intereſting facts; to trace, as far as poſſible, the ſources of public tranſactions; and to diſcloſe the ſecret motives which influence the minds of legiſlators and governors, in their conduct toward thoſe whom an All-ruling Providence has placed under their controul. Mr. Edwards, in the former portions of this valuable work, has already given an ample and ſatisfactory account of the original ſtate, gradual population, conqueſt, and cultivation, of the important iſlands of which he records the hiſtory. He has not contented himſelf, however, with detailing the *civil* and *commercial* events which have ſucceſſively occurred in theſe iſlands, in a manner the moſt accurate, and in a ſtyle the moſt elegant: but he has alſo ſurveyed and depicted the *natural* aſpect of them with an animated eye and an energetic pencil; deſcribing them in language worthy of the ſublime ſcenes which are diſplayed in thoſe tropical regions. Nothing of conſequence in the eſtimation of the merchant, the moraliſt, and the philoſopher, has eſcaped his pervading obſervation; and he deſcribes with equal felicity the productions of the animal, the vegetable, and the mineral world. In our laſt article, we particularly noticed his affecting narration reſpecting the ſavage progeny of Africa toiling under the oppreſſive yoke of ſlavery in the Weſtern world; whoſe hapleſs ſituation he laments with the compaſſionate regret of a man of feeling, and deprecates with the ſpirit of a free-born Briton: but

againſt

againſt whoſe ſudden emancipation he remonſtrates, as an event which would prove equally pregnant with calamity to the planter and the ſlave. The concluding portion of his hiſtory, which is now to come under our conſideration, introduces him to our notice as a *politician*, deeply intereſted in the future fate of the Weſt Indian Iſlands, and ardently deſirous that the comfort and happineſs of the inhabitants ſhould be eſtabliſhed on a ſolid and permanent baſis, ſuch as no inſidious and intriguing governor there may be able to diſturb, and no ſchemes of avarice and ambition in the mother-country may help to ſubvert. On this ſubject, Mr. E. ſpeaks out with manly boldneſs, becoming a writer who is well acquainted with the topic which he is diſcuſſing; and, although we plainly perceive that our hiſtorian is *no courtier*, we can find in his page nothing of factious clamour, nor of party petulance. Theſe political conſiderations engroſs the greateſt part of his ſixth and final book, which is the moſt extenſive diviſion, and which expreſsly treats concerning the paſt and future government of, and the commercial regulations adopted with reſpect to, the Weſt Indies.

Previouſly, however, to the inveſtigation of his ſentiments on that head, we are induced, not leſs by choice than by neceſſity, to take a view of the contents of book the fifth, next in the order of his hiſtory,—which bears the title of AGRICULTURE,—and of which the firſt three chapters diſcuſs a ſubject very curious in it nature, and to the merchant not a little intereſting, viz. the proceſs by which the grand ſtaple commodity of our iſlands, SUGAR, is obtained from the cane. This account of its manufacture is preceded by a ſhort hiſtory of the plant itſelf, which Mr. Edwards juſtly ſtyles one of the moſt valuable in the creation, ſince it is the ſource of a commerce productive of more wealth 'than the mines of Peru.' According to our hiſtorian, it is a native of the Eaſt, and was '*probably* cultivated in India and Arabia time immemorial.' It is in the power of the writer of this article, from his own perſonal reſearches relative to the natural hiſtory of this wonderful plant, to confirm Mr. E.'s aſſertions on this point; and to add that it was not only *probably*, but *certainly*, cultivated not merely in India and Arabia, but in Egypt alſo, in the moſt antient periods; where it, to this day, grows wild in the marſhes of the Nile, and is called *Caſab*, *the reed*, κατ' ἐξοχην. Its Latin name *Saccharum* is probably derived through the Greek from this ſame radical, read in the old Egyptian and Phœnician way right to left, or according to the Βουστροφηδον method, as plough the ground; a matter ever to be conſidered in European and Greek words to their Oriental primitives. In Phile, the name of an iſland in the Nile, toward the cataracts,

cataracts, read backward, we find El Heif, its antient Coptic and preſent Arabian appellation; and thus in the Greek σακχαρον, whence the Latin *Saccharum*, we find the exiſting Egyptian name with only the addition of the uſual Greek termination ον. That the plant was likewiſe cultivated in India in the moſt diſtant eras, though the Indians probably underſtood nothing of the modern manner of preparing it, but only collected the exſuded balſam, may be proved from the very curious circumſtance related in the Sanſcreet hiſtories of an antient king of India cutting down a whole plantation of ſugar canes, and filling up the foſſe of a beſieged city with the large ſtalks*. Pliny alſo informs us, Saccharum Arabia fert; ſed laudatius India †.

To return to our Weſtern hiſtorian, from this Eaſtern excurſion; he is of opinion that the modern art of expreſſing, inſpiſſating, and purifying the juice, was firſt practiſed by the Spaniſh ſettlers in the Weſt Indies in the 15th century, and that Columbus himſelf carried the plant thither, among other rare articles in the vegetable world, in his ſecond voyage; if indeed it be not equally a native of the Weſtern and of the Eaſtern world within the tropics, a circumſtance which to Mr. E. appears exceedingly probable. He deſcribes it as an elegant plant of various altitude, riſing from three to ſeven feet, and flouriſhing moſt vigorouſly in a rich, deep, and black mould. The moſt proper ſeaſon for planting the cane is in the interval between Auguſt and November, and it is ripe for the mill about the commencement of the ſecond year from its inſertion in the ground. It is a child of great hazard and anxiety to the trembling cultivator. The raging hurricane and the peſtilential blight aſſail the tender vegetable with alternate fury:—if happily it ſhould ſurvive theſe dreadful ſhocks, it is then cut down and carried to the *boiling-houſe*; whither we muſt now conduct the reader.

Mr. Edwards tells us that the *time of crop* is the ſeaſon of univerſal and unlimited feſtivity throughout the iſlands. Both man and beaſt partake of the joy, and fatten on the luxurious produce of this plant. The green tops of it are eaten with avidity by the latter; and the negroes, who were before meagre, wan, and ſickly, bound with renovated vigour as they quaff (which they are freely permitted to do,) the palatable, the refreſhing, the ſalubrious juice of the cane. The proceſs of extracting the ſugar is as follows: The canes, previouſly cut ſhort and tied up in bundles, are twice compreſſed, and ground down, ſome-

* Mahabharat, in MS. in the poſſeſſion of N. B. Halhed, Eſq.

† Plinii Nat. Hiſt. cap. 12. p. 361. Aldi edit.

times even to powder, between iron-bound cylinders of a vaſt ſize and weight. The cane-juice is received in a leaden bed; whence it is conveyed into a veſſel called the receiver, from which it flows through a canal, lined with lead, to the boiling-houſe, and into the cauldrons called *clarifiers*; ſome of which are of ſuch enormous dimenſions as to contain a thouſand gallons. Theſe are ſuſpended over fires of moderate heat; and what is called the *temper* is now ſtirred into the heated liquid. The *temper* conſiſts of Briſtol white-lime, in powder; the quantity allowed is generally about a pint of lime to one hundred gallons of liquor; and the intention of it is to neuteralize the ſuper-abundant acid. The liquor is not ſuffered to boil, but, in about forty minutes, a thick body of ſcum floats at top, when the fire is extinguiſhed; and the liquor itſelf, after having ſtood during a full hour, that all the fæces may be depoſited, is drawn off through a ſyphon. It is now ſuffered to run, a pure and tranſparent ſtream, into the *grand copper*, or evaporating boiler; where it undergoes, by ſucceſſive boiling and ſkimming, additional purifications. This is repeated in different boilers, till, at length, it obtains a degree of conſiſtency, and is then placed in the *cooler*, where the ſugar *grains*; that is, runs, as it cools, into a coarſe irregular maſs of imperfect ſemi-formed cryſtals, ſeparating itſelf from the melaſſes. It is now finally carried to the *curing-houſe*, where the melaſſes drains from it through the ſpungy ſtalks of plantain leaves placed along the bottom of the perforated ciſtern which receives it. In about the ſpace of three weeks, the ſugar becomes tolerably dry and fair, and the proceſs is finiſhed. In this ſtate it is brought to England; and here it undergoes other proceſſes, from which the ſugar-bakers of London obtain their loaf or refined lump. From the very dregs and feculencies of this plant, RUM, which our author calls one of the pureſt, moſt fragrant, and moſt ſalutary ſpirits in the world, is, by means of fermentation and diſtillation, ultimately obtained.

The above ſtatement contains the ſubſtance of the firſt two chapters of the fifth book; the third exhibits a diſplay of many curious particulars relating to the capital neceſſary for the ſettlement of a ſugar-plantation; of which the reader may form ſome judgment from the following circumſtance, that it requires a principal of at leaſt thirty thouſand pounds ſterling to embark in that employment with any tolerable proſpect of advantage:—it is likewiſe minutely deſcriptive of the profits, incidental charges, and hazards, attendant on this expenſive branch of Weſt Indian commerce. On theſe topics, ſuch of our readers as are particularly intereſted in the detail will probably conſult the work itſelf. We ſhall therefore proceed to the

the conſideration of the contents of the fourth chapter; which diſcuſſes the minor ſtaples of our Weſt Indian trade, but more eſpecially thoſe important articles, *Cotton*, *Indigo*, *Coffee*, *Cacao*, *Pimento*, and *Ginger*. 'Theſe articles, (ſays our author,) together with ſugar and rum, principally conſtitute the bulky freight that gives employment to an extent of ſhipping, nearly equal to the whole commercial tonnage of Great Britain at the beginning of the preſent century:' a moſt important and truly intereſting conſideration to the parent country! and ſuch as ought to induce the legiſlature of it to liſten with attention and gratitude to every judicious and practicable plan propoſed for its permanent ſupport, and for the removal of every incumbrance that may burden the planter, and limit the expanſive operations of ſo extenſive and beneficial a commerce!

Cotton is a beautiful ſpecies of vegetable wool; growing ſpontaneouſly in all the tropical regions of Aſia, Africa, and America. The cotton-wool which is manufactured into cloth, (for there is a ſpecies of wild cotton unfit for the loom,) is of two diſtinct kinds, called the green-ſeed cotton, and the ſhrub cotton. Theſe kinds, and all their varieties, are deſcribed by our author with the ſkill and accuracy of a botaniſt. Our object is of a more general nature,—to report the advantages which, as a nation, we derive from the cultivation and manufacture of this commodity; and great, indeed, they are: for the amount of cotton imported into Great Britain in 1787, for inſtance, was 22,600,000 pounds weight; of which the ſuppoſed value in manufactures, and otherwiſe, is ſtated to be 7,500,000l. ſterling; and it is computed that no leſs than ſix hundred thouſand people find full employment in the cotton manufactories conſequently eſtabliſhed in this country. This raiſes it high in the ſcale of national importance, and renders the manufacture of cotton not many degrees inferior in utility to *wool* itſelf, the great ſtaple commodity of the kingdom,—which does not give employment to above a million of its inhabitants.

The *Indigo* of the Weſt Indies probably derived its origin, as it doubtleſs does its name, from the elder India of the Eaſt, where it has long ſtamped its brilliant and beautiful dies on the fine linens and callicoes manufactured in the looms of that moſt antient empire. Native of a fiery clime, this plant will ſhoot vigorouſly amid the ſands of thoſe parched and barren ſavannahs in which other vegetables would inevitably periſh; nor does it wholly expire when deprived, for long intervals, of thoſe genial dews and refreſhing rains which, at times deſcending in grateful abundance, fluſh with ſuch tranſcendent verdure and beauty the luxuriant valleys and painted gardens of the gaudy

tropic. Concerning the proceſs of granulating the pulp of this valuable plant, (a proceſs ſometimes fatal to the negroes from the pernicious vapour of the fermented liquor,) a very minute account is given by Mr. Edwards: but to theſe *minutiæ* we cannot deſcend. Suffice it to add that, though the *firſt* Indigo planters derived from its cultivation uncommon opulence, few of their ſucceſſors in that line have drawn from it any thing beſides diſappointment and ruin. The Sun, which matures and invigorates it, propagates at the ſame time an inſect fatal to its growth. The ravages of this inſect, added to unfavourable ſeaſons, and the 'monſtrous folly and impolicy of loading with high duties an article ſo eſſentially neceſſary to the Britiſh woollen manufactory,' have united greatly to depreſs, and, in Jamaica, even to annihilate, this valuable branch of traffic; ſo that of one million and a half of pounds, the quantity of indigo annually imported into Great Britain, five parts in ſeven are purchaſed with ready money of ſtrangers and rivals! As we have no doubt that Mr. Edwards's ſtatement on this head is accurate, we truſt that government will profit by the information; and that, while we are ſtraining every nerve to accumulate poſſeſſions in that quarter of the world, we ſhall not be guilty of ſuch extreme folly as not to improve to the utmoſt their various produce, and to concentrate the benefits to be derived from ſuch unexampled proſperity, in that parent realm, the blood and treaſure of which have been expended in the acquiſition.

Coffee, the next important ſubject of conſideration, likewiſe came originally from the Eaſt; and though the worthy author, backed by Miller's great authority, diſputes the ſuperior excellence of the Eaſtern in compariſon with the Weſtern coffee, few of our readers who have taſted the juice of the rich and fragrant berry of Mocha will agree with him in opinion. That due attention to the culture of this plant, according to the practice of the Arabians, as given in Le Roque and other writers, may improve the goodneſs and flavour of the Weſt Indian coffee, we have no doubt; and as government has judiciouſly relaxed from the ſeverity of its enormous exciſe on the importation and conſumption, in this country, of Britiſh plantation coffee, (which was no leſs than '480 per cent. on its former marketable value,') we hope that the ſenſible obſervations and agricultural rules laid down by Mr. E. in this chapter will have the full weight which they deſerve with future planters. Since the important reduction of one ſhilling in the pound from the exciſe duties on this article, Mr. Edwards informs us, a wonderful change has taken place as well in reſpect to the intereſt of the planter, as in point of revenue to the ſtate; more

than

than double the quantity of coffee, but that not very great, having been brought to entry in 1784 than was entered in the preceding year; 'an important proof, (he obſerves,) among others, how frequently heavy taxation defeats its own purpoſe.'

The *Cacao*, or chocolate nut, is a native of South America, where it formerly ſerved the purpoſe of money; one hundred and fifty of the nuts being conſidered of much the ſame value as a Spaniſh *ryal*. Hence our author is led to conclude that, of whatſoever aboriginal ſtock, whether European or Aſiatic, were the antient inhabitants of South America, they muſt have emigrated before metals were converted into coin. This argument, however, we are of opinion, is not concluſive; ſince, to the lot of the miſerable ſtragglers diſperſed over the coaſt of a vaſt empire, very little of the coined wealth, ſo abundant in great cities flouriſhing in its internal provinces, ever falls, and they carry on traffic with thoſe commodities which the coaſt ſupplies,—the teeth and bones of fiſh, the ſkins of animals, and the produce of the vegetable kingdom peculiar to the maritime region in which the barter prevails. At this day, though few countries abound more in coined money of various kinds than India, yet, in many parts, even of Bengal, the poor inhabitants make uſe of ſmall ſhells called *cowries*, inſtead of money; and even the *almond*, a nut not to be compared in ſize with the cacao, paſſes current among the inferior claſſes in Guzzurat. This fact is known to every perſon who has reſided in that country. In regard to the cacao, it ſtill forms a conſiderable article of colonial commerce; though it alſo has been deeply injured by the heavy impoſt of duties, amounting in the whole to upward of 480 per cent. on its marketable value! Hence thoſe beautiful and delicious groves of cocoa-nut, which were once the pride and boaſt of Jamaica, have languiſhed and gone to decay: torn from their roots by the extortionate graſp of that *parent* which ſhould have cheriſhed them, or blaſted by the malign influence of that *power* which ſhould have afforded them protection from the ſtorm.

The *Pimento*, or all-ſpice, is one of the moſt elegant productions of nature, combining in itſelf the flavour and property of moſt others, as its expreſſive name indicates. It grows ſpontaneouſly and abundantly in Jamaica, but more particularly delights in the hilly regions, refreſhed by the ſea-breezes, of that extenſive iſland; and Mr. E. deſcants with almoſt poetic rapture on the noble groves of this plant, the waving branches of which waft wide around their balmy fragrance, emulating the Sabean odours that breathe from the ſpicy ſhore of the Happy Arabia. There is a remarkable ſingularity in the natural hiſtory of the pimento, viz. that it cannot be propagated nor

improved by the utmoſt exertions of human art. Diſtinguiſhed for its eminent virtues, it ſtands alone in this reſpect afar from all its brethren of the vegetable kingdom. Through the whole extent of that kingdom, our author conceives that no tree of ſuperior beauty flouriſhes.—His deſcription of it is as follows:

'The trunk, which is of a grey colour, ſmooth and ſhining, and altogether free of bark, riſes to the height of fifteen or twenty feet. It then branches out on all ſides, richly clothed with leaves of a deep green, ſomewhat like thoſe of the bay-tree, and theſe, in the months of July and Auguſt, are beautifully contraſted and relieved by an exuberance of white flowers. It is remarkable that the leaves are equally fragrant with the fruit, and I am told yield in diſtillation a delicate odoriferous oil, which is very commonly uſed, in the medicinal diſpenſaries of Europe, for oil of cloves.'

The returns of a pimento plantation, in favourable ſeaſons, he ſtates as prodigious: but a plenteous crop ſeldom occurs above once in five years. From this circumſtance, and from the great fluctuation of its price in the Britiſh market, the cultivation of this valuable plant is on the decline in our iſlands; many beautiful groves being daily cut down, and the land appropriated to the culture of the more productive ſugar-cane. About ſix thouſand bags of this commodity, one hundred and twelve pounds each in weight, are annually exported from Jamaica,—the only iſland in which it is cultivated.

Ginger forms the laſt article of any note in the Weſt India trade; and it is diſtinguiſhed into two ſorts, the black and the white. The difference, however, ſolely ariſes from the different mode of curing the plant. The uſe of this grateful aromatic, and the elegant preparation of it as a ſweet-meat, are generally known. It is principally cultivated in Barbadoes: but unfortunately, like all the other minor ſtaples, that cultivation is rather on the decline.

Having thus noticed, at greater detail than we originally intended, the principal heads of this entertaining book, (concerning which we can by no means agree in ſentiment with Mr. Edwards that the ſubject, at leaſt as he has treated it, is at all dry and diſguſting;) we ſhould now proceed to the conſideration of his final and moſt important book; the ſubſtance of which, however difficult the taſk may be, we ſhall endeavour to give in a manner at once conciſe and perſpicuous:—but ſo momentous and intereſting to a commercial country are the various topics diſcuſſed in the courſe of that book, and ſo wide a range of political argument is taken by the hiſtorian, that it is neceſſary that we ſhould once more entreat the indulgence of our readers 'till another month.

[*To be concluded in our next Number.*]

ART.

ART. XII. *État de la France au Mois de Mai*, 1794. The State of France in the Month of May 1794, by the Count de Montgaillard. 8vo. pp. 80. 2s. De Boffe.

THIS publication has been much noticed in the political circles; it has been greatly applauded by thoſe who are advocates for a vigorous proſecution of the war; and the author is ſaid to have been admitted by our miniſters to ſeveral conferences on the ſubject of the different topics which he diſcuſſes. It is poſſible, therefore, that the work may have ſome influence on the deliberations of our cabinet; it may lead to conſequences of the utmoſt moment; by protracting the duration of hoſtilities, it may remove to a more diſtant period the return of peace—by forming a hope that, if we maintain the ſtruggle a little longer, we ſhall be able to give tranquillity to that country on terms equally beneficial to her and to all Europe. As the work, taken in theſe points of view, appears to us to be of great importance, our readers, we preſume, will not be diſpleaſed with us if we exceed our ordinary bounds in giving an account of it. The ſubject is highly intereſting to every nation, and is treated with great ability. Of the truth of the author's ſtatements, we are not ſo well qualified to judge as of his talents; and therefore, though we mean not to charge the Count de Montgaillard with wilful miſrepreſentation, for his opinions may be well-founded, and what he advances as *facts* may be entitled to that appellation, yet there are circumſtances in his caſe that call for great circumſpection on the part of thoſe to whom he addreſſes himſelf: an implicit belief of all which he aſſerts might bring on Miniſters uſeleſs regrets, and on the nation at large very ſerious calamities.

The Count is himſelf aware that he appears before the people of England in a queſtionable ſhape; and therefore he endeavours to remove the ſuſpicions which might reaſonably be entertained of the ſincerity of his attachment to the cauſe of monarchy in France. By birth (he tells us,) he belongs to the claſs of nobility; he emigrated at an early period of the revolution, and returned to his country after the retreat of the Duke of Brunſwick; he contrived to live in Paris unimpriſoned and unaccuſed, though a member of a proſcribed body, and though he had been an emigrant, and as ſuch a declared enemy to the republican government. He ſays that he eluded ſuſpicion by affecting the appearance of inſignificant frivolity and diſſipation, which prevented the ruling powers from looking on him as a meddler in politics, or dangerous to the new order of things. From this account, if it be exact, it is clear that he was a good actor; and who can aſſure us that he has reſigned the character? who can tell us that he now appears in his true one? If he were

capable of wearing a maſk in Paris, might he not wear it with equal ſucceſs in London? If he put on the appearance of diſſipation that he might eſcape ſuſpicion in France, might he not, for a ſimilar purpoſe, in England, aſſume the garb and demeanor of a Loyaliſt; and profeſs an attachment to monarchy, when his real object might be to contrive its overthrow? We owe it to our country to put its rulers on their guard: vigilance and miſtruſt may prevent miſchief to the ſtate; while a blind confidence in the aſſurances of *any* man might abſolutely deſtroy it. Beyond this we mean not to go: far be it from us to inſinuate that the Count is an emiſſary from the Convention; it is not in our nature to inſult diſtreſs, nor to impute baſe motives to an individual who may be actuated by the moſt noble and moſt honourable impulſes: but ſtill we inſiſt that, when the ſafety of a nation is at ſtake, miniſters ought not to liſten to the voice of complaiſance and delicacy toward particular individuals, but to look to the general ſecurity of the people, and to take care *ne quid detrimenti reſpublica capiat.*

The Count's ſtory, as far as it relates to himſelf, is that having, with his wife and children, emigrated from France, he reſolved to return to it after the retreat of the Auſtrians and Pruſſians; for the purpoſe of trying, if poſſible, to ſave from confiſcation a fortune which was the only ſupport of himſelf and his family. If this were the real object of his return, too much praiſe cannot be beſtowed on the man who, to preſerve his wife and children from diſtreſs, could dare to brave the moſt imminent dangers. He does not tell us that on this occaſion he took his family back with him; and ſo far this circumſtance is in favour of his ſincerity, for all that he muſt be ſuppoſed to hold dear was thus left as a pledge among his fellow-emigrants.

We muſt remark, however, that though the Count tells us, that it was for the purpoſe of preſerving ſome proviſion for his family that he returned to France, yet it would ſeem as if this were not his only object; for he adds, 'The deſire of rendering myſelf uſeful to my king and country could alone enable me to overcome the obſtacles which I had to ſurmount to approach the tyrants who oppreſs them. I ſaw their morals and their character; I became acquainted with their means and their projects; and I will now ſtate them without either ſelf-love or fear.'

From this it would appear as if a proviſion for his family were not the ſole object in view when he ventured to return to France; and that he either had a miſſion from ſome quarter to fulfil on that occaſion, or volunteered it in the hope of being able to collect ſuch information as might be uſeful to the Belligerent powers, and might procure him an equivalent for the loſs of fortune. Leaving our readers to make their own remarks

marks on this ſubject, we will now proceed to the author's deſcription of the political ſtate of his country.

The Count aſſures us that the National Convention poſſeſſes neither the confidence nor the eſteem of the French people; and yet that the latter are on the point of giving their ſanction to ſuch regulations reſpecting order and property as the former is about to decree; and that this aſſembly, after having ſo long ſpread terror among the people, will be able to command their reſpect, if it ſhould this year be ſtill able to reſiſt the allies, or in other words to repel them from the extremities of France; for it is every day gaining ſtrength from its duration; and its bloody executions are beginning to appear only as ſo many acts of neceſſary rigour. He inſiſts that, though the Convention be governed by the Committee of Public Safety, a majority of the members may be truly ſaid to be hoſtile to the power which it obeys, and by which it is oppreſſed. He divides the members into three parts. About a third of them, he maintains, are, in their hearts, for the reſtoration of monarchy: about a *tenth*, at moſt, for a republic; which in his language means '-Roman names, impunity and equality.' The reſt equally dread the ſword of foreign power, and the axe of a dictator; and, wiſhing to guard againſt both, they ſubmit to the tyranny of a committee which they deteſt, becauſe it has hitherto ſhielded them from the puniſhment which Europe was preparing to inflict on them, and ſpoke againſt a dictatorſhip, though it was itſelf under the influence of one man whoſe will it dared not to diſpute.

Scarcely more than 200 members, he ſays, ever meet in the Convention; the reſt being formed into committees, or ſent as commiſſioners to the army. Theſe 200 cannot be ſaid to form a deliberative aſſembly, for their debates turn only on mere regulations of finance and police; they are not the paramount and independent repreſentatives of a ſovereign people, for they are obliged to content themſelves with giving their ſanction to ſuch decrees and reſolutions as the Committee of Public Safety ſtill condeſcends to lay before them. Whether this be the caſe, now that they have gotten rid of the authority of Robeſpierre, is matter of inquiry: but we muſt wait for farther information.

The Military Committee, directed by Carnot, La Fitte, d'Aniſi, &c. traces out the plans of attack and defence, combines all the movements of the armies, and lends to the revolutionary ſpirits the aid of military tactics. The Count however acknowleges that, amid the din of arms and revolutionary movements, works of public utility, the moſt expenſive and extenſive, are carrying on by order of the committee of public ſafety; that, in the midſt of the aſtoniſhing expences of the

the war, 80 millions of livres have been voted for cutting canals, and 40 millions for keeping in repair the highways; that an immenſe theatre, with the moſt coſtly dreſſes and decorations, is deſtined for the repreſentation of Greek and Roman ſpectacles; that the palace of the Thuilleries is to be ſurrounded with a braſs baluſtrade to ſeparate it from the Banqueting-houſe-ſquare, or Place du Carrouzel; and finally that orders have been iſſued for completing the Louvre, a place long ſince neglected and left unfiniſhed by the laſt three kings of France.

After having drawn a curious picture of Robeſpierre, and of ſome of the principal aſſociates and abettors of his tyrannical views, he thus ſpeaks of ſome of the public plunderers:

'Couthon, the execrable Couthon, though unable to walk for the laſt ſix months, through the exceſs of his debaucheries, is carried about in an armed chair; he is ſaid to have already ſaved a fortune of 1,500,000 livres (upward of 70,000l. ſterling). Barrere is ſaid to have placed in proper hands, in Italy and Denmark, three millions of livres (141,000l. ſterling), and St. Juſt is reported to have ſaid "The Marquis de Fontvielle (the title which he himſelf bore before the revolution) is ruined by theſe decrees; but a miſſion to the army, and a ſeat for ſix months in the committee, will bring me much more than he loſt."

The extravagance of the members ſent on theſe miſſions is repreſented by the Count as almoſt incredible. There is not one of them who is not ſaid to ſpend 15 or 20,000 livres per month on his own perſon; and, as there are conſtantly about 130 members ſo employed, they of courſe ſpend of the public money upward of 30 millions of livres, or 1,410,000l. ſterling a-year; and, as men who are capable of thus plundering for the gratification of their own appetites, cannot be ſuppoſed to be ſo diſintereſted as to reſiſt all temptation to amaſs wealth for themſelves, it may be preſumed that the unfortunate people are plundered of immenſe ſums, of which no account is ever given to the treaſury. The Count ſays that there are judicial proofs of ſuch plunder; that Collot d'Herbois ſeized at Lyons 2,300,000 livres in caſh, (107,000l. ſterl.) of which he took no notice to the Convention; that André Durmont amaſſed immenſe ſums at Abbeville, Amiens, and all through Picardy; that, though extremely poor when he commenced his expedition, the Hotel du Plouys, the nobleſt manſion at Abbeville, was purchaſed in truſt for him by one Picot,—who was alſo commiſſioned to purchaſe for him the fine eſtate from which that houſe derived its name; that Le Vaſſeur extorted 600,000 livres from the *Ariſtocrates* of Lille, which he took to place in ſafe hands at Berne for his own uſe; that Le Bon appropriated to himſelf upward of 500,000 livres, part of the property on which he placed the ſeal of the Republic, as forfeited by emi-

grants,

grants, and extorted various ſums from the relations of thoſe whom he ſent to be tried by the Revolutionary Tribunal of that city; and that Siblot and Le Gendre raiſed great ſums by ſimilar means in the departments of the Eure and Lower Seine.

Another ſource of expence to the people, greater than would be neceſſary for the maintenance of a large army, is ſtated by the Count to be the immenſe number of ſubordinate agents employed by the Committee of Safety: they form *twenty thouſand* revolutionary committees ſpread over the face of the country, which they are ſufficiently numerous to devour: the very Committee of Public Safety, he ſays, which is ſerved by them, trembles at the idea of the number, and has felt the neceſſity of reducing them to 800, as ſoon as ever the dangers from without ſhall preſs on them with leſs weight.

The author ſays that, amid the ſcenes of deſolation and ſlaughter which mark the footſteps of the revolution with blood in Paris, every man who is not a criminal feels life ſo painful and burdenſome, that death every day loſes ſomething of its horror, and cloſe confinement is more dreaded than the ſcaffold. Yet, he ſays, though many ſeem to wiſh for death as the end of their calamities, not one appears to have the courage to provoke his fate by ſacrificing one of thoſe monſters on whoſe heads ſo many murdered innocents call for vengeance. The Count thinks that this forbearance is the effect of ſtupefaction. We truſt that it ſprings from a better ſource—from conſcience, which forbids individuals to rob public juſtice of her right, or to ſtrike a blow that ſhould be given only by *her* ſword. If the oppreſſed muſt periſh, let them fall without a crime, and without any reſemblance to the characters of thoſe who ſpill their blood.

Philoſophy ſurely muſt find all its efforts baffled, when it endeavours to account for the diſpoſition of the people of Paris for the laſt two years. It appears from the Count's pamphlet that republicaniſm has not deſtroyed luxury; nay that it has increaſed luxury: it would ſeem as if pleaſure were the general purſuit, and that what would be deemed horrible in other countries is there thought highly pleaſurable. Every morning, the people are regaled, on an average, with fifty executions; and in the evening they crowd the public theatres, to which they are inticed by ſpectacles as variable as they are brilliant: already have 48 public feſtivals been kept in honour of Marat and Le Pelletier; and the orgies which took place when the Chriſtian religion was aboliſhed, he ſays, ſurpaſſed in atrocity and corruption any thing that ever was conceived by man. More than 200 new pieces have been performed at the twenty different theatres of that capital ſince the 10th of Auguſt 1792. The

moſt

moſt coſtly entertainments are daily given; and no ſooner is the head of a wealthy man taken off, than a purchaſer appears to buy his ſplendid hotel and furniture, and to live in a ſtyle of the moſt ſtudied refinement, until the moment comes when he is to follow his predeceſſor to the ſcaffold. In a word, the Pariſians, under their new ſyſtem, act as if their maxim were —"a merry life and a ſhort one!"

Though pleaſure is thus purſued with avidity, however, buſineſs is not neglected; two hundred thouſand hands are daily and nightly employed in making pikes for inſurgents, and muſkets and ordnance for the uſe of the army. The churches and public buildings are converted into forges and armouries. One hundred pieces of cannon, 4, 6, and 8 pounders, are caſt every month; and the works of a ſimilar nature at Meulan, Corbeil, and Fontainebleau are carried on with an equally formidable activity.

M. de Montgaillard calculates the troops now armed and equipped under the banners of the republic, and actually oppoſed to the enemy, at the immenſe number of 850,000 men; which, he ſays, not only may, but he fears will be, augmented after the harveſt is gotten in; and he apprehends that, at the cloſe of the campaign, the Convention will make its forces act *offenſively* in *every* quarter.

With reſpect to the means of defraying the expences of the war, he ſays, the Convention has rendered itſelf ſuperior in that reſpect to all Europe united; it has by confiſcations become poſſeſſed of *ſeven-ninths* of the landed property of France. This ſecurity for the payment of aſſignats is become inexhauſtible by the rapidity with which the lands change maſters, and always to the advantage of the Convention: by whom a project has been entertained for *nationalizing* the whole of the territorial property of the country,—to enter it in the *great book* in the ſame manner as the public debt,—and to ſeize a ſecond time the eſtates of the church and the nobility, under the pretence that they were ſold greatly under their value.

He tells us that the aſſignats in circulation amount to the aſtoniſhing ſum of *eight thouſand millions* of livres, *three hundred and ſeventy-ſix millions ſterling*; that there are in the public treaſury five hundred millions of livres (23,500,000l. ſterling) in gold and ſilver coin; and at the mint for coinage the value of 70 millions of livres (3,290,000l. ſterl.) The laſt ſweep of the churches has furniſhed the convention with 32 millions of livres worth of plate: but this ſource of wealth, he ſays, is now exhauſted; for he aſſures his readers that there is not at this moment ſo much as a ſingle piece of communion-plate to be found through the whole extent of France, not even in the domeſtic

domeſtic chapels of private families, which have been all ſearched and ſtripped.

Some of the materials for making arms and ammunition are here ſtated to be in great abundance, and others bordering on plenty; there are at Rouen 4000 bells lying on the quays, collected from different quarters, ready to be carried when wanted to the different cannon founderies: but the ſaltpetre manufactured in France, the Count ſays, does not make ſuch ſtrong gunpowder as that which is made from imported ſaltpetre; however, ſuch as it is, there is no likelihood of its being ſcarce, as a million of men are employed in making it.

Such is the formidable ſtate in which our author repreſents France to be; and yet his object is to perſuade the combined powers vigorouſly to proſecute the war. We muſt, however, confeſs that the reaſons alleged in ſupport of the meaſure which he recommends appear to be very forcible; as they ſhew, on the one hand, that no government in Europe can be ſafe if the French republic be ſuffered to ſtand; and, on the other, that, notwithſtanding the apparent ſtrength and reſources of the Convention, it carries in its boſom the ſeeds of diſſolution; the maturity of which might be greatly accelerated by proper exertions and wiſe meaſures on the part of the confederated powers.

To ſhew to the different ſtates of Europe the danger that threatens them, the Count tells us that the Committee of Public Safety meditates nothing ſhort of their deſtruction, at leaſt in their preſent form; the favourite expreſſion of that body is—"the French republic ſhall perſiſt, or the monarchies and governments of Europe ſhall expire with the preſent century."

To convince the great commercial ſtates that their commerce is threatened with a heavy blow, he ſays that the Committee of Public Safety has abandoned the French colonies chiefly on this principle,—that the market, which ſo large a country as France afforded for the produce of her neighbours, was too neceſſary both to America and Europe, not to be at all times an object of deſire and ſolicitation: the means, the energy, and the men, requiſite to ſupport maritime greatneſs, would become one grand reſource of a ſtate which ſhould confine its empire to the land: the French, for ſome time accuſtomed to the want of articles of luxury, might ſoon acquire the habit of living without them, and thus would take but little from the markets of other countries, while France poſſeſſed articles of which the taſte and cuſtoms of other nations would not allow them to deprive themſelves; the demand for them would therefore continue to be as great as uſual, while little would be taken in return but hard caſh. Of the truth and wiſdom of theſe principles, the Convention

Convention has ſo completely convinced the people, that the Count believes their rulers might give orders for deſtroying all their ports, and burning all their ſhipping, with a certainty of being obeyed, under the perſuaſion that ſuch a meaſure would enrich and ſtrengthen inſtead of impoveriſhing or weakening the country; and thus making a rampart of their barbariſm, give a deadly blow to the commerce of every other nation, by deſtroying their own. He has not a doubt that to this deſperate meaſure they will have recourſe in the laſt extremity: but ſtill he is of opinion that the pride of the members of the Committee of Public Safety, wounded by their late defeat at ſea, will determine them to make one effort more to ſend out another fleet, and that they will ſo far ſucceed as to be able to meet the Engliſh once more on the ocean.

When the Count encourages the allies to expect that a vigorous proſecution of the war will bring it to a happy iſſue, he aſſigns the reaſons which inſpire him with the hope of ſucceſs.

Firſt, he ſays, the tyranny under which France at preſent groans is ſuch, that none but thoſe who by murder and robbery have riſen to fortune and power, and who on the ſettlement of the country might well expect to be called to account for their iniquitous deeds, could voluntarily lend themſelves to ſupport it: it lives only by proſcriptions and confiſcations, which are its grand reſources for carrying on the war. The affections of the people enter not into the thoughts of their rulers; terror is the grand inſtrument of their dominion. The Count ſtates that the diſtant provinces call loudly for a counter-revolution, but more particularly Artois, Picardy, Brittany, and Normandy. This laſt, he is confident, would open all its ports to the firſt ſtrong ſquadron that ſhould preſent itſelf before them, and would riſe to a man and rally round the firſt *white* flag that it ſhould ſee wave on its coaſt, provided it were ſure of being powerfully ſupported: but he is equally ſure that not a Norman will ſtir one ſtep againſt the Convention, until he ſees fairly landed in his country the ſuccours for whoſe arrival every Norman prays and ſolicits. What may be done by an army landed in any of the provinces diſaffected to the Convention, and joined by the people who are panting for a change of government, he inſtances by ſhewing what was done by the royaliſts in la Vendée; who, had they been well aſſiſted from without, he is convinced, would have overturned the republic. It was at one time, he ſays, feared by the Jacobins that it was all over with them and their cauſe, when they ſaw the ſucceſs with which the arms of the royaliſts in that ſingle department were attended. In that quarter alone, the republicans, he aſſures us, loſt at different times 550 pieces of cannon, and

160,000 muſkets in the ſhort ſpace of ſix months; and it coſt them 200 or 220,000 men, and 900 millions of livres (42,300,000l. ſterl.). The gallant warriors of la Vendée, he tells us, were all royaliſts; the hardy peaſants of Poictou, who filled their ranks, were equally hoſtile to the Convention and to the party that eſtabliſhed the conſtitution of 1789: with the former they fought, and with the latter they would hold no intercourſe. The power of this brave peaſantry, though greatly weakened, is not even now cruſhed; and the neighbouring provinces are known to be ſo ill-affected to the exiſting government, that the Convention finds it neceſſary to keep an army of 75,000 men quartered in or about Nantz, Rennes, Niort, and la Rochelle, for the purpoſe of awing into ſubmiſſion a people who wait only for a favourable opportunity of breaking out into war againſt their oppreſſors. It is to la Vendée that he would have the allies turn their attention; it is there that they will be ſure, if they ſend a ſtrong protecting force, to find thouſands of hardy men ready to flock to their ſtandard: if a French Prince of the blood be placed at the head of ſuch a force, he has not a doubt of the expedition being attended with the moſt ample ſucceſs. In the very firſt place, however, he thinks it neceſſary that, by a ſolemn inſtrument, it ſhould be declared that the conqueſt or diſmemberment of France is an object which either never was conceived, or is entirely abandoned by the allies; for, though the people are hoſtile to their preſent rulers, as he ſays, they are ſtill more ſo to the idea of ſuffering their country to be diſmembered and partitioned among a ſet of conquerors. The Count affirms that they conſider the eſtabliſhment of a republic in France, and the diſmemberment of her territory, as two evils: but that, as long as they are under the neceſſity of chooſing between them, they will prefer the former, and reſiſt the latter as the greater evil of the two.

Another ground on which, he thinks, the allies might build hopes of ſucceſs, is the ſcarcity of horſes with which France is threatened. The number of theſe animals employed in carrying proviſions to the armies, and in drawing baggage-waggons and artillery, excluſively of thoſe that are deſtined to remount the cavalry, muſt be truly immenſe. Thoſe that belonged to the nobility, gentry, and opulent traders, have long ſince been taken from their owners, and uſed in the public ſervice. The ſupply which the Convention is able to procure from Swiſſerland, the only country that has hitherto furniſhed any, is greatly inadequate to the prodigious demand for horſes, which is every day increaſing on account of the great mortality occaſioned by battles, and by continued labour and fatigue. Of lead, iron, and copper, he ſays, there is a tolerable plenty ſtill in France:

France: but of leather, ſoap, and tallow, a prodigious ſcarcity; perſons otherwiſe in eaſy circumſtances being reduced to the neceſſity of wearing wooden ſhoes, ſending their leather ſhoes to the armies for the uſe of the ſoldiers. In ſome parts of the country, even the mattreſſes and ſheets in every houſe were in a ſtate of requiſition; and there was a time when ſuch a meaſure was on the point of being extended to the whole territory of the republic. In ſome diſtricts, and even in Paris, many perſons were obliged, through want of ſoap, to endeavour to waſh their linen with a kind of compoſition of white clay (or chalk) and fat. He repreſents the people as every where plunged into the deepeſt diſtreſs: butter, ſalt proviſions, vegetables, every thing, being put in a ſtate of requiſition for the benefit of the nation; and every man is compelled, on the firſt ſummons of a commiſſioner, to deliver up thoſe articles, however neceſſary they may be to his own exiſtence: nay, his live ſtock is weighed and entered in a regiſter, and he is forced to feed and keep it till required by an agent of the republic. Oil, beer, and ſpirituous liquors, are daily becoming more and more ſcarce; and hay, ſtraw, and oats, are all beſpoken by the nation even before the harveſt is begun.

The corvées, or perſonal labour for the repairs of the highways, though aboliſhed by the Conſtituent Aſſembly, the Convention has thought proper to revive and to impoſe moſt rigorouſly on the farmers: but this is not all; he tells us that they are obliged to furniſh teams for the carriage of ammunition, ſtores, &c. for the uſe of the armies; and that, not contented with taking them a ſingle day's journey, their rulers force them frequently to go to the diſtance of 150 miles from home: if any one of them preſumes to reſiſt ſuch a hardſhip, or even to complain of it, he is ſure to be thrown into priſon. If a young man, who is in a ſtate of requiſition, conceals himſelf or runs away, his father, if he has one, is obliged to make known the fact, to become the accuſer of his ſon, and to diſcover his retreat; for whoever thus withdraws himſelf is by law pronounced to be an emigrant, and the property of his whole family is ſeized and ſequeſtered. Should it be aſked, how comes it to paſs that a whole nation ſubmits to ſuch a tyranny, inſtead of riſing againſt their tyrants and ſacrificing them? the Count's anſwer is, "Deſpair is general, but *terror* ſuppreſſes the expreſſion of it; the people are in want of neceſſaries: but their rulers promiſe them abundance and peace; they ſuffer, but they are taught to *hope*."

In the enormous expences of the war which the Convention has to ſupport, the Count finds another ground of hope that the republic will ultimately be overturned. The *daily* expendi-

ture he eſtimates at about 752,000l. ſterling: ſo that the neceſſary ſupply for a whole year, at that rate, muſt amount to 274,480,000l. ſterling; a ſum far exceeding the whole national debt of England. It may be ſaid that, as long as rags and paper-mills are to be found in France, the Convention can raiſe not only that ſupply, immenſe as it is, but *any* ſupply whatever. Here, however, we muſt beg leave to diſpute that point, and to agree in opinion with the Count on this particular head. We know of nothing *infinite* within the power of man, unleſs we may perhaps except *thought*: his powers of *action* muſt neceſſarily be limited and circumſcribed, becauſe his *means* are ſo. Aſſignats have hitherto had currency, becauſe it was underſtood that there was an ample fund for diſcharging them, and becauſe they could be daily exchanged for church and crown lands. Paper to the amount of the value of theſe lands has long ſince been emitted and expended. Another emiſſion was put into circulation, for which the confiſcated eſtates of the emigrants were to be the ſecurity. This fund has indeed been daily increaſed by new confiſcations: but is it in nature that an exchequer, filled only from ſuch a ſource, can be inexhauſtible? Can man long bear to live under a government that can ſupport itſelf only by ſuch means? Unqueſtionably he cannot. The only hope, which the heads of it can rationally entertain, is that their opponents will be tired out, and will ſubmit to any terms of peace, ſooner than run the riſk of ſouring the minds of their reſpective ſubjects by additional burdens: this certainly cannot be ſaid to be a forlorn hope, when the diſpoſition of the people of Europe in general, and the temper of the times, are duly conſidered. Not to purſue that idea any farther, let us confine our obſervations to the paper-currency of France. It is underſtood that there are at preſent in circulation, in that country, aſſignats to the amount of *eight milliards*, or *eight thouſand millions of livres*, (about 376,000,000l. ſterl.). Now, ſuppoſing the whole of the eſtates taken from the clergy, the nobles, and the crown, to be 12,000,000l. per year, the whole, at 25 years' purchaſe, would not produce more than 300,000,000l.; and paper to the amount of 76 millions ſterl. more than that ſum has been already emitted:—but, if we may credit accounts laid before the Convention, the expences of the republic by far exceed ſixteen millions of livres per day; and indeed the Count ſays, in one of his notes, that the outgoings of the month of March laſt amounted to 830 millions, and thoſe for April were rated by the Committee of Finance and Treaſury at 640 millions: the average of the two, therefore, is 735 millions; and, ſuppoſing that to be the *monthly* expenditure of the republic for twelve months, the whole would

be *eight thouſand, eight hundred, and twenty millions* of livres, or 414,540,000l. ſterl. Should this be the real expenditure, a new emiſſion of paper-money muſt neceſſarily take place; and the Count ſays that the public mind has been prepared by degrees for ſuch an event. The opinion, he tells us, is, that this paper is to differ in the nature of its ſecurity from aſſignats; which, it is ſaid, it will ſwallow up, juſt as the aſſignats ſwallowed up the ſpecie of the country. This opinion, we are told, has already ſpread an alarm; the people beginning to apprehend that the paper-currency actually in circulation will undergo an additional depreciation, as it is thought that it will be cried down, or made current only when given in exchange for lands belonging to the nation.

Such is the ſubſtance of a work that is now become the ſubject of general converſation, and that has produced a great variety of opinions in this country. That the author poſſeſſes ſuperior talents as a writer, is allowed on all hands; this is a tribute which could not, in juſtice, be withholden from him: the reaſoning which he builds on his facts is in moſt places ſolid and concluſive: but of the authenticity of his facts we cannot pretend to judge. He tells, it is true, a plauſible tale: but ſo did *Sinon*; and Troy, by giving credit to it, brought ruin on herſelf. We hope that England will be more prudent; it might be raſh to believe, and perhaps equally raſh to diſbelieve, all that the Count aſſerts. Phædrus has written to prove the ſoundneſs of the maxim, *periculoſum eſt credere et non credere*; we recommend it ſtrongly to our miniſters, and warn them to be equally on their guard againſt credulity and incredulity. We are ſure that the more honourable the Count's motives were for publiſhing his State of France, the more he will be pleaſed with a ſevere ſcrutiny into his character; and the more ſincerely he feels in his own breaſt the glow of patriotiſm, the leſs he will be offended with us in adviſing thoſe, who are intruſted with the ſafety of our country, to be cautious and vigilant in ſecuring it from danger.

A tranſlation of this work, and a continuation of it by the author, have appeared: which we ſhall ſpeedily notice.

P.S. The newſpapers inform us that M. de Montgaillard has lately quitted this kingdom, in conformity to an order from the Secretary of State.

Art. XIII. *A Letter from an Aſſociator to Francis Plowden, Eſq.* Author of "Jura Anglorum." &c. 8vo. pp. 135. 3s. Sewell.

We thought that Mr. Plowden's productions would raiſe up againſt him a hoſt of aſſailants, and we have not been wrong in our opinion. The account given by this gentleman, in his "Hiſtory of the laſt twenty Months," of the riſe of the Aſſociation

Aſſociation at the Crown and Anchor tavern under the auſpices of Mr. Reeves, has produced the attack on him in this letter, by a perſon who writes under the ſignature of "An Aſſociator."

This anonymous author, to whom we cannot deny the merit of good writing, and, in many inſtances, of good reaſoning, endeavours to fix on Mr. Plowden the charge of inconſiſtency, or political apoſtacy; and he ſupports this charge by various quotations from the "Jura Anglorum," which he contraſts with others from the "Hiſtory of the laſt twenty Months," ſhewing that the principles maintained in the former are controverted and overturned in the latter; and that Mr. P. is thus fairly at iſſue with himſelf. As the conſiſtency or inconſiſtency of this gentleman's political character cannot be of much importance to the public,—becauſe, through his legal excluſion from public employments, they cannot well lead to any other conſequences than thoſe which may perſonally affect himſelf,—we will not trouble our readers with long extracts, to ſhew with what ſucceſs our author plays off Mr. P.'s productions againſt each other: but we will ſelect one, in which, in the compaſs of a very ſmall number of lines, two different opinions, maintained by Mr. P. in two different works, are very ſtrongly contraſted:

'Mr. PLOWDEN.——*Content.*

'Some perſons may alſo formerly have been prepoſſeſſed of the idea, that the Revolution was an act of *neceſſity* in the ſtricteſt moral ſenſe, in which neceſſity can be taken, and that it ſhould never furniſh a precedent for any departure from what they had then ſettled for ever, &c. &c. *Jura*, p. 180.'

'Mr. PLOWDEN.——*Malcontent.*

'Who, without Mr. Burke's quick and fertile conception of neceſſities, and dimſighted tardineſs to diſcover an efficient conſent in the people, can find out by what ſort of *neceſſity* the nation paſſed over the iſſue-male, and legal heir-apparent to the crown, even being Proteſtant? Was it an act of neceſſity to credit the ſtory of the warming-pan? &c. *Hiſt.* p. 33.'

The author proceeds next to vindicate the Crown and Anchor Aſſociation, and to repel the different accuſations brought againſt it by Mr. Plowden and others, charging it with having maintained unconſtitutional principles, with raiſing the powers of the crown above what, from juſt prerogative, it might claim, and with having laid the foundation of a government by clubs. We will not follow him through a long defence: but we muſt obſerve that it appears lame to us, particularly in two points. The Aſſociation countenanced the publication of a paper containing advice from Thomas Bull to his brother John; in which, after having reminded the latter that, in the Bible, the

king is called the Lord's anointed, Thomas aſks *if he ever heard of his having anointed a republic?* The author calls this a piece of dry humour:—but he ſhould know that there are certain things that ought not to be made the ſubject of joke and merriment; and that a body of men, aſſociating for the avowed purpoſe of maintaining the conſtitution as it now ſtands, ought to have taken ſpecial care not to countenance any publication which might even by poſſibility be wreſted to a ſenſe adverſe to ſuch a purpoſe. The obvious tendency of the queſtion put to John Bull is to ſhew that a king, being anointed, reigns in right of a divine appointment; indefeaſible hereditary ſucceſſion muſt be conſidered as a neceſſary conſequence of ſuch a right; and, in that caſe, Thomas Bull and his abettors would ſtamp the revolution of 1688 with the character of rebellion, repreſent the ſettlement of the crown on the Brunſwic family as a pretended ſanction for uſurpation, and brand the ſupporters of the preſent eſtabliſhment of the ſtate with the odious name of traitors. We do not ſay that the aſſociators countenanced this interpretation of the words in queſtion: but it was evident that they *might* be ſo interpreted; and, for that ſingle reaſon, if there were no other, they ought not to have reſted ſatisfied with ſtriking this paſſage out of the copy of Thomas Bull's letter publiſhed by their authority; they ought alſo to have warned the public of the poiſon concealed in ſuch copies as retained it.

The defence of the Aſſociation appears lame alſo in that part in which it anſwers the charge "that it countenanced the eſtabliſhment of a government by clubs;" for numerous bodies of men aſſociating and correſponding with each other naturally carry weight and power with them; and, if they do not abuſe that power, it is not from the want of *means*, but of *inclination*. Now it certainly muſt be highly dangerous to any eſtabliſhed government to ſuffer aſſociations to multiply, on whoſe *diſcretion* alone it may have to depend not merely for the preſervation of its form, but of its exiſtence. When the volunteers of Ireland firſt began to aſſociate, it was for the beſt of all purpoſes, the defence of a country threatened with invaſion at a time when it was totally unprovided with a regular military force to repel the invaders. Government encouraged theſe aſſociations, and even armed ſome of them from the public ſtores. They began to correſpond with each other, ſoon became too powerful to be controlled by the executive power, and at laſt effected a revolution in the legiſlature both of England and Ireland, which no man could have thought practicable at the firſt dawn of this Aſſociation.

Having concluded the defence of Mr. Reeves's Aſſociation, our author commences offenſive operations againſt the different ſocieties

cieties known by the names of "The Friends of the People," "The Friends to the Freedom of the Preſs," "The London Correſponding Society," "The Whig Club," &c. &c. and treats with very great ſeverity Mr. Erſkine and many other gentlemen: he goes ſo far as to ſay that the ſociety of the Friends to the Liberty of the Preſs, which he ſneeringly diſtinguiſhes with the epithet of *virtuous*, 'begun in an inſult upon juries and a reflection upon the adminiſtration of juſtice.' With what decency and conſiſtency the Aſſociator charges theſe gentlemen with ſo groſs a departure from the reſpect due to the moſt uſeful and moſt ſacred of our legal inſtitutions, we will leave it to our readers to determine, after a peruſal of the following ſcandalous libel from his own pen on the jury by whoſe verdict the proprietors of the Morning Chronicle were acquitted. Speaking of this acquittal, page 115, he thus proceeds:—

'You may be aſſured, Sir, that this Engliſh jury, if they could have given their verdict by a majority of voices, as in Scotland, would certainly have convicted yonr patriotic friends. The conteſt among the jurors, like other ſecrets, has found its way into public converſation. It is notorious, and talked of without the leaſt ſcruple, that when the jury went firſt to Lord Kenyon, eight of them were for convicting, and four for acquitting; the verdict then delivered, *guilty of publiſhing, but with no malicious intent*, was yielded to by the eight, becauſe the four would come into nothing elſe. When this verdict was refuſed, and the jury were ſent back to fight the battle over again among themſelves, the reſiſtance of thoſe who were for acquitting appeared ſo unreaſonable, that two fell off from them, and the minority were reduced to two; but ſo obſtinate were theſe two in adhering to their reſolution, that the ten finding themſelves exhauſted with arguing, and faſting, and watching, agreed at four o'clock in the morning to do that, which muſt be done by one ſide, and which they did not hope from the candour, or modeſty, of the other. The ten gave up their opinion to the two; and in that manner, and in no other manner, were the proprietors acquitted. I will ſay nothing upon the characters of theſe two men; they were, no doubt, actuated by ſtrong feeling to ſupport them through ſo long and ſo unequal a ſtruggle with their companions; if they have not yet been rewarded for the obſtinate fight they made, no doubt they will have the benefit of the precedent, if they ſhould become defendants: they have nothing to do, but, in like manner, to get ſome able-bodied men among *their* friends to put themſelves in the way of being taken as *tales* men, and then the ſame game may be played over again: one obſtinate juryman, who has no conſcience, or ſhame, may always command a verdict.'

To a man who thus inſults a jury at the very time when he charges on others as a crime what he very unjuſtly calls a ſimilar proceeding, may well be applied the adage *Væ tibi nigræ dicebat Cacabus ollæ*; the ſchool-boy's tranſlation of which is a little too broad for our page:—but our author, we make no

doubt, has heard it, though it muſt have eſcaped his memory when he was writing the above paſſage, or it would have prevented him from expoſing himſelf to the retort diſcourteous. *He* wonders that the authors of ſome late publications had not the fear of the attorney-general before their eyes, when they were giving them to the world; and *we* wonder that, when he was thus traducing the jury which tried the proprietors of the Morning Chronicle, he had not before his eyes the terrors of an action for the ſlander caſt by him on individuals of that jury, and of a proſecution for his libel on the whole of that body. It muſt have been an overheated zeal that threw him off his guard, and thus laid him open to the very cenſure which he was ſo liberally beſtowing on others; for we muſt admit that he has a clear head, and diſcuſſes an argument with ability. This tribute we are obliged to pay him, for impartiality is a duty impoſed on us by juſtice; and we diſcharge it without reluctance, though the author, whom we thus praiſe, has undertaken the defence of aſſociations which, in their zeal for the Conſtitution,—like the ape that hugged her young one to death,—have a tendency to deſtroy that which it was the oſtenſible object of their inſtitution to preſerve.

MONTHLY CATALOGUE,

For SEPTEMBER, 1794.

MEDICAL, CHEMICAL, *and* METEOROLOGICAL.

Art. 14. *Obſervations on Human, and on Comparative Parturition.* By R. Bland, M.D. A.S.S. 8vo. pp. 220. 4s. 6d. Boards. Johnſon. 1794.

FROM the nature of the ſubject of this volume, our notice of it muſt be more brief than its profeſſional importance, and the character of its author, might otherwiſe ſeem to demand.

Its principal purpoſe is to controvert the doctrines contained in *Dr. Oſborn's Eſſays on the Practice of Midwifery*, on which Dr. B. comments in a cloſe and home, though not unhandſome, critique. The chief points diſcuſſed are, the opinion of Dr. O. concerning the *neceſſary* difficulty and danger of human parturition; his ideas reſpecting the aſſiſtance required in natural labours, particularly to *retard* the efforts of Nature; his doctrine of confining the uſe of all inſtruments to the moſt extreme caſes of danger; his comparative view of the preference due to the forceps over the lever; and his directions as to uſing the crochet. Thoſe who are intereſted in the practice of the art to which theſe queſtions refer will doubtleſs have recourſe to the book itſelf, for an adequate view of Dr. Bland's facts and reaſonings.

Art. 15. *The Phyſician's Vade Mecum*; being a Compendium of Noſology and Therapeutics, for the Uſe of Students. By the Rev.

Joſeph Townſend, Rector of Pewſey, Wilts; and Author of a Tour through Spain. 12mo. pp. 130. 3s. ſewed. Dilly. 1794.

Works of this kind are ſo very eaſily compoſed, and their utility is ſo narrow to thoſe who have had better inſtruction, and ſo dubious to thoſe who have not, that we may excuſe ourſelves from entering into any particulars reſpecting the preſent performance. It is very neatly printed.

Art. 16. *On the Diſeaſes of the Teeth*; their Origin explained, with ſucceſsful Methods of removing their moſt prevailing Diſorders, and managing the Teeth in the Infant State. To which are added, Obſervations on the Saliva. By Benj. Walkey, Apothecary and Proprietor of the Vegetable Dentifrice. 12mo. 1s. Shepperſon and Reynolds. 1793.

Mr. W. *talks like an apothecary* ſucceſsfully enough in explaining to his 'gentle readers' the nature and effects of a prevalent acid, of ſalivary concretions, &c.; and he gives ſome plain and ſenſible directions as to regimen and medicine, and the management of the teeth; not forgetting to ſpeak a good word for his *Vegetable Dentifrice* and *Prepared Plant*.

Art. 17. *A Meteorological Journal of the Year* 1793, kept in London by W. Bent; to which are added, Obſervations on the Diſeaſes of each Month in the City and Suburbs. 8vo. 1s. 6d. Bent.

The intelligent author thus deſcribes the plan of his Journal:

'The Journal is kept on the ſouth ſide, and near the middle of Paternoſter-row, which is 51 feet higher than the bed of the river Thames. The inſtruments uſed are, a perpendicular barometer with an open ciſtern, two Fahrenheit's thermometers, and a De Luc's hygrometer; the latter being a new-invented inſtrument, it may be neceſſary to mention that the point of extreme dryneſs is 0, and that of extreme moiſture 100. The journal of each month is divided into nine columns, which contain as follow:

'1. The Day of the month, with the latter N or F affixed to that on which the moon is new or full.

'2. The Hour of obſervation, morning and afternoon.

'3. The height of the Barometer, in inches and 100 parts: it is placed in a room on the ground floor.

'4. The degrees of the Thermometer out of door, facing the north *.

'5. The degrees of the Thermometer in the houſe, placed in a paſſage at the bottom of a ſtaircaſe, where there is no fire-place.

'6. The degrees of the Hygrometer, which is placed cloſe to an outward door conſtantly open in the day-time.

'* This inſtrument appears to be about 5 degrees higher in the greateſt cold of winter and heat of ſummer, than a ſimilar inſtrument at a village ſix miles weſt from London; but this is only to be conſidered of tranſient cold or heat, for on a continuance of either the variation is trifling. The difference may be cauſed by the multitude and cloſeneſs of buildings in the city, which prevents a free circulation of air, by the great number of fires in the houſes in winter, and by reflection of the ſun's heat from ſo many brick walls in ſummer.'

'7. The degree of Cloudineſs; the ſun being frequently obſcured with 3, and ſeldom viſible with 4; but when *b* is inſerted, the atmoſphere is ſo hazy above, and when *f*, ſo foggy below, that no diſtinction of clouds is perceptible.

'8. The point and force of the Wind; 3 being rather briſk, and 4 blowing ſtrong.

'9. Further obſervations and intermediate alterations of the Weather; in which the period [.] and colon [:] are uſed to denote a ſpace of time between any change, the latter being a diſtinction for midday and midnight.

'The Medical Obſervations are communicated by a Friend.'

We need only add that the medical obſervations appear to be judiciouſly drawn up.

POLITICAL *and* COMMERCIAL.

Art. 18. *Thoughts on the Suſpenſion of the Habeas Corpus Act.* 8vo. 1s. Debrett. 1794.

This author rather warmly (had he been *cooler*, he might have proved not leſs convincing,) vindicates the ſuſpenſion of the above-mentioned act. He obſerves that this is not a new meaſure; that 'it has often been occaſionally reſorted to, and always with a tendency toward the benefit of the nation;'—and that, 'as the ſtatute exiſts for the conſtitution, not the conſtitution for the ſtatute, the ſafety of the people has, again and again, ſuſpended its operation!'

Having enlarged on this idea, the author enters on a defence of the French war: a topic which, preceding writers having before completely exhauſted it, affords little novelty of argument or obſervation.

Art. 19. *Memoirs of Danton*, late Miniſter of Juſtice to the National Convention; who ſuffered by the Guillotine, April 5, 1794. To which are added, Genuine Anecdotes of M. Robeſpierre, late Leader of the Revolutioniſts in France, who was guillotined, July 28, 1794. 8vo. 1s. Allen and Weſt.

A digeſt of the common reports.

Art. 20. *Jacobiniſm* By William Fox. 8vo. 3d. Gurney. 1794.

Mr. W. F. apprehends that, as the term Jacobin is likely to be attended by conſequences as great as ever were produced by the words Puritan, Papiſt, Pretender, Church, Liberty, Property, Whig and Tory, &c. &c. it ought to be well defined, and better underſtood than it generally is at preſent.—This taſk he undertakes, and performs with a degree of ſhrewdneſs, and even of pleaſantry, that will probably give ſome meaſure of popularity to this little tract: but Mr. Pitt, Mr. Dundas, and particularly the Duke of Richmond,—together with the high clergy, will, doubtleſs, ſhake their heads at it;—and perhaps at its author too. The term, indeed, ſeems to want explanation, particularly for the uſe of the common people; many of whom, it appears, confound it with our old opprobrium, *Jacobite*. An honeſt old Whiggiſh Chelſea collegian, lately commenting on his weekly newſpaper, exclaimed, "Damn theſe *Jacobites!* (why do they now *print* 'em *Jacobines?*) I thought we had done for 'em all at the battle of Culloden, and at Kennington Common! but it ſeems that there's a curſed ſight of 'em remaining yet; and I ſuppoſe they are

ſtill hankering after popery and arbitrary power! Wounds! I wiſh I was but young again, and had all my limbs,—to have another knock at the dogs!"

Art. 21. *Defence of the War againſt France.* By William Fox. 8vo. 3d. Gurney. 1794.

Mr. W. Fox continues to arraign the preſent miniſterial ſyſtem, by every mode of *literary* impeachment. His preſent attack is made with the weapons of irony and ridicule,—once ſo formidable in the hands of the witty Dean of St. Patrick's: but Mr. W. F. is not a Swift. He is, however, a man of ſtrong natural parts and acute obſervation. His main point, in this mock defence of the French war, is to prove that it is highly becoming this nation to exert all the energy of the ſtate to prevent France, Poland, or any other conſiderable nation in Europe, from adopting any alteration in their governments or laws which may meliorate or improve the circumſtances of the people, or remove thoſe defects in their governments which impede their manufactures, trade, agriculture, and general happineſs;—and that, as the power of waging war or making peace conſtitutes a part of the King's prerogative, it is the indiſpenſable duty of the ſubject to ſubmit, with perfect obedience, to the royal exerciſe of ſuch prerogatives: that the French war *muſt* be purſued on the magnificent plan of Mr. Burke; and that, 'if we fail to extirpate the French, the war *muſt be continued till they extirpate us.*'—To which concluſion, according to Mr. F.'s premiſes, every good and loyal reader is in duty bound to anſwer, "SO BE IT."

Art. 22. *A Defence of the Political and Parliamentary Conduct of the Right Honourable Edmund Burke.* 8vo. pp. 35. 1s. Eaton, 1794.

This defence is ironical; the author's real aim being to ſubſtantiate the charges which he affects to refute. We wiſh to pay a compliment to his feelings, in expreſſing a hope that, had he foreſeen the heavy domeſtic calamity which has lately befallen Mr. Burke, he would either not have ſent this work into the world, or would have delayed its publication until the poignancy of a *father*'s affliction for the loſs of an *only ſon* had received ſome abatement from the lenient hand of time. We muſt, however, confeſs that our hope on this head is not very confident; for we have not found our author remarkably ingenuous in ſome of his ſtatements, nor uncommonly ingenious in conducting his covered attack. It will be allowed that, before a writer aſſerts a thing as a fact, he ought to take particular care to procure authentic information on the ſubject: but this duty, which he owed both to his readers and to himſelf, our author has ſtrangely neglected. To elucidate this matter, we will give an extract from page 6:

'Mr. *Burke*'s alarm at the proceedings of the French nation was extremely natural and praiſe-worthy, as it is more than probable he was ſenſibly afflicted for the cauſe of their religion, which had ſuffered materially by the Revolution. I do not mean to aſſert, that Mr. Burke is himſelf a profeſt papiſt, for I am not ignorant that papiſts are ineligible to ſit in the Houſe of Commons, but as he received his education at St. Omer's, it is very natural to ſuppoſe, he retains ſome predeliction

predelection for the Roman Catholic religion, notwithſtanding the oath of abjuration makes him *wholly* abſtain from maſs.'

Here the author, giving his ſanction to an opinion as erroneous as it is common among the revilers of Mr. Burke, would have the public believe that this gentleman was educated at *St. Omer's*; when a little inquiry would have enabled him to diſcover that his education was finiſhed many years before he ever ſet foot on the territory of France; which he viſited only as a traveller, and in which his reſidence was very ſhort. The truth is that Mr. B.'s father was an attorney; which, in his time, no perſon who profeſſed the popiſh religion could be in Ireland; that he bred his ſon in the religion eſtabliſhed by law; and that the maſter, under whoſe care he ſtudied the claſſics, was a QUAKER of the name of *Shackleton*: from whoſe ſchool at Ballitore, we think, in the county of Kildare, Mr. Burke was removed to Trinity College, Dublin, where he continued till he took his degree of Maſter of Arts. When he came to England, his intention was to qualify himſelf for the bar: but he ſoon afterward embarked in politics, and renounced the ſtudy of the law. From that period to the preſent, he has been a public man.—It is evident from this ſtatement of facts, for the authenticity of which we can vouch, that the author's inſinuation about Mr. Burke's *retaining* ſome predilection for the Roman Catholic religion muſt fall to the ground, as it is founded only on the aſſertion that he was educated at St. Omer's; which is contradicted by truth. If any ſuch predilection lurks in his boſom, it operates in a very ſingular way; if we may judge from the following circumſtance, which, though not within our own knowlege, we have reaſon to believe is not a fiction. The preſent Mrs. Burke was the daughter of Dr. Nugent, a gentleman well known among the wits and learned men of his day. This lady, we are informed, was educated a Roman Catholic, and continued ſo to the time of her marriage. Since that period, ſhe has profeſſed herſelf a Proteſtant; and it may be preſumed that the change would have met with ſome oppoſition from her huſband, if he were a papiſt in his heart, notwithſtanding his oath of abjuration. We do not queſtion the ſincerity of the lady's converſion; we preſume that, in ſo important a point, ſhe acted from conviction, and not through complaiſance to her huſband: but, if our author's inſinuation were true, and Mrs. Burke were capable of being ſwayed by complaiſance, it would have induced her ſtill to profeſs a religion which her huſband preferred in his heart to all others.

The part which Mr. Burke took with reſpect to the French revolution is repreſented in a manner which no man of candour can ſtyle ingenuous. We are here told that 'Mr. Burke, for having urged miniſters to go to war, has been called the author of it, as if it were a heinous crime to ſacrifice twenty or thirty thouſand lives, and twenty or thirty millions of money, in the neceſſary project of reſtoring to France her antient deſpotiſm.' If Mr. Burke may be ſaid to have been in any way the author of the preſent war, it muſt be on the ſuppoſition that by his famous "Reflections" miniſters were determined to draw the ſword; a ſuppoſition which miniſters diſavow, as they ſay that the original ground of the war was a decree of the Convention,

Convention, promiſing aid to the people of the different ſtates in Europe who ſhould riſe againſt their reſpective government, together with a direct attack on the importance, if not the exiſtence, of Holland, by the decree for opening the Scheldt; the excluſive navigation of which had been granted to the Dutch by treaties, and guaranteed by England. It is true that to this ground of the war a ſecond has ſince been added, and which in point of chronology preceded the other: but be that as it may, it muſt ſeem diſingenuous to ſay that the object of Mr. Burke's book was 'to reſtore to France her antient deſpotiſm.' It never once entered into our minds to approve, much leſs to defend, all the doctrines and principles maintained in that book: but we apprehend that we are doing an act of juſtice in aſſerting that ſuch was not its object. It condemned the then new conſtitution: but does it follow that it was friendly to deſpotiſm? by no means; for ſome of the moſt decided advocates for liberty have condemned that conſtitution. What, then, did Mr. Burke mean? He meaned that the great cauſe of the calamities of France was not the want of a new conſtitution, but the *ſuſpenſion* of an old one, which was in its nature calculated to ſecure to the French nation the bleſſings of a mixed government, at once repreſentative and monarchical; the power of the crown being limited by that of the people in States General aſſembled. His object was to prove that France already had a conſtitution; that for a great length of time it had been under an interdict; that, this interdict being taken off, the conſtitution would be reſtored to its functions and activity; and that, though ſome changes might be deemed neceſſary to accommodate ſeveral of its parts or forms to the preſent times, nothing could be more unneceſſary, and at the ſame time more dangerous, than completely to deſtroy that conſtitution, and to raiſe up a new one out of its ruins. On theſe points, we are not going to give any opinion; in ſtating them, we only mean to ſhew that Mr. Burke's real object was not the reſtoration of the antient deſpotiſm, but of the much more antient conſtitution of that country; which unqueſtionably bore a ſtrong reſemblance to ours,—if it were not the model from which the latter was formed; the *Franks* having been celebrated for their enthuſiaſtic love of liberty, (as appears even from their very name,) and for their enmity to deſpotiſm.

Some of the other charges againſt Mr. Burke are that he is inconſiſtent, now maintaining principles which he formerly combated; that *out* of public employment he held doctrines which he abandoned when *in* office; that he has apoſtatized by deſerting thoſe perſons with whom he was formerly connected, and by going over to thoſe whom he formerly oppoſed; and, laſt of all, his ſhare in the inſtitution and management of the impeachment of Mr. Haſtings is brought againſt him as a crime.

We have often remarked that it was extremely indecorous to touch on this laſt article pending the trial, or to venture to anticipate the judgment which may terminate it: if favourable to Mr. Haſtings, it may give a certain complexion to the proſecution that it is not for us to deſcribe: if unfavourable, it will not be deemed criminal in Mr. Burke to have brought the cauſe before a proper tribunal. With reſpect

ſpect to the inconſiſtency of this latter gentleman, we believe that inſtances of it may be found: but we do not think that thoſe which have been adduced by our author have been happily ſelected;—he, however, thinks otherwiſe, if we may judge from the chain of reaſoning which he confidently draws out before his readers, when ſpeaking of the five bills of reform which Mr. Burke brought into parliament in the year 1780 when he was in oppoſition. We have read the paſſage with attention, but without having been able to diſcover any change of principle in Mr. Burke. His plans, he ſaid in one ſituation, were practicable; in another, he abandoned ſome of them as impracticable. What does this mean? Precisely this. "With the concurrence of a majority of this houſe, I venture to ſay that I ſhall be able to realize all that I have taught you to expect from theſe meaſures." Three years afterward he ſays, "I am obliged to abandon parts of my plan, becauſe I find it impracticable to procure that concurrence of opinion, without which I cannot proceed with effect: let thoſe who are hoſtile to me on theſe heads withdraw their oppoſition and give me their ſupport, and here I am ready to go on, and to perform all that I have promiſed." In no other ſenſe could the plans be impracticable: what *phyſical* impracticability was there in a project for ſelling the foreſt and other crown lands, for aboliſhing the Palatine juriſdictions of the county of Cheſter, duchy of Lancaſter, and principality of Wales, or uniting the duchy of Cornwall to the crown? Unqueſtionably, not any. Mr. Burke, therefore, might well proceed in laying before parliament the reſult of his ſtudy on theſe different heads; not one of which, he might preſume, could be attended with the thouſandth part of the difficulties that met at every ſtep thoſe who planned and finally completed the union between England and Scotland. He found, however, that a combination of powerful intereſts oppoſed to the accompliſhments of his deſigns a kind of *moral* impracticability, which derived ſtrength from the ſilence of the people; who, though they were ſome time before clamorous for reform, appeared to be ſatisfied with the mere change of miniſtry, and with ſome few other meaſures infinitely ſhort of what their petitions to parliament would have taught a man to think would content them. Had the people called for the completion of the whole of Mr. Burke's plan, their voice would ſoon have diſſolved the confederacy of intereſts that oppoſed it, and would have proved its ſucceſs to be practicable as well morally as phyſically.

The caſe of Meſſrs. Powell and Bowland is here again brought forward, but with a degree of virulence which never attended the diſcuſſion of it in the Houſe of Commons. The worſt that was ſaid, on that occaſion, of the conduct of Mr. Burke in reſtoring theſe two perſons to the offices from which they had been diſmiſſed by his predeceſſor, was that it was "*a groſs and alarming inſult to the public*:"—but this author goes much farther, and throws out an inſinuation which no man, either in juſtice to himſelf or to the accuſed, ſhould ever hazard, unleſs he were ready with his proofs to make good the charge. He ſays, page 23, "ſome few of Mr. Burke's friends have lamented his extreme partiality for theſe two gentlemen, which led to their reſtoration; but no one ever dreamt, and I hope no one ever

will

will dream, that he either connived at the embezzlement—or participated of the plunder!!' At the embezzlement, Mr. Burke could not have connived; becauſe, whatever it was, it took place before he was himſelf in office: the idea therefore of participation muſt vaniſh. As for the protection afforded by him to theſe perſons, it could go no farther than to prevent them from appearing before a court of law with any thing like a prejudication of their cauſe, ſuch as diſmiſſion from office, (to men in their lucrative ſituations a very heavy puniſhment,) might well be conſidered: but it could not ſhield them from the conſequences of proceedings already inſtituted againſt them by the Attorney General. It was generally underſtood at the time that Mr. Burke was actuated by regard not merely for Meſſrs Powell and Bembridge, but for his friend Mr. Fox, whoſe family had patronized the former,—in whom ſo much confidence had been placed by Henry Lord Holland, that the latter appointed him one of the executors of his will. Thus private friendſhip concurred with the love of impartial juſtice to determine Mr. Burke to keep theſe people in their offices, until their country ſhould have found them guilty of the frauds with which they were charged. Mr. Fox, ſpeaking on the ſubject, and defending his Right Hon. Friend, obſerved that he did not appear to have been guided in the affair by the *cold* virtue of prudence; which would have induced him to ſacrifice every conſideration to his own popularity, and to be perfectly indifferent about the effects which a previous diſmiſſion might have on the mind of a jury in the trial of two perſons under accuſation. It was known to every one that the new regulations for the management of the Pay-office, contained in Mr. Burke's bill, put it out of the power of theſe two perſons, or indeed of any one, to defraud the public; and conſequently, though their reſtoration to office might be ſo far beneficial to themſelves, that they might go to trial without the imputation of having been already judged and puniſhed by their ſuperiors, yet it could not poſſibly be attended with any injury to the ſtate.

Art. 23. *A Letter to the Right Hon. Henry Dundas, M. P. &c.*; or, An Appeal to the People of Great Britain, being an Anſwer to ſome Reflections caſt upon "a Citizen whoſe loyalty (it was ſaid) was only confined to his Razor!" in a Debate in the Houſe of Commons, Feb. 21, 1794. Occaſioned by an intercepted Letter ſigned J. Harriſon, a Sans Culotte; to which is added, an Abſtract of a Trial for an Aſſault committed on the Author in the Name of "Church and King for ever." By Citizen John Harriſon, Sheffield. 8vo. 1s. Eaton. 1794.

It is ſurely ſomewhat laughable that a perſon who calls himſelf a *Sans Culotte* ſhould be alarmed leſt it ſhould be thought that his *loyalty* is confined to his razors. *Citizen* Harriſon ſeems to think it a calumny on the part of Mr. Dundas, when he inſinuated that the ſentiment "God ſave the King" is engraven only on his razors; and to repel ſo black a calumny is the apparent object of the preſent publication: but we muſt confeſs that the manner in which the author meets the charge might tempt an impartial reader to ſuſpect that the real object was rather to confirm than to refute it:—yet this our opinion may perhaps be the offspring of a crazy brain, which, Citizen Harri-

ſon

ſon may think, ſtands as much in need of being reorganized as our conſtitution. Be it ſo; we cannot, however, ceaſe to entertain it, until our brain ſhall have undergone a reorganization. When a man expreſſes, by the adoption of certain appellations, his approbation of the proceedings of the French, he may, for aught that we know, be a very good republican; he may think himſelf the enemy of tyranny, and the friend of mankind: but he muſt excuſe us, if we ſay that it is not to ſuch a perſon that we would conſent to intruſt the defence of the *Britiſh Conſtitution*, to which nothing in nature can be more oppoſite than the government eſtabliſhed by the ſons of violence in France. We are not required to give an opinion of the comparative merits or demerits of either; we only mean to ſay that, as man cannot well ſerve two maſters, ſo the perſon who admires one of theſe two conſtitutions cannot poſſibly admire the other, as they are in principle, baſis, and policy, the very reverſe of each other. The French have aboliſhed monarchy as incompatible with liberty, and ariſtocracy as incompatible with equality: while the Engliſh retain both, for the preciſe purpoſe of ſecuring to the people the full enjoyment of liberty, and eſtabliſhing on a laſting foundation the dominion of *equal* laws. If the French were right, the Engliſh may be ſaid to be wrong; for, ſuppoſing both of them to mean ſincerely the ſame thing—the general good,—the means which they employ for attaining their object are the moſt repugnant in nature to each other. A conſiſtent *Sans Culotte* could never utter from his heart the words "God ſave the King;" and the Citizen, who ſincerely feels and joins in that ſentiment, could never make a true *Sans Culotte*. Fire and water cannot exiſt when mixed together, any more than a *Sans Culotte* can be a friend to the Britiſh conſtitution, or an admirer of that conſtitution be a *Sans Culotte* in the Pariſian ſenſe of the term. It is true Mr. H. tells us that, in *his* ſenſe of it, it means a lover of his country and a friend to freedom: but he does not by *name* include the Britiſh conſtitution. We were ſorry to find that Mr. H. ſeems leſs intent on pointing out abuſes that might be remedied, than on endeavouring to create diſcontent in the minds of the people; the poſſible conſequences of which, we are charitable enough to ſuppoſe, he has never thought of calculating, or he would ſhudder at the bare idea of them. Had he confined himſelf to abuſes, he had been right; it is a melancholy truth that many of them do exiſt in the adminiſtration of our conſtitution; and every one, who wiſhes to preſerve the venerable fabric, muſt wiſh to ſee them rooted out, and meaſures taken to prevent their return: but ſuch a change of government as has taken place in France, we hope, few perſons would be ready to adopt here. The attachment of the nation to its preſent conſtitution, we believe, and we are happy in the belief, is very general; it is this attachment which we underſtand by the word *loyalty*, and not a blind or ſuperſtitious veneration for kings and lords. *Loyalty* to a government veſted for the public good in king, lords, and commons, we revere and we profeſs: but we feel as much indignation as Mr. H. himſelf, when we find it uſed as a cloak to the perpetuation of abuſes; for freedom muſt expire in any ſtate in which men are expoſed to inſult, to the loſs of property, and perhaps of life, and are made liable to be ſtigmatized with the charge of

diſloyalty,

diſloyalty, merely for endeavouring to bring back the conſtitution to its original purity, and to reform the abuſes which had crept into it through the lapſe of time.

We think that Mr. H. has been much aggrieved in the treatment which he experienced from the mad zeal of the outrageous vociferators for church and king at Sheffield. If he had offended againſt the law, the law alone ſhould have determined both his guilt and his puniſhment. When loyalty degenerates into *ruffianiſm*, it is as dangerous as a wild beaſt let looſe unmuzzled on the weak and unprotected, and diſgraces the cauſe which it means to ſupport; if men profeſſing loyalty and patriotiſm were, with impunity, ſuffered to burn houſes, to attack the perſons and to deſtroy the property of individuals, and to take the ſword of juſtice into their own hands, liberty would ſoon expire under the blows of its miſtaken guardians. We are not diſpoſed to cenſure the twenty-four men who formed the two juries that tried the perſons indicted by Mr. H. for an aſſault on him, and acquitted them: they were on their oaths; and, we muſt preſume, formed ſuch verdicts as they in their conſciences thought juſt:—but, without any impeachment of their integrity or juſtice, we are free to confeſs that we would not have concurred in returning ſuch verdicts, had we been on theſe juries, *if* the evidence produced on both ſides were ſuch as Mr. H. ſtates it in the abſtract of the trials annexed to his pamphlet. We ſpeak hypothetically, becauſe we have never read any other account of thoſe tranſactions; and it is a rule with us not to pronounce deciſively, except when we are complete maſters of *both* ſides of a queſtion.

Art. 24. *A Letter to Earl Stanhope, from Mr. Miles*; with Notes. 8vo. pp. 158. 3s. Nicol. 1794.

Mr. Miles ſeems to ſuſpect that the noble Earl's conduct indicates ſymptoms of dangerous ambition lurking in his Lordſhip's mind; for, having ſtated that the reign of cabal was no more, and that the ſtupendous Coloſſus has been hurled from its proud ſummit and deſtroyed, he thus addreſſes the noble peer; 'It lies proſtrate, my Lord; and would you collect the broken and diſperſed fragments? Would you from its ſcattered parts form another whole, and, appropriating its powers to yourſelf, *compaſs* us and *lord* it over *us* with giant ſtride, the Briſſot, the Danton, or Robeſpierre of the hour?'—Speaking of thoſe who are advocates for a reform in the repreſentation of the people in parliament, he endeavours to throw inſuperable obſtacles in their way, by exciting ſuſpicions of the purity of their motives: we have among us, he ſays, 'artful and deſigning men, my Lord, who bellow for *reform*, but mean REVOLT.' That there *may* be ſuch perſons in this country we cannot pretend to deny: but we would aſk, is it candid to make no diſcrimination; to ſpread the charge ſo generally that it ſhould reach thoſe whoſe object in preſſing for reform is the preſervation, not the deſtruction, of the conſtitution? The number of conſtitutional reformers in this country is, we believe and truſt, very conſiderable, while that of republicans is extremely ſmall; is it juſt that both ſhould be confounded, or that the former ſhould be put on a footing with the latter? For our part, we are of opinion that the man who does not diſcriminate between them, and who ſeems to

wiſh

wiſh that the people ſhould be diſpoſed or taught to conſider reform and revolt as ſynonymous terms, muſt find it a difficult taſk to prove that he is not an advocate for the perpetuation of abuſes in the adminiſtration of the Britiſh government. We are ready to agree with Mr. M. that too much care cannot be taken of internal peace, the preſervation of which is one of the great ends of government: but, at the ſame time, it ought to be allowed that, dear and valuable as it muſt be to every well-meaning man in ſociety, there are things which ought not to be ſacrificed to it. If the dread of endangering public tranquillity were a ſufficient ground for rejecting every meaſure by which it might be endangered, the Britiſh conſtitution either had never exiſted, or had long ſince periſhed; we never ſhould have heard of *magna charta*, the *revolution*, nor the *bill of rights*; and we might at this moment be groaning under the deſpotiſm of a Stuart, inſtead of breathing freely under the mild ſway of a limited monarch of the houſe of Brunſwick. To put this matter in a fair point of view, we would aſk this one plain queſtion; is there any ground for reform in our Conſtitution: If there be, why ſhould men ſet their face againſt it? Becauſe, forſooth, there are perſons who, under colour of reforming, would pull down the whole fabric. This is a very poor reaſon for reſiſting reform. Can any man with decency ſay, it would be proper in us to refuſe to do what ought to be done, merely becauſe there are certain perſons who might want us to go farther, and do what ought not to be done? We ſcarcely know on which deſcription of men we ſhould paſs the greater cenſure, as endangering the public peace, thoſe who refuſe to do what is right, or thoſe who aim at carrying meaſures that are evidently wrong. Man ſhould begin by doing his duty; if bad conſequences enſue, his conſcience is clear; and in the eyes of God and man he cannot be reſponſible for them.

We agree with Mr. Miles in every thing that he ſays in ſupport of monarchy and the Houſe of Peers as integral and eſſential parts of our conſtitution: but we preſume that he was not ſerious when he told us, page 16, 'that it is in fact, the nation that confers, the peerages.' The king indeed may be ſaid, as the hereditary repreſentative of the nation, to act in its name; and thus in theory it might be admitted that what is done by the agent is done by thoſe in whoſe name or in whoſe behalf he acts: but are theory and practice united on this point, reſpecting grants of peerages? The man who will take the trouble of opening the red book, and of running over the liſt of Peers, will ſoon be able to determine whether it was the voice of the nation that called them *all* to the Upper Houſe.

In page 107, Mr. M. appears to have loſt ſight of Lord Stanhope; for he there begins an invective againſt Mr. Burke, the moſt bitter that we ever read. To account for this virulent attack on a man who has been the great leader in the cauſe in which our author is himſelf engaged, is beyond our power. Theſe two gentlemen ſeem to agree ſo well in general principles, that we are really ſurpriſed to find that what ſtrikes us as a very ſlight difference ſhould be productive of ſo much violence: one might well be tempted to ſuſpect that, the apparent cauſe being inadequate to ſuch an effect, there is ſomething more in the buſineſs than meets the eye. Mr. M. is an advocate

for

for the preſervation of the monarchy, the peerage, the church eſtabliſhment, and property; ſo is Mr. Burke: Mr. M. charges the French with abſurdity in the formation of the ſyſtem of conſtitution which they eſtabliſhed; ſo does Mr. Burke: Mr. M. reproaches the revolutioniſts with injuſtice to the nobles and clergy, and with barbarities ſhocking to human nature, exerciſed on all deſcriptions of perſons; ſo does Mr. Burke. Mr. M. condemns the conduct of various clubs in England, and imputes to them motives which they dare not avow; ſo does Mr. Burke. Thus far they are fighting on the ſame ſide, and engaging one common foe. In what do they chiefly differ? In their opinion of the principles of Monſ. de la Fayette. Mr. M. thinks that gentleman a hero, the champion of liberty, and a model of patriotiſm; Mr. Burke thinks that many of the calamities which have deſolated France may be imputed to him. Is it poſſible that a difference on ſuch a topic, without the concurrence of ſome other cauſe or motive, not ſtated to the public, could induce Mr. M. to attack not merely the political but the moral character of Mr. Burke? and to treat both with an aſperity which we believe to be unexampled in the annals of party invective? He calls Mr. Burke a man who is always in the extremes, and whoſe whole life is little elſe than a ſeries of contradiction, abſurdities, and *impudence*—a man of *brutal* inſolence, raiſed into conſequence more by favour than by *merit*; and whoſe whole life exhibits, in ſtrong colours, a tiſſue of all the meanneſſes which degrade our common nature.

'It is proved, (ſays Mr. M.) in a publication which I have avowed, though my name is not affixed to it, that Mr. Burke has as *little* reſpect for truth, as he has for humanity in affliction..... It is not private hiſtory that I mean to inveſtigate; but the *impudent profligacy* and arrogance of a man in public life, who has the *effrontery* to hold himſelf out as a model of loyalty. Faulty, reprehenſible, and marked by an infinity of low cunning, as his private life may be, it is beneath my cenſure or regard. I will not conjure from the ſilent manſions of the dead, the ghoſts of departed friends! Peace to the venerable ſhades of Saunders, Rockingham, and Reynolds! Peace to the hapleſs injured ſhades of Verney and Hargrave, let them ſleep in quiet; they can neither be *cozened* nor IMPEACHED! I will not rake among *their* aſhes, leſt I ſhould be compelled to call for *Civet to ſweeten my imagination.*'—Surely, a little oil to ſoften the aſperity of his invective might be of ſome uſe to Mr. M.! In this attack on Mr. Burke, he appears to us to have gone lengths which nothing can juſtify; and to have uſed language for which even the ſtrongeſt perſonal provocation could ſcarcely be conſidered as an excuſe. What could have been his inducement, we confeſs, we are not able to diſcover in the letter before us. We have nothing to do with the characters of individuals, except in as much as it would give us pleaſure to find great men good, and pain to find them bad: it is not, therefore, from any particular intereſt in the character of Mr. Burke that we condemn, in the moſt unequivocal manner, the violent attack which Mr. M. has made on it in his long note, which fills nearly 17 pages of the tract now under our conſideration. As to Mr. B.'s private character, we know not what Mr. M. has to do with it; if Verney and Hargrave

were ever injured in their property, did they not leave behind them executors that could apply for redreſs, and courts of law that could grant and enforce it? Have theſe perſons commiſſioned Mr. M. to act in their name, and to proceed by way of libel, inſtead of a legal proceſs? Surely not; they knew better what belonged to juſtice, to themſelves, to the party againſt whom the bitter inſinuation is made, and to the public. Mr. M. obliquely condemns the impeachment of Mr. Haſtings, and ſpeaks of it as diſreputable to Mr. Burke. Here the cenſure extends farther than Mr. M. ſeems to be aware; for it reaches the laſt Houſe of Commons that voted it, the preſent Houſe of Commons that declared it had not abated by the diſſolution of parliament, and reſolved that it ſhould be continued; and alſo the preſent miniſter and his colleagues, who argued for and concurred in the original vote for the impeachment, and in the ſubſequent declaration that it had not abated, but ſhould be continued, and be conducted by the ſame managers.

Mr. M. undertakes to prove that the preſent war was unavoidable on our part; that France had reſolved at all events to break with us; and that thoſe perſons, with whom miniſters are blamed by ſome for not having treated, had no power whatever to treat with our government. This is a point of great importance to be cleared up; as on it depends the juſtification or condemnation of the Britiſh Cabinet on the great queſtion of peace or war. The readers of this pamphlet will perceive that the evidence here adduced reſts on the credit of Mr. M. who vouches for the authenticity of a letter to him from Monſ. Maret; and that there is one circumſtance which corroborates it; for he reminds Lord Stanhope that he one night met his Lordſhip at M. Maret's apartments in Portman-ſquare; from which it would appear that our author was in habits of intimacy with this ſuppoſed negotiator.—We will make no farther obſervations on the ſubject, but leave Mr. M. in the full enjoyment of the honour which he will gain by the converſion of Lord S.—ſhould he be able, by the energy of his arguments and the *politeneſs* of his addreſs, to ſeduce his Lordſhip into a renunciation of his political principles.

Art. 25. *A ſhort Expoſition of the Important Advantages to be derived by Great Britain from the War, whatever its Iſſue and Succeſs.* By the Author of "A Glimpſe Through the Gloom." 8vo. 1s. Owen. 1794.

In our Review for June we had an opportunity of appreciating the talents of this author, when we gave an account of his "Glimpſe through the Gloom;" and the preſent performance affords us no ground for altering the judgment which we then formed of them. Abilities he certainly poſſeſſes: but the livelineſs of his imagination, and the ardour with which he purſues his object, make him frequently overlook the paths which prudence would point out, and betray him into inconſiſtencies ſo obvious and glaring, that it is aſtoniſhing how they could eſcape his obſervation.

In his "Glimpſe through the Gloom," he was decidedly againſt that ſpecies of warfare in which we, as a maritime people, could moſt effectually employ our force both for annoying the enemy, and ſecuring advantages to ourſelves. "Away, at all rates, (ſaid he in that work,) with foreign

foreign colonial conqueſts: if our object be to bring France to reaſon, France is only vulnerable in France." It is evident from this that he *then* thought a *land* war was moſt conducive to the end for which we had drawn the ſword:—but now he has changed his mind, and recommends *naval* operations as beſt ſuited to our inſular ſituation, and as moſt likely to weaken France on the element on which alone ſhe could be truly formidable to us, and to ſecure to us incalculable commercial advantages, by veſting us with the uncontrolled dominion of the ſea. It is his former opinion that we reject; the latter we applaud, as founded in that policy which has raiſed this country to enviable greatneſs. Let us conſider the ſea as our chief, if not the only theatre, on which we are calculated to act a great part in the face of nations; and whatever government may prevail in France, we ſhall have nothing to fear from it:—but be it remembered at the ſame time that, if we wiſh to purſue our commercial career with as little interruption from war as poſſible, we muſt never loſe ſight of moderation; let not our proſperity make us haughty and overbearing; let us not graſp at too much, leſt we ſhould provoke other powers to unite againſt us, and ſhould meet the fate of the dog in the river, who, not ſatisfied with the poſſeſſion of a real good, loſt it in attempting to procure what he falſely thought a greater: a *ſhadow* inſtead of the ſubſtance. Were it to be underſtood in Europe that what the author, in the fervor of his zeal for his country's proſperity, recommends to miniſters was to be the ſyſtem of our government, we fear it would raiſe up a confederacy againſt England not leſs formidable than that which is at preſent acting againſt France:—but, as the author's object will be beſt explained in his own words, we lay before our readers the following extract:—

'But what *is* moſt eſſentially important to our intereſts, is the ſeizure of the preciſe moment to wither the naval ſtrength of France, to burn her fleets to the water's edge, to obliterate every veſtige of her commerce on the path of the ſea, to ſtand its uncontrolled and unrivalled maſter, and to bear away, for the next century at leaſt, the monopoly of the world, and virtually of the world's empire with it.

'Hæ erunt tibi artes.

This is a work of ambition, truly worthy the Britiſh mind: here is intereſt upon intereſt, for millions upon expended millions; yet thank God, and the Chancellor of the Exchequer, the expences of the war have not hitherto been felt; we feel no twinges, nor make wry faces as yet, and I think while we give credit to Miniſtry, in this reſpect, we ſhall not withhold our acknowledgments for thoſe motives to the war, of ſinking our only commercial rival in the duſt, and bending and blending the force of other powers to effect this our great deſign, that "we may get the ſtart of the majeſtic world, and wear the palm alone."

That the complete annihilation of the French navy may be a deſirable object to Engliſhmen we will take as granted: but we may be permitted to doubt whether ſuch an event would be viewed with a favourable eye by the other powers of Europe. Commercial monopolies in any ſtate are thought to be injurious to the members even of that ſtate; and, on the ſame principle, it muſt be injurious to many na-

tions, that any one among them ſhould poſſeſs a monopoly of trade which would leave all the others at its mercy; and conſequently we ought not to ſuppoſe that they would conſent to countenance the riſe of ſuch a monopoly in England, ſtill leſs to become our inſtruments in eſtabliſhing it. Indeed our author appears in one place to be not only aware of the poſſibility of the jealouſy of other ſtates being excited at the proſpect of our ſucceſs which might lead to ſuch a monopoly, but even to think that it is actually rouſed in ſome places, and planning meaſures to defeat our views. 'Already, (ſays he,) have the maritime powers of Europe and America taken the alarm, and, jealous of the paramount tranſcendency of Great Britain, are in effect combining with France to ſet limits to our vaſt, but juſt ambition. Ruſſia, Sweden, Denmark, Genoa, and other ſtates, that fain would deny their deeds, but dare not, are ſo far from affording aid to the common cauſe, that they are ſecretly ſapping and undermining, by armed neutralities, and other ſnaky pretences, our very foundations of commercial power.' Let us aſk the author if it would be wiſe in us to provoke all the reſt of Europe to join with thoſe powers? Whether the univerſal monarchy of trade, if we may uſe the term, be not in its nature more alarming to all mankind, than the univerſal monarchy of power to which Lewis XIV. aſpired, and which drew on France the arms of all her neighbours, and reduced her to the humiliating neceſſity of ſuing for peace at the hands of thoſe on whoſe necks ſhe had endeavoured to place a yoke? To be proſperous, and to continue to be ſo, we muſt ſell to *willing* cuſtomers; and as long as our immenſe capital, and the induſtry and ingenuity of our manufacturers, enable us to ſend into foreign markets a better and cheaper aſſortment of goods than any rival nation can oppoſe to it, we ſhall enjoy a monopoly in effect,—and enjoy it, not in conſequence of the dread of our naval thunder, which would be a precarious tenure, but by the free-will of ſtates which would buy of us from choice, becauſe no other people could ſupply them on ſuch advantageous terms.

We are ſorry to find that in politics this writer is a very Machiavel. 'The moral, (he obſerves,) will very incompetently apply to the political code, and ill muſt it fare with the nation that acts rigidly upon the ſquare; honeſty, to a certain degree, may be the beſt public policy, but not to the extent to which the individual will act as wiſely as rightly to purſue it. Obvious intereſt is the national ſtimulus and main ſpring of action, and the gloſs and varniſh of the *moſt virtuous* proclamation ill conceals the "blude-red" colours of war, or the unmuzzled monſter would never be let looſe at all upon the world. Every old bawd has the cant of virtue upon her tongue when the object is its ruin and deſtruction.' On this principle, drawn from the Machiavelean ſchool, we will make no comment, but leave it entirely to the feelings of our readers.

We would here have cloſed our review of this work, if we did not think it adviſable, before we diſmiſſed the ſubject, to correct an error into which the author has fallen; for this purpoſe, we ſubjoin the following extract, and obſervations on it:

'This is indeed a glorious epoch, I ſhould bluſh to compare it with the moſt boaſted reigns of other times; the beſt were bad and bloody,

and ſhrink, like truth from falſhood, from the compariſon with our own. What are the golden days of good Queen Beſs, the moſt proverbially grateful to Britiſh ears? What was *ſhe* but a cruel and ſubtle tyrant? Can we now ſuppoſe, that ſhe could order the patriot Wentworth's hand to be cut off, for only expreſſing his deſire to examine the propriety of a bill ſhe required the Houſe of Commons to paſs, or that the order would have been executed? Yet ſo ſtands the melancholy fact on our annals; and while the horrid operation was performing on the right hand, the gallant Wentworth waved his hat with his left, and ſhouted, "Long live the Queen!" What a man and what a monarch! her recreant head would have been but a poor expiation on the ſpot and inſtant, by the ſame knife, for that patriot hand.'

We agree with him that the reign of "good Queen Beſs" is not that in which we muſt look for the triumphs of liberty: but, deſpotic and tyrannical as ſhe was by nature, ſhe never dared to cut off the hand of a member of parliament, merely for having exerciſed freedom of ſpeech in his legiſlative capacity. The perſon on whom this inhuman ſentence was executed was not named Wentworth, nor was he, we believe, a member of parliament; certain it is that it was not for any thing ſaid or done in parliament that he was thus puniſhed. His name was *John Stubbs:* he was of Lincoln's Inn; and the mighty crime, which brought down on him the vengeance of the *mild* Beſs, was his having publiſhed a book againſt the marriage which was then on the tapis between the Duke of Anjou and the Queen of England. This book was intitled "*The Diſcovery of a gaping Gulph, wherein England is like to be ſwallowed up by another French Marriage, &c.* Camden tells us that, immediately after the publication of this book, Mr. Stubbs, and William Page, who had diſperſed the copies, were taken up and condemned to loſe their right hands. This ſentence was executed on a ſcaffold in Weſtminſter, a cleaver having been driven through the wriſt with a mallet. "I remember, (ſays Camden,) being preſent, that *Stubbs*, after his right hand was cut off, pulled off his hat with the left, and ſaid with a loud voice '*God ſave the Queen.*' But the multitude ſtood ſilent, either out of horror at the puniſhment, or pity to the man, or their hatred of the match."

THEOLOGY, POLEMICS, &c.

Art. 26. *The Devout Communicant's Aſſiſtant:* or, The Nature and End of the Lord's Supper explained. By Alex. Duncan, D.D. Miniſter of Smallholm. 12mo. pp. 121. 1s. 6d. Bound. Law.

This author's deſign is to ſteer between the extremes of thoſe who have given ſuch accounts of the Lord's Supper as may deter thoughtful perſons from attending, and of others whoſe repreſentations ſeem to him to leſſen its importance and the reverence with which it ſhould be approached. The publication contains many judicious and candid remarks; its purpoſe is benevolent; and its tendency is to ſtrengthen the intereſts of piety and virtue.

Art. 27. *Eccleſiaſtical Eſtabliſhments detrimental to a State.* Written in England. Printed at Philadelphia. 8vo. 6d. Johnſon. London. 1793.

We agree with the author of this pamphlet in his previous poſition, that the progreſs of free inquiry cannot be ſtopped by the utmoſt efforts of ſelfiſhneſs or bigotry; and that thoſe antient inſtitutions which, on full and impartial examination, appear not to be founded in equity, and attended with utility, ought to be aboliſhed:—but, that theſe premiſes will lead to the entire abolition of eccleſiaſtical eſtabliſhments, may remain a queſtion after all that this writer has advanced. It muſt be owned, however, that he has urged ſome weighty objections againſt the excluſive eſtabliſhment of any particular ſect; and he has ſhewn, with ſome ingenuity, that ſuch eſtabliſhments tend to foſter ignorance, arrogance, intolerance, and hypocriſy,—to obſtruct the progreſs of improvement, to create diſſention and animoſity, to introduce among the clergy a troubleſome *eſprit du corps*, and to ſubject many liberal inquirers, and upright men, to oppreſſion and perſecution. None of theſe objections, however, lie againſt ſuch a *general* eſtabliſhment of religion as would afford equal protection and encouragement to every claſs of religious profeſſors; and ſuch an eſtabliſhment would probably be attended with greater advantages than this writer may be willing to admit.—We have no doubt, however, as to the truth of what has been ſaid of this publication,—that "it was written with a pure intention to do good in the preſent critical times."

EDUCATION.

Art. 28. *A Vocabulary of the German Tongue.* With a Collection of Familiar Phraſes. By E. Heſſe. 12mo. 2s. Boards. Booſey.

To this vocabulary is prefixed a very imperfect introduction to German grammar, which enumerates, in the old faſhioned ſtyle, *five* declenſions, for no other reaſon than that the *Latin* grammars have ſo many; and aſſures us that the dative plural of the ſecond declenſion ends in *e*, which is never the caſe. Indeed the author appears to us only a ſtudent; for he points out, as *errata*, in pages 5, 49, 100, 101, and 117, words which are correct. The vocabulary is, however, a convenient ſelection: the phraſes are adapted to their object; and the ſcene from Schiller's Fieſko is very fine.

Art. 29. *Juvenile Pieces:* Deſigned for the Youth of both Sexes. By John Evans, A. M. Paſtor of a Congregation, meeting in Worſhip-ſtreet. Second Edition enlarged and corrected. 12mo. 2s. 6d. ſewed. Croſby.

Though this ſmall volume eſcaped our notice when firſt publiſhed, we now with pleaſure announce it to our readers as a neat manual of good advice, tending to inſtil into young minds a deſire for knowlege, with ſentiments of virtue and piety. The original pieces are, 'The Student's Dream,' in which he receives, from an aged preceptor, counſel with reſpect to the manner of proſecuting his ſtudies: the 'Viſion of Female Excellence,' in which are delineated the chief ornaments of the female character: the 'Painter's Panegyriſt,' which is rather adapted, as indeed the title implies, to excite the love of the art than to inform the taſte: an 'Evening Meditation on the Extent and Uſes of our preſent Knowlege,' which is rather ſentimental than ſcientific; and, next, we have a practical 'Addreſs to the Young on early Wiſdom, as diſplayed in the Example of Jeſus Chriſt.'—To theſe are

added, 'Maſon's Elegy to a young Man on leaving the Univerſity,' and 'Cotton's Fireſide.'—In ſeveral of theſe pieces, the writer has endeavoured to embelliſh and illuſtrate his ſentiments by fiction; but the fictitious incidents are too few, and too trivial, to produce any conſiderable effect. The ſtyle is in general correct, conciſe, and perſpicuous,—ſometimes enlivened with poetical imagery; and the ſentiments, though trite, are commonly juſt. Mr. Evans diſcovers a ſtrong ſenſe of piety, and takes every occaſion to inſpire his young readers with religious principles and affections. In the eſſay on painting, we remark a ſingular uſe of the term *caricature*, to expreſs the whole claſs of humourous and ſatirical pictures. We might with equal accuracy call the whole claſs of comedies in the drama by the name of *farce*.—Recommending to his ſtudent perſevering induſtry, Mr. E. introduces into his liſt of eminent men 'who have been ſeverely ſtudious, and have adhered with incredible ſteadineſs to the purſuit of knowlege,' the poets Homer, Virgil, and Horace; on what authority, or with what peculiar propriety, we do not underſtand. The work, notwithſtanding ſome defects which rigorous criticiſm might detect, will be very acceptable and uſeful to a numerous claſs of young readers.

Art. 30. *A New Introduction to Reading*; or a Collection of eaſy Leſſons, arranged on an improved Plan, calculated to acquire with Eaſe a Fluency of Speech, and to facilitate the Improvement of Youth: Deſigned as an Introduction to the Speaker. Second Edition, with great Additions. Compiled by the Publiſher. 12mo. pp. 172. 1s. Bound. Sael. 1793.

On looking over this collection of fables, tales, and moral leſſons, it appears to us very ſuitably adapted for a *gradual advancement* in reading and acquaintance with words and language; and it is well fitted, in other reſpects, for the aſſiſtance, entertainment, and improvement of young minds.

POETRY *and* DRAMATIC.

Art. 31. *Verſes on the late unanimous Reſolutions to ſupport the Conſtitution.* To which are added ſome other Poems. By Samuel Egerton Brydges, of Denton, in Kent, Eſq. 4to. 1s. Johnſon. 1794.

The Muſe here lends her magic power, in aid of law and aſſociation, to ſilence the clamorous tongue, and to quiet the perturbed ſpirit of ſedition. The poet tunes his lyre in honour of the Britiſh Conſtitution, and celebrates the happy lot of Britons, in ſtrains which, while they abundantly diſplay the writer's loyalty and patriotiſm, entitle him to ſome praiſe for his poetical talents. The ſonnets, the elegy, and the epiſtle, which are added, the writer himſelf owns to be mere trifles: but they are elegant trifles. We give as a ſpecimen the following pleaſing ſonnet:

'OCTOBER.

'O lov'd October! ſtill my vacant day
As thou return'ſt, in rural ſweets ſhall fly!
Mid yellow fields; mid woods of tawny dye,
Whoſe fragrant leaves about my pathway play;

By ruſſet hedges; all thy morns I'll ſtray:
And round the chearful fire in converſe high
With choiceſt ſpirits meet, when o'er the ſky
Soft ſocial Evening draws her mantle grey.
Nor will we ceaſe, till Midnight's reign profound,
The ſweet communion of the fleeting hour,
While blaſts that yet but weakly whiſtle round,
Urge to enjoy the moment in our power,
Warning of winter days in tumult drown'd,
Far from the quiet of the rural bower.'

Art. 32. *Poems*; by the late Mr. Samuel Marſh Oram. 4to. pp. 41. 2s. 6d. Cadell. 1794.

Though it be not a ſufficient reaſon for the poſthumous publication of verſes that they were written in early youth, or under the difficulty of a narrow education, yet, when the pieces themſelves bear evident marks of native genius, theſe circumſtances ought to ſoften the rigour of criticiſm. In eſtimating the merit of the poems before us, we are very ready to place to the account of unavoidable diſadvantages the proſaic, inharmonious, or obſcure lines which obſtruct our progreſs, becauſe we find in many paſſages bold imagery, lively perſonification, tender ſentiments, and glowing diction, not to be obtained without at leaſt ſome ſparks of poetic fire. It might not be eaſy to ſelect any entire poem, which the accurate critic would throughout approve: but the following ſtanza, 'from an 'Ode written near the Ruins of a Nobleman's elegant Manſion *,' will juſtify us in paſſing a favourable judgment on theſe productions:

'The ſun to weſtern worlds was gone,
To ſpread abroad the blaze of day,
And twilight from her ſhades led on,
An evening mild, by veſper's ray,
Progreſſive pouring vapours pale,
In many a curling ſheet along the vale,
As ſilence ſat upon the lone ſtream's edge,
And liſtened to its falls among the ſedge;
When ſoftly, where the penſive willow throws
It's weeping branches o'er the limpid tide,
A beauteous nymph, with auburn treſſes, roſe,
And thus in ſorrow's mournful magic cried,
With Syren voice, as waking in deſpair,
Whilſt in the wanton gale wild ſtream'd her flowing hair.'

Beſides the poem from which theſe pleaſing lines are taken, the volume contains ſeveral ſonnets, and an Ode to Friendſhip.

' * *Eaſtbury*, ſituated in the pariſh of Gunvil in Dorſetſhire, and celebrated by Thomſon, in his Seaſons.

" Oh loſe me in the green delightful walks
" Of Doddington," &c. &c. AUTUMN.

It was built by that gentleman, who was afterwards created a peer; it was a very magnificent ſtructure, but was taken down, a few years ſince, by the Marquis of Buckingham.'

Art.

Art. 33. *Edwy and Edilda*, a Tale. In five Parts. By the Rev. Thomas Sedgwick Whalley. Embelliſhed with ſix fine Engravings, from original Deſigns by a young Lady. 4to. 12s. Boards. Chapman. 1794.

This poem was firſt publiſhed without the author's name, in the year 1779; and our account of it will be found in our 61ſt vol. p. 76. We then remarked that it contained many proſaic and unanimated lines, but that it was at times illuminated by the rays of genius and poetical fancy; and we may ſtill juſtly give it the ſame character. The corrections of a judicious friend might eaſily have prevented ſome deviations from grammatical accuracy, the frequent occurrence of unpoetical expletives to complete the meaſure, and particularly the very cenſurable termination of a line by a prepoſition. Mr. W. is alſo remarkably negligent in the uſe of adjectives for adverbs; as thus:

'He *ſudden* came where Galvan's tow'rs.'——
'Now *ſilent* ſtole away.'——
'Dropt *frequent* on the book.'—— &c. &c.

If we recollect rightly, ſome alteration has been made in the catastrophe: but we have not the former edition at hand.

The deſigns which now embelliſh this work do credit to the early taſte and genius of the daughter of Lady Langham, (to whom the poem is dedicated,) who was ſeized by the hand of death when every grace and virtue were beginning to adorn and to irradiate the mind.

Art. 34. *Bagatelles*, or Poetical Sketches. By E. Walſh, M. D. Crown 8vo. 3s. 6d. Boards. Dublin. 1793. London, ſold by Hamilton.

It is unuſual to ſee a volume of poems uſhered into the world by ſubſcription, many of which are remarkable for their *meretricious* merit. Of the ſerious pieces in this volume, the firſt two, *L'Amatore*, and *L'Amico*, are imitations, not very happily executed, of Milton's *L'Allegro*, and *Il Penſeroſo*. *The Progreſs of Science* is an allegorical ode, in which it were vain to ſeek either the *thoughtful* ſimplicity of Collins, or the gaudy ſplendor of Gray. *The Shining Guinea* lacks luſtre when compared with *The Splendid Shilling*. Of the lighter and looſer poems, many are certainly well turned, and would decorate an Anthology; ſuch as the Sonnet written in a Volume of the Baſia, and the epigram On ſeeing a Narciſſus in the Boſom of a beautiful Girl. Not all the epigrams are original, of which the ſuperſcription does not indicate the ſource; for inſtance, the ſecond in page 58. The third epigram in that page is truly *naif*. The ode to Hypochondria is ſingularly full of medical alluſion. There are other poems which we need not particularize.

Art. 35. *Adelaide and Antonine:* or, The Emigrants. A Tale. By Mary Julia Young. 4to. 1s. Debrett.

In ſo dreadful a ſtruggle as that which is at preſent paſſing in France, it is impoſſible that there ſhould not happen, amid innumerable ſcenes of horror, ſome inſtances of tender diſtreſs, over which the feeling heart may drop the generous tear of ſympathy and compaſſion. A lover, leaving his miſtreſs at the call of honour, and returning to reſcue her from the hands of violence, is an incident which may eaſily be

be ſuppoſed to have happened;—ſuch at leaſt is the preſent tale;—which is told in plain and ſimple verſe; and, though it cannot boaſt any high poetical decorations, and is not wholly free from grammatical negligences, it may be read with general approbation.

Art. 36. *The Sweets and Sorrows of Love.* 4to. pp. 60. 2s. 6d. Laking. 1793.

As the preface to theſe poems is written in a very extraordinary ſtyle, our readers may not be diſpleaſed if we quote it at full length:

'Buy them, ye critics, and tear them in pieces; I'll ſmile, and ſupply you with more. For not the head, but the heart; not the ſtern ſolidity of the hiſtorian, but the artleſs ſimplicity of the lover, do I flatter myſelf by any of the following unlaboured verſes to pleaſe. Alas, how few ſuch readers they can have!—

'Ere Love firſt reigns and revels in the heart,
As a rich tenant entering a ruined houſe,
He ſweeps the duſt away, corruption cleanſes,
Perfumes with roſy ſweets, with charming ſounds
Enchants, and gilds his palace like a god.'—

To defy the critics, when an author is conſcious that he merits their cenſures, is a common practice:—but a new perſonification of Love, after all that has been written on the ſubject of it, argues at leaſt originality, if not genius; and to this praiſe our poet is unqueſtionably entitled:—for in all our reading we never before diſcovered that Love was employed as a houſe-maid to ſweep the duſt away. Paſſing over ſuch trifles, let us proceed to the poems, in which the ſweets and ſorrows of Love are ſuppoſed to be deſcribed.

Mary, our author's favourite miſtreſs, as might be imagined, is the poet's conſtant theme; whether his compoſitions aſſume the form of elegies, ſonnets, ſongs, or epigrams. That the compliments which he pays to this fair lady ſhould appear rather exaggerated, and extravagant, is not ſurpriſing, if we conſider the nature of the paſſion which he feels: but, for her ſake, at leaſt, we wiſh that they had been intelligible. For our part, we confeſs that we cannot comprehend the following conceit;

'My ink is powder, and ſweet Mary's eyes
Two matches, acting on my heart, love prim'd,
Which through this hollow tube, my pen, ſhall pour
Her praiſe in muſic.'

Amid this confuſion of metaphors, if we could for a moment, by the force of imagination, ſuppoſe the poet's ink to be powder, Mary's eyes matches, with the addition of fire conveyed through that hollow tube, his gooſe-quill, the conſequence would be an exploſion, which would inevitably deſtroy the matches and pen, and might prove fatal to the poet himſelf; and, in theſe circumſtances, how the pen could pour forth Mary's praiſe in muſic, appears to us quite inconceivable.—The enamoured writer, however, with modeſty, gives us this little piece as a "Conceit,"—and ſo he entitles it: but it is ſuch a conceit as, we ſuppoſe, could occur to none but an artillery man, or a muſketeer.

As a farther ſpecimen of the author's poetical talents, we ſhall *favour* our readers with the following poem, which he ſtyles Gratitude:

'1. What

'1. What ſhall I ſay, what ſhall I do,
To fight my Mary's fears?
I ſwear for ever to be true,
With joyful grateful tears.

2. Oh could I place her on a throne,
To kiſs her feet, an humble ſlave,
Bleſs her my bended knees upon,
All for th' Eliſium which ſhe gave!

3. My heart's delight, my only love,
My heaven with human life agreeing!
In thee I live, in thee I move,
In thee I have my being.

4. Thy bliſsful-beating boſom fair
Doth all my thoughts and wiſhes carry:
O let me but again lie there,
My beſt-beloved Mary!'——

Cervantes, in the perſon of the afflicted matron, juſtly ridicules the writers of love-verſes in his time, who frequently burn and freeze, live and die, in the ſame ſtanza:—but it is our author's fate to carry abſurdity to a much greater height. Speaking of his dear Mary, he ſays,

'I ſwear I will not live when thou art dead,
But flie to find thee in th' Eliſian ſhade;
And having found thee, Oh, adieu!
I'll claſp thee thus, and cry, "'tis heaven, indeed!"
But, ah! perhaps, 'tis otherwiſe decreed;
The bare idea makes my boſom bleed,
And my ſoul ſickens at the diſmal view.'

This lady's power is not confined to Elyſium, but extends to a region over which, we ſuſpect, few of her ſex would wiſh to exerciſe any juriſdiction:

'Place me on the frozen pole,
And Mary's lip would fire my ſoul;
Or in the deepeſt hell below,
And Mary's frown would freeze my heart to ſnow.'

What a ſtrange wildneſs of imagination, confuſion of thought, and total diſregard of good ſenſe and propriety of language, pervade the whole of theſe poems! which are ſuch as might, indeed, have been expected from the author of *The Genius of Shakeſpeare, a Viſion**.

Art. 37. *Dramas for the Uſe of Young Ladies.* 12mo. pp. 178. 2s. 6d. Boards. Robinſons, &c.

Theſe dramas are the production of a female, who, as we imagine from the preface, is employed in the education of youth:—but dramas for young ladies educated with all the delicacies of refinement, who are to be the partners of men who avow themſelves charmed with *feminine* foibles, (for ſuch is too frequently the doctrine of the day,) cannot be ſuppoſed to inculcate that maſculine morality (pardon us, gentle dames!) of which, according to our creed, women are as

* See Review, July, p. 345.

capable

capable and as worthy as men. The courageous ſpirit of inquiry, which ſhould lead the mind from truth to truth, without any dread of parting with prejudices, muſt not be expected in compoſitions avowedly written for the uſe of young ladies. Unfortunately for them, the maxims of education at preſent will not admit them to overſtep the preciſe and chilling confines of the governeſs's decorum. Shoulder-ſtraps, back-boards, and neck-ſetting, with an impertinent becauſe ſuperficial knowlege of French, muſic, and drawing, added to a waſte of ingenuity in abſurd needle-works, and as large a doſe of maukiſh ſentiment as the tutoreſs knows how to adminiſter, form women who are deſtined to a life either of inanity or diſſipation; to ſip tea, ſit at card-tables, and hold councils on new caps and caſt reputations. Thoſe invigorating efforts of body and mind, which ſhould expand their powers and fit them for the arduous duties of life, are kept from them as the deadly poiſons that would murder the *amiable weakneſſes* of the ſex.

This being the general miſtake, it is not wonderful that Miſs—or Mrs.—C. Short, for ſo our authoreſs ſigns herſelf, ſhould adopt thoſe ſentiments which are ſuppoſed to be the height of female perfection. The beſt part of her morality is the general feeling of benevolence which ſhe has infuſed into her compoſitions, and, in ſome places, with good effect. It may, indeed, be ſafely affirmed of theſe dramas that they are not beneath, but ſuperior to, the received ſtandard of the morality of ladies; and we fear that we may ſafely throw that of the gentlemen into the bargain.

A prologue, and an epilogue, by Miſs Seward, are added: but we own that we have read poetry which afforded us greater pleaſure. Frequent and complex metaphors do not confer, but deſtroy, poetical energy. Miſs Seward is ſometimes too fond of tinſel.

NOVELS, *&c.*

Art. 38. *The Shrine of Bertha:* in a Series of Letters. By Miſs M. E. Robinſon. 12mo. 2 Vols. 6s. ſewed. Lane. 1794.

A *young* lady may be ſuppoſed to draw her materials rather from reading than from real life. In the preſent inſtance, this, we perceive, muſt in a great meaſure have been the caſe. Miſs M. Robinſon, however, has the merit of having imagined an intereſting tale, which includes the uſual incidents of this ſpecies of compoſition, without being ſpun out to an immoderate length. Paſſionate love mutually conceived at firſt ſight between a beautiful young couple, and ending, after ſome difficulties and embarraſſments, in the vulgar cataſtrophe of a marriage, is the ſum and ſubſtance of the *Shrine of Bertha:* but the letters are ſhort and, on the whole, well-written; the buſineſs does not lag; nor (if we except thoſe of the Steward, which are, for the preſent day, out of character and an *outré Slip-ſlop,*) are any letters introduced unneceſſarily. Miſs Lucretia Winterton is in one place made, like a Mrs. Slipſlop, to talk of a *Venus Medoſa:* but this is not of a piece with the general exhibition of her character:—the writer of the letters to *Courtney* could not be ſo ignorant. Perhaps, alſo, when *Henry Percival,* after his firſt interview with the beautiful *Laura Fitz-Owen,* goes to a neighbouring farm-houſe and writes his paſſion on a pane of glaſs, our authoreſs did not know that

the

the young gentlemen of 179— do not uſually travel with a diamond ring, as gentlemen formerly did, on their finger. A young gentleman may now be ſeen with an antique ring on his finger, but moſt commonly with nothing.

In the progreſs of the ſtory, ſome poetry is introduced; for which Miſs Robinſon acknowleges herſelf indebted to the elegant pen of her mother.

Art. 39. *Aſhdale Village:* a Moral Work of Fancy. By Jane Goſling. 12mo. 2 Vols. 6s. ſewed. Robinſons.

From the liſt of ſubſcribers, and from the author's addreſs to them and the public, we perceive that this novel is publiſhed under circumſtances which entitle it to lenient criticiſm. The writer appears to poſſeſs very juſt ideas concerning the female character, and through the medium of her fictitious tale, which is chiefly domeſtic, conveys uſeful hints to parents and children, on the important ſubject of female education. If it ſhould be thought that ſhe is ſomewhat deficient in that original invention and that artificial arrangement of materials, by means of which profeſſed artiſts in this way entice and fix the attention of their readers; or in that eaſe, perſpicuity, and propriety of language, which diſtinguiſh well-educated perſons in the higher claſſes of life, whence moſt of the characters in this novel are taken; ſhe has at leaſt the merit of repreſenting inſtructive incidents, and of communicating good ſentiments, moral, prudential, and religious. The ſtory has been left unfiniſhed: but the kind encouragement of the public would probably induce the author to complete her plan.

Art. 40. *The Life and Extraordinary Adventures of James Moleſworth Hobart,* alias Henry Griffin, alias Lord Maſſey, the New-market Duke of Ormond, &c. involving a number of well-known Characters: together with a ſhort Sketch of the early part of the Life of Dr. Torquid. By N. Dralloc. 12mo. 2 Vols. 6s. ſewed. Sael. 1794.

The abilities of this writer are degraded by the worthleſs ſubject. There are, however, many readers whoſe taſte and curioſity will be highly gratified by the contents of theſe volumes.—We remember to have heard a noted publiſher, deceaſed, pronounce the Memoirs of Jonathan Wild "a much better copy, to the bookſellers, than *Reading's Life of Chriſt.*"

CANAL NAVIGATIONS.

Art. 41. *Addenda* to the Hiſtory of Inland Navigations. 4to. 1s. 6d. Taylor. 1793.

In our 9th vol. N. S. p. 319, we gave an account of Mr. Phillips's "General Hiſtory of Inland Navigations, Foreign and Domeſtic;" a valuable work: to which the preſent publication is a ſupplement. Some articles, we are told in the introductory paragraph, having been omitted in the body of the original work, this opportunity of giving them is embraced: the others have ariſen to maturity ſince the preceding ſheets were drawn up. The ſeveral navigations here deſcribed, in addition to thoſe that are comprehended in the *General Hiſtory,* are

Hereford

Hereford and Glouceſter canal
Kington and Leominſter ditto
Worceſter and Birmingham ditto
Mancheſter, to Bolton and Bury ditto
Leiceſter navigation
Melton Mowbray ditto
Arundel ditto
Lewes ditto
Monmouthſhire ditto
Coombe Hill ditto
Mancheſter and Oldham ditto
Wyrley and Eſſington canal
Horncaſtle and Lincoln navigation
Sleaford ditto
Stover ditto
Sankey ditto
Loughborough ditto
Cromford ditto
Donningtonwood ditto
Ketley ditto
Shropſhire ditto.

The Grand Junction or Braunſton Canal, we believe, has taken place ſince this ſupplement was printed; and perhaps ſome others.

LAW.

Art. 42. *A Practical Treatiſe on Copyhold Tenure*, with the Method of holding Courts Leet, Courts Baron, and other Courts; and an Appendix, containing Forms of Entries on Court Rolls, and Minute Books, Surveys, Stewards' Fees, and a Variety of Precedents on the Mode of conveying Copyhold Eſtates. By Richard Barnard Fiſher, Eſq. Steward of Saint Mary Magdalen College, Oxford. 8vo. pp. 380. 6s. 6d. Boards. Butterworth. 1794.

We are ſorry to obſerve that Mr. Fiſher has omitted to introduce the law on the ſubject of copyholds which is to be collected from the Reports of Burrow, Cowper, Douglas, Durnford and Eaſt, and H. Blackſtone, and, with very few exceptions, has confined himſelf to the old law which is to be found in Coke's Copyholder, and other books on this branch of Engliſh juriſprudence.—We cannot approve the manner in which authorities are quoted in this work; for *general* references may be fallacious and unſatisfactory; and few ſtudents can command time (let their perſeverance be ever ſo indefatigable,) to examine Bacon's Abridgment and Co. Litt. for a particular point, without having their attention directed to the reſpective paſſages.—The Appendix contains many Precedents, and, we think, will be found uſeful.

Art. 43. *The Law of Tithes.* By T. H. Shaw, Gent. 8vo. 8s. Boards. Pheney. 1794.

A compilement which may, doubtleſs, be very uſeful to thoſe who are in want of information on the ſubject.

MISCELLANEOUS.

Art. 44. *A Deſcription and Hiſtorical Account of the Places now the Theatre of War in the Low Countries.* With a Frontiſpiece and Plans of thoſe Places the moſt remarkable for their Fortifications. By Philip Aſtley, Eſq. of Hercules Hall, Lambeth. London. 4th Edition. 8vo. 6s. ſewed. Egertons. 1794.

Moſt of the places here deſcribed have been ſo much celebrated of late in our gazettes, &c. that their names are become very familiar with our Engliſh readers, viz. Valenciennes, Dunkirk, Thionville, Landrecies, Condé, Maubeuge, Liſle, and above thirty others. The plans ſeem to be correctly engraven, and the deſcriptive pages generally correſpond with the accounts given in our beſt books of geography.

graphy. The hiſtorical details of battles and ſieges to which theſe places are, by their ſituation, continually expoſed, are continued to the year 1793, incluſive. The frontiſpiece is calculated to give the unmilitary reader an idea of the different parts of fortifications, as baſtion, horn-work, covered-way, half-moon, glacis, &c. &c.

Art. 45. *Remarks on the Profeſſion and Duty of a Soldier*; with other Obſervations relative to the Army at this Time in actual Service on the Continent. By Philip Aſtley, Eſq. of Hercules Hall, &c. Author of "A Deſcription of the Towns and Cities at preſent the Theatre of War in the Low Countries," &c. 8vo. 2s. ſewed. Egertons. 1794.

Mr. Aſtley, we underſtand, has *ſeen ſervice*; and he appears to be well acquainted with the profeſſional duties which are the ſubject of theſe remarks. They are addreſſed to the army;—not with the preſumption that they can prove of any particular advantage to the well-informed and veteran ſoldier; yet, from the number of forces recently raiſed, and at this time augmenting, to act in the defence of England, he is inclined to think that ſuch obſervations as are here laid down may tend to the benefit of the ſervice.

The ſubjects of theſe remarks are, obſervations on ſmall bodies advancing into an enemy's country; on their retreating; on advanced parties, reconnoitring, attacks, &c.; on the uſe of cavalry; on dragoon ſwords; on embarking and diſembarking horſes; on conducting artillery, baggage, &c.; on the uſe of guides, and the new-invented lanthorn; on the commiſſary-general's department; on out-poſts, &c. on diſeaſes incident to horſes during a campaign, &c.

We particularly commend the judgment, and, let us add, the humanity, ſhewn by Mr. Aſtley, in the remarks and directions which he has given under the laſt-mentioned head—the management and care of the horſes during a campaign. Too much attention cannot be ſhewn to the poor uſeful animals that are employed on theſe occaſions.

We were ſorry to learn, by the public papers, that Mr. Aſtley's well-known premiſes near Weſtminſter Bridge were conſumed by fire on the 16th of laſt month.

Art. 46. *Letters from Barbary, France, Spain, Portugal, &c.* By an Engliſh Officer*. The Second Edition, corrected. 8vo. 2 vols. 12s. Boards. Cadell.

We are glad to ſee our opinion of the merit of theſe letters confirmed by the demand for a new edition. They certainly form a valuable work, fraught with manly ideas and patriotic ſentiments worthy of a Britiſh traveller, of a man of extenſive obſervation, well informed, and of a ſound judgment. The reſpectable writer is now engaged in the ſervice of his country, as Conſul for Gallicia. In his voyage to Spain with his family, he had the misfortune to be taken by the French, but was re-captured, and conducted in ſafety to Corunna.—For our account of the firſt edition of theſe volumes, ſee Rev. vol. lxxxi. p. 221.

Art. 47. *Letter addreſſed to Sir John Sinclair*, Bart. reſpecting the Important Diſcovery lately made in Sweden, of a Method to extin-

* Major Alexander Jardine, of the artillery. He has not deemed it expedient to affix his name to either of the editions.

guiſh

guiſh Fire, with an Account of the Proceſs adopted for that purpoſe; and Hints of Means for preſerving Timber uſed either in Houſes or in Ship-building from that deſtructive Element. By Mr. William Knox, Merchant, in Gothenburg. 8vo. pp. 32. 1s. 6d. Debrett, &c. 1793.

In October 1792, M. Von Aken, of Orebro, exhibited at Stockholm the effect of certain fire-extinguiſhing ſolutions, of which a drawing and deſcription are here given. In the following December, M. Nils Nyſtroem, apothecary in Norkoeping, ſent to the Royal Society of Stockholm a paper on the principles of various ſimple and compound ſolutions for the ſame purpoſe, a tranſlation of which conſtitutes the chief part of the preſent publication. The general idea is, to impregnate the water uſed in quenching fire with certain incombuſtible ingredients, whether ſalts capable of ſolution, or earthy matters held in diffuſion. The choice of theſe is repreſented as a matter of no great conſequence. The articles mentioned for ſimple ſolution or mixture are wood-aſhes, pot-aſhes, common ſalt, green vitriol, herring-pickle, alum, and clay; the compounds are, clay, vitriol, and common ſalt; wood-aſhes and clay; red ochre and common ſalt; herring pickle and red ochre. Theſe are choſen principally on account of the local opportunities of eaſily procuring them. They are to be mixed in large proportions with water, and the thicker the mixtures are the more efficacious they are found.

In a note by the tranſlator, it is ſuggeſted that the cheapeſt material, in many parts of Great Britain, would be the bittern of ſea-ſalt; which might be mixed to the conſiſtence of honey with prepared clay, and kept in caſks ready for dilution when wanted.

An Appendix gives ſome additional directions for preparing the ſolutions, and the reſult of two experiments made in Norkoeping in 1793, by which their extinguiſhing power appears to be very remarkable. It is ſuggeſted, alſo, that ſolutions or mixtures of the ſame kind might be advantageouſly uſed to impregnate the wood employed in houſes or in ſhip-building, ſo as to make it little ſuſceptible of taking fire.

We cannot but think that the facts contained in this ſmall publication are of importance enough to deſerve the ſerious attention of all who are particularly intereſted in preventing the ravages of fire.

*** Another article on this ſubject, with farther particulars, has been given in our *Appendix*, p. 527, which was publiſhed at the ſame time with the Review for this month. That account was extracted from the foreign publications, by a gentleman who had not ſeen Mr. Knox's letter.

Art. 48. *The Defence of Joſeph Gerald*, on a Charge of Sedition, before the High Court of Juſticiary at Edinburgh *. To which are added, Parallel Paſſages between the Speeches of Lord Chief Juſtice Jeffries, in the caſe of Algernon Sidney, and of the Lord Chief Juſtice Clerk, on the trial of Joſeph Gerald. Corrected by himſelf. 8vo. pp. 52. 1s. 6d. Ridgeway, 1794.

* March 13th, 1794.

Not

Not having now before us the printed copy of Mr. Gerald's trial which paſſed under our review in June laſt, (ſee Number for that month, p. 231.) we cannot compare the preſent copy of that gentleman's celebrated ſpeech with that which Mr. Ramſay had before communicated to the public: but, as this edition has received the advantage of Mr. G.'s reviſal, we muſt conſider it as authentic and complete. It is a performance that certainly does credit to his abilities. In point of compoſition it is indeed a maſterly performance: the peruſal of which, notwithſtanding its great length, will ſufficiently compenſate the *unbias'd* reader for the time beſtowed on it.—As to the *cauſe* which Mr. G. ſo ardently maintained, *that* is a matter which does not properly come before us. It is not for a literary Reviewer to ſit in judgment on the *Judges of the land.*

Art. 49. *A Narrative of the Loſs of the Winterton*, on her Paſſage to India, Auguſt 20, 1792, on a Reef of Rocks off the Iſland of Madagaſcar: with the Names of the Paſſengers and Officers that were ſaved and loſt. 8vo. 6d. Croſby. 1794.

The memorable and melancholy recital of the loſs of the Halſewell Indiaman, a few years ago, is nearly parallelled in the preſent narrative; excepting that ſuch of the crew of the Winterton as ſurvived the deſtruction of that ill-fated ſhip ſeem to have been reſerved to experience ſubſequent calamities, almoſt as great,—to the whole of them—as their firſt misfortune,—and even *greater* to many of them; whoſe miſerable exiſtence was thus prolonged, to plunge them in conſequent wretchedneſs,—from which Death, at laſt, releaſed them.—The diſtreſs of this affecting tale is ſomewhat relieved by a ſhort deſcription of Madagaſcar and of its various inhabitants.

Art. 50. *The Hiſtory of Robeſpierre*, Political and Perſonal. Containing his Principles, Actions, and Deſigns, in the Jacobin Club, Convention, &c. Interſperſed with intereſting Traits and curious Anecdotes of Remarkable Characters, &c. 8vo. pp. 136. 3s. Croſby.

The outcry againſt the fallen Robeſpierre is ſo great, that we cannot yet expect a candid and diſpaſſionate account of his conduct and character. In reciting the actions of ſuch "a monſter," the biographer naturally becomes a *declaimer*; and, on ſuch a ſubject, we are not to wonder at the heat and violence of the declamation, if the author be a man of feeling, and an ardent lover of virtue and goodneſs: an Angel of Light, were he writing the life of the Prince of Darkneſs, might find it difficult to preſerve the ſtyle and temper neceſſary to the delivery of a cool and impartial ſtatement of facts and circumſtances.

With reſpect to the compilement now before us, we could have wiſhed to have ſeen the *name* of the author prefixed to it, with ſome account of his means of information. Anonymous authority is *no* authority. Where no reputation is concerned, no reſponſibility hazarded, there is no ground for confidence: where the aſſerter of a falſehood is unknown, who is to bluſh at the detection?—We have, however, no particular reaſon to queſtion the writer's fidelity in relating, and induſtry in collecting, ſuch particulars as he could find

floating in the current reports of the day; nor does it ſeem probable that we ſhall ſpeedily obtain, from the Engliſh preſs, a more ſatisfactory account of this extraordinary maſter of momentary power—the dreadful tyrant of a day—the terror of infatuated millions, who voluntarily bowed their devoted necks to the horrid "image of authority" which they themſelves had "ſet up."

A portrait of Robeſpierre forms a frontiſpiece to this narrative. If it be a juſt reſemblance of the man, the countenance would give us a very unfavourable idea of the character, even without reading a word of what is here written concerning him.

Art. 51 *Authentic Memorials of remarkable Occurrences and affecting Calamities in the Family of Sir George Sondes, Bart.* In two Parts. The Firſt being his own Narrative: the Second the Narratives of Perſons attending on his Son, Freeman Sondes, Eſq. during his Impriſonment, and at his Execution. 12mo. 3s. ſewed. Longman.

A republication of two intereſting and ſcarce tracts, originally printed in 1655, relative to a dreadful occurrence in the family of Sir George Sondes, of Lees Court, near Feverſham, Kent*, *viz.* the inhuman murder of Sir George's eldeſt ſon by the hand of his younger brother: who, for this unnatural crime, paid the legal forfeit of his own worthleſs life.—The narratives, and other papers, preſerved in this collection, with all the *religious comments*, &c. wear much of the gloomy complexion of the early part of the laſt century.

Sir George appears to have been not only a very great ſufferer from the dreadful cataſtrophe which befel his two ſons, but from other family and perſonal misfortunes, in addition to the common calamities of the times in which he lived; particularly from his impriſonment, under Oliver's adminiſtration, and from the ſequeſtration of his eſtate, in conſequence of the charge brought againſt him that he was *a Royaliſt.*

Art. 52. *Antiquities of London and Environs*, containing many curious Houſes, Monuments, and Statues, never before publiſhed, and alſo from Original Drawings; with Remarks and References to the much-admired Works of Mr. Pennant, Stowe, Weaver, Camden, Maitland, &c. Engraved and publiſhed by J. T. Smith. 4to. 1l. 11s. 6d boards White, &c.

If our great and opulent metropolis cannot boaſt its remains of Grecian ſtatuary and Roman architecture, it is not without monuments to ſhew in what degreee it has been the reſidence of the fine arts. The lively image of gluttony in the naked boy of Pye Corner; the pedlar and his dog at Lambeth; Guy Earl of Warwick in Warwick-lane; the effigies of the three renowned taylors, Maſter Stowe, Maſter Dow, and Maſter Speed; the antient building containing that miracle of art, Mrs. Salmon's wax-work; the venerable relics of London Wall; and that famous palladium of the city, London Stone; with many other curioſities, not inferior in value; are here reſcued from the dilapidating hand of time, and diſplayed in fair large engravings;

* Sir George was the worthy anceſtor of the preſent noble family of Sondes.

which, we doubt not, will prove a delectable treat to all true *antiquarians.*

Art. 53. *Rules for Horſemen.* 12mo. 6d. Gurney.

This is a republication, profeſſedly, of a tract entitled "Rules for bad Horſemen, by Charles Thompſon, Eſq." which we recommended in our 27th vol. p. 315. It ſhould be read by every *young* equeſtrian; and by that numerous claſs of perſons who, though not novices, are little ſkilled in the art of managing the noble animals which ſo much contribute to our health and our enjoyment, but which are often ſo ill treated by the ignorant and the bruiſh.

Art. 54. *Faro, & Rouge et Noir*; the Mode of Playing, and Explanation of the Terms uſed at both Games; with a Table of the Chances againſt the Punters, extracted from De Moivre. To which is prefixed, a Hiſtory of Cards. 12mo. 2s. 6d. ſewed. Debrett.

We refer the examination of this pamphlet to the *punting* ladies and gentlemen of St. James's-ſquare, Portland-place, St. James's-ſtreet, &c. &c. De Moivre might calculate the chances of the cards at theſe games, but he would probably have been puzzled to determine the odds whether a Reviewer ſhould ever be ſeen to play them, or be known to underſtand them.

Art. 55. *Evenings at Home*, or the Juvenile Budget opened. Conſiſting of a Variety of Miſcellaneous Pieces for the Inſtruction and Amuſement of young Perſons. Vol. III. 12mo. 1s. 6d. Johnſon. 1793.

We have only to refer the reader to the twelfth volume of our *New Series*, p. 355, where he will find a ſhort account of the preceding parts of this agreeable and uſeful performance.—This additional publication is not inferior to the two that preceded it.

Art. 56. *Maxims of Gallantry*, or the Hiſtory of the Count de Verney. By G—e B—r. 8vo. pp. 198. 5s. Boards. Parſons. 1793.

Maxims of immorality, ſubverſive of honour, virtue, and happineſs. The author profeſſes to reprobate the more nefarious ſacrifices to vice, while he ſhamefully inculcates the more refined modifications of profligacy.

Art. 57. *A Catalogue of Engraved Britiſh Portraits*, from Egbert the Great, to the preſent Time; conſiſting of the Effigies of Perſons in every Walk of Human Life; as well thoſe whoſe Services to their Country are recorded in Engliſh Hiſtory, as others whoſe Eccentricity of Character rendered them conſpicuous. With an Appendix, containing the Portraits of ſuch Foreigners as either by Alliance with the Royal Families of, or by Reſidence in, this Kingdom, or by deriving from it ſome Diſtinction, may claim a Place in the Britiſh Series. By Henry Bromley. 4to. pp. 530. 1l. 1s. Boards. Payne. 1793.

This laborious work is divided into nine chronological periods.—The firſt begins with the year 827, and ends with 1553; the ſecond is from 1554, to 1603; the third, from 1604, to 1625; the fourth, from 1626, to 1660; the fifth, from 1661, to 1684; the ſixth, from 1685,

to 1702; the ſeventh, from 1703, to 1727; the eighth, from 1728, to 1760; and the ninth, from 1761, to the publication of the preſent volume. Each of theſe periods contains the following claſſes: 1. The Royal Famlies, excepting thoſe with the title of Duke, who have not ſucceeded to the crown; they, with their deſcendants, are comprehended in claſs 2. of Peers. 3. Gentry. 4. Clergy, ſubdivided into ſuch as are Biſhops, and all others of every ſect. 5. Lawyers, ſubdivided into ſuch as are judges, and all others. 6. Military. 7. Literary. 8. Artiſts, Actors, Writing-maſters, Tradeſmen, including ſchoolmaſters not having clerical orders. 9. The female ſex, ſubdivided into thoſe who have the title of *Lady*, and Gentlewomen. 10. Phenomena, convicts, &c.; all theſe, except the firſt claſs, are alphabetically arranged.—Of the difficulties which Mr. Bromley had to encounter in the proſecution of ſo multifarious an undertaking, every reader may form ſome idea:—the preface, which we have not room to tranſcribe, more particularly details them, and exhibits the manner in which he conducted the work. Mr. B. deſerves much commendation for the minute and accurate attention which he has beſtowed on a ſubject that will be conſidered as dry and unintereſting by the generality of readers, though it will be found a very uſeful guide to the collector of the works of our eminent artiſts, and to the ſearcher after portraits of illuſtrious men.

Art. 58. *Lectures and Reflections*, on various Subjects, viz. Divinity, Law, civil and eccleſiaſtical; Philoſophy, Characters, Atheiſm and Hypocriſy, Manlineſs, Godlineſs and Gratitude, Coalition, Marriage, Induſtry, and Sloth. In which Lectures are given various Rules to guard againſt Errors, in the Affairs of Religion and Human Life; as well as in the Sciences. With a Poem—The Force of Wonder. By John Hill, *Philologus*. 8vo. pp. 260. 4s. ſewed. Locke.

It is with regret that we totally, and in a ſummary way, condemn the production of any well-meaning writer: but occaſions ſometimes occur, on which we muſt diſcharge this diſagreeable obligation. The preſent article affords an inſtance of this kind.

Art. 59. *Obſervations on the Act for the Relief and Encouragement of Friendly Societies*. To which are added, Forms of the ſeveral Inſtruments neceſſary under the Act. By the Gentleman who framed the Bill. 8vo. 1s. Pridden. 1794.

This pamphlet relates to a ſubject univerſally intereſting; immediately ſo to the labouring poor, and by conſequence to the whole community. An act having paſſed, in the laſt ſeſſion of parliament, for the encouragement and relief of *Friendly Societies*, giving a legal protection and eſtabliſhment to aſſociations for the mutual relief and maintenance of the members in ſickneſs, old age, and infirmity, under ſpecified regulations; the author of theſe *Obſervations* explains the nature of the plan, points out the manner in which theſe aſſociations may be moſt advantageouſly formed, and ſuggeſts hints for drawing up their rules, ſecuring and diſpoſing their property, managing their diſburſements, &c. He particularly inſiſts on the peculiar advantages to be derived by the members of eſtabliſhed ſocieties, by the privilege granted

granted to them of reſiding where their trade or occupation can be moſt conveniently purſued.

This inſtitution for the benefit of the poor, as far as it goes, appears to be both judicious and benevolent. One thing, however, ſeems wanting to complete its utility; which is, ſuch an amelioration of the condition of the poor, by *increaſing the price of labour, or decreaſing that of proviſions*, as ſhall place them in a condition to ſpare, without materially interfering with their preſent exigencies, a weekly depoſit, as a proviſion againſt future contingencies.

Art. 60. *The Diſtiller's Vade Mecum:* Being a complete Set of TABLES, exhibiting, at one View, the exact Weight of SPIRITUOUS LIQUORS; from the loweſt Quality to Alcohol, for any Number of Gallons, from 50 to 252, or one Ton. Together with ſome uſeful RULES for calculating the different Strengths of Spirits,—adapted to Clarke's Hydrometer. To which are added, other uſeful TABLES, &c. By Joſeph Atlay. 12mo. 5s. ſewed. Robinſons, &c.

'As no book of this kind has ever been publiſhed, the author humbly preſumes it will be found a work of great utility, as it will entirely exterminate every error and inconvenience in the weighing of *ſpirits* of a higher or lower degree of ſtrength; which, according to the common Table now generally made uſe of, can ſeldom agree with the true gage, or meaſure; conſequently the trader muſt, at times, be a conſiderable gainer or loſer in quantity, according to the ſtrength of his goods.'

As to the utility of this work, it obviouſly depends on its accuracy; a circumſtance on which we cannot pretend to pronounce: but, from the appearances of neatneſs and care in the printing, we are ſtrongly prepoſſeſſed in favour of Mr. Atlay's performance.—In regard to the accuracy of the meaſure of *liquids*, the author aſſures his readers, in the preface, that he 'has had recourſe to the ſtandard kept by the Mayor and Corporation of Briſtol; and which was adjuſted by the ſtandard kept at his Majeſty's Exchequer, in 1787. By which, and weights lately examined and adjuſted by the ſtandard, the fundamental principles of his Tables were eſtabliſhed, by *actual experiment*, to the greateſt nicety.'

CORRESPONDENCE.

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

"THE heavy charge," reſpecting Mrs. Macaulay, is given with a religious attachment to TRUTH. Mr. Graham attacks *my* candour; the public ſhall judge of *his own*. The memorandum in the MS. *he* has given thus; "12 Nov. 1764, ſent down to Mrs. Macaulay.

(Signed) C. MORTON."

'With what intention was the *former* part omitted? This is a correct tranſcript:

"Upon examination of this book, Nov^r 12, 1764, theſe
"four laſt leaves were torn out.
"C. MORTON."
"Mem. Nov^r 12, ſent down to Mrs. Macaulay."

'Had

'Had the teſtimony of Dr. Morton been as deciſive as it is reſpectable, I ſhould only now have to retract my aſſertion. But the letter is myſterious; for it is only ſaid "that he RATHER thinks the leaves were wanting, when the MS. was ſent to Mrs. M."

'As no memorandums are made in MSS. which are ſent down for the uſe of any perſon, I aſk, Why is her *name* at all ſpecified in this MS.? It has been ſaid that the ſtamp of the Britiſh Muſeum being on the laſt page proves that the MS. has been originally received in this ſtate. This decides nothing; for if any one had torn theſe leaves, the ſtamp would have been *renewed* on the laſt remaining one.

'When I diſcovered this ſingular note, I likewiſe received information from a quarter of undoubted authority. I was told that the female Hiſtorian had acted thus *more than once*, and, when accuſed, inſolently *confeſſed* it, and was therefore *refuſed farther acceſs* to the Muſeum. Theſe facts are alſo *well known* to ſeveral gentlemen who attend the reading-room. At preſent, my remoteneſs from the metropolis hinders me from citing names, without permiſſion, which would ſanction this intelligence.

'The circumſtantial evidence of the Memorandum, united with theſe facts, confirmed my belief when I publiſhed the anecdote; and now it is publiſhed, I ſtill believe it. But, as my only view is the diſintereſted cauſe of truth, if Mrs. Macaulay can *yet* be exculpated, I ſhall be the firſt to eraze what I have been the firſt to write.

'The reſpect due to the public, not to the Rev. W. Graham, has claimed this notice. He has employed a virulence of ſtyle, which the good ſenſe of *ſome* has ſoftened into decency; and I wiſh that *a modern Levite* may be taught ſome moderation, from one whom he calls "*a ſon of Levi.*"

'Exeter, Sept. 20, 1794.' 'Gentlemen, I am yours, &c.

'J. D'ISRAELI.'

'*To the* MONTHLY REVIEWERS.

'GENTLEMEN,

'THE ingenious author of the Art. XIV. in your Review for July obſerves on the experiment of Mr. Cuthbertſon, inſerted in Dr. Pearſon's Account of the New Chemical Terms: "We are rather ſurprized that this experiment has not been repeated on ſuch a ſcale as to afford a large quantity of the airs for examination. For this purpoſe, a *better apparatus indeed is requiſite, and ſuch may eaſily be contrived.*" Well knowing the extreme difficulty of this experiment, and its vaſt importance, I ſhall be moſt happy to be informed what apparatus your ingenious writer has invented, or propoſes:—Being, Gentlemen,

'Your obedient ſervant,

'MEDICUS.'

We have as high a ſenſe of the importance of this experiment as our correſpondent has: we cannot, however, fully gratify his liberal curioſity at the preſent moment: but we know that an apparatus for the decompoſition of water, which will ſuſtain the diſcharge of a Leyden battery, is in the hands of a celebrated Engliſh philoſopher, and indeed has been exhibited by him to a number of perſons. We have reaſon to believe that his avocations have prevented him from proſecuting theſe experiments to the extent of his deſign; and we ſhall be glad if our obſervations, or thoſe of our correſpondent, quicken his attention to the ſubject, and produce a ſpeedy account of his manner

of

of performing the proceſs. *Medicus* will, perhaps, on reflection, contrive a ſufficient apparatus for himſelf. The circumſtance above mentioned is not our only reaſon for ſaying what we did: but we cannot *now* with propriety add more.

*** An anonymous correſpondent enters the liſts for us againſt *Candour*, (*vide* the correſpondence in our laſt number,) and very ably ſupports the opinions which we maintained on that occaſion: but, on a ſudden, he turns ſhort round, and we behold our champion metamorphoſed into an antagoniſt. The ground of his hoſtility to us is the judgment paſſed in our laſt Review on "A Collection of State Papers relative to the War againſt France, &c. publiſhed by Mr. Debrett:" but, when he tells us that 'we condemn *the whole* volume with too much precipitation,' ſurely he attacks our criticiſm without having read it. We condemned *parts* of it, and obſerved that "into a collection called *authentic*, no paper of doubtful origin ought to be admitted, and ſtill leſs, papers bearing internal evidence of their being ſpurious." We then proceeded to ſhew that papers of both deſcriptions had found their way into this compilation: but ſo far were we from condemning *the whole work*, that we concluded our review with this ſentence—"In other reſpects, this is a collection to which moſt perſons will find it uſeful to have recourſe:"—a ſentence which our correſpondent muſt ſurely have overlooked, or he never could have ſaid that we had condemned the *whole volume*. He wiſhes to reſcue the copy of the treaty of Pavia, given in this collection, from the imputation of being ſpurious; and he builds the probability of its *authenticity* on two grounds; one, that *a* partition-treaty is underſtood to have been concluded by ſome of the powers of Europe; the other, that this copy has been inſerted as genuine not only in all the foreign and Engliſh newſpapers, but alſo in the New Annual Regiſter for 1792, 'where it is made the very foundation of a conſiderable part of the hiſtorical article in which the whole conſpiracy againſt France is treated with great ability and juſtice.' With reſpect to the former of theſe arguments, ſurely it does not follow that, becauſe *a* treaty of partition was concluded, the pretended copy in queſtion muſt be genuine, even though it ſhould afford no internal proof of a ſpurious origin. As to the ſecond, however reſpectable the publications might be that ſhould adopt, as genuine, an inſtrument bearing internal evidence of the want of authenticity, we cannot acknowlege a paper to be authentic which we are convinced is ſpurious: our reaſons for pronouncing it to be ſuch are in our laſt number, and need not be repeated here; our correſpondent has certainly not weakened them, nor proved the authenticity of his *Pavia* treaty, by telling us that there was a Congreſs at *Pilnitz* in September 1791, where the late Emperor and his ſon the preſent Emperor met the Elector of Saxony, the King and Prince Royal of Pruſſia, Count d'Artois, &c. &c.

Our correſpondent aſks 'where we are to find ſtate papers, or any information of any kind, if we are to throw aſide the authority of newſpapers?" We preſume that ſtate papers and genuine hiſtorical memoirs were to be found before newſpapers exiſted. The authenticity of official documents muſt ſurely reſt on ſome better foundation than the unauthorized regiſter of a daily print. We certainly would not call a document ſpurious *becauſe* it had appeared in a newſpaper; nor would we pronounce it *genuine* for the ſame reaſon alone. Authenticity may be fairly aſcribed to all acts given as acts of ſtate, in papers publiſhed by the authority of the different governments of Europe, &c.; it muſt be aſcribed to ſuch papers as are communicated to parliament by the executive.

ecutive power, whether purporting to be foreign or domeſtic; and it might alſo be claimed in favour of thoſe for the production of which, Motions have been made, though negatived, when the negative implied an affirmative; as when the refuſal to produce ſuch papers was juſtified on the ground of its being impolitic to publiſh them; ſuch a reaſon amounting to an avowal of their exiſtence, and an admiſſion of the interpretation put on them. An abundance of papers of this deſcription may be found in the collection in queſtion; and conſequently we never could have thought of condemning the whole:—but there were others of a different deſcription, which we thought it our duty to notice; ſome of them we pronounced to be of doubtful origin, others to be abſolutely ſpurious:—our reaſons are before the public. Our correſpondent ſeems to think that we ought to have particularized all the papers which we conſidered as genuine, as well as thoſe which we condemned as doubtful or ſpurious. We differ from him on this head; for all that is not condemned may be preſumed to meet with approbation. When a general rule is laid down, it is enough to ſtate the exceptions.

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†‡† In anſwer to Mr. Digges's inquiry concerning the principal books that have been written againſt the "Errors of the Church of Rome," we only recollect, 1ſt, An octavo volume, with that title, by a Mr. Smith—ſee M. Rev. lvii. p. 472. 2d, The Salter's Hall Lectures, which are well eſteemed. 3d, There is alſo a compilement, in 3 vols. folio, entitled, "A Preſervative againſt Popery:" but the writer of this note has no recollection of the value of its contents; it is not a very modern publication. 4th, A notable work alſo appeared about the year 1732, in 4 or 5 vols. 4to. entitled, *Hiſtoire des Papes depuis St. Pierre à Benoit XIII. inclusivement:* publiſhed at the Hague, by Scheurleer. From the character given of this hiſtory in the Journals of the time, its author was a man of learning and ability: but an outcry was raiſed againſt him on account of his appearing to favour the Proteſtants, although profeſſing himſelf a Roman Catholic: an objection which poſſibly has proved nothing againſt him but his CANDOUR. 5th, Dr. Barrow's book on the Pope's ſupremacy is of great character. As to Bower's Hiſtory of the Popes, there can be no occaſion for us to ſay any thing concerning a work of ſo much eminence.

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†‡† The queries of *Clericus* we muſt anſwer as concifely as poſſible.—We have no preſent intention of reprinting ſome of our earlieſt volumes.—The continuation of our GENERAL INDEX, to the end of the Old Series, is in forwardneſs.—We know nothing more of the tranſlation of Livy which we ſometime ſince announced; and to which *Clericus* hopes Freinſhemius's ſupplement will be added.—A tranſlation of the Greek particles, for ſchools, was publiſhed ſome years ago, price 3s. 6d.—The ingenious author of the *Commentary*, &c. is not forgotten: but he has unfortunately fallen into the hands of a gentleman who too much coincides in ſentiment with Cicero, when he aſked "*Literato* OTIO *quid dulcius?*"—The *Journal des Savans* is dropped.

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‡*‡ We are obliged to J. W. for his letter; with which we have been entertained, and in ſome points inſtructed.

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‡‖‡ A. P.'s queſtion rather ſurprizes us; we underſtand the expreſſion *indefinitely*.

THE MONTHLY REVIEW,

For OCTOBER, 1794.

ART. I. *Letters during the Courſe of a Tour through Germany, Switzerland, and Italy*, in the Years 1791 and 1792. With Reflections on the Manners, Literature, and Religion of thoſe Countries. By Robert Gray, M. A. Vicar of Farringdon, Berks. 8vo. pp. 468. 6s. Boards. Rivingtons. 1794.

IN purſuing a track which has ſo frequently been beaten by the foot of the traveller as that of the countries mentioned in the foregoing title, it is no eaſy taſk either to collect new articles of information, or to exhibit old ſcenes and objects under an aſpect ſufficiently new to awaken and gratify public curioſity:—yet this is the taſk which muſt be performed, if the writer hopes to have the narrative of his tour peruſed with ſatisfaction. It is not enough that a work of this kind faithfully relates what has been obſerved, and contains reflections which will not injure the morals of the reader, nor weaken his principles. We may complain of dulneſs where we find no miſrepreſentation; and it may not be thought ſufficient amends for a ſcarcity of curious and original obſervations, if the traveller has the negative merit of 'having picked up no ſcraps of infidelity, and collected no traſh of foreign politics.'

We have not peruſed the letters now before us without ſome degree of diſappointment. The writer, we have no doubt, has given a faithful report of what he has ſeen; and we can eaſily believe that 'the ſubſtance of the narrative, as far as relates to local deſcription and living manners, was compoſed at the time and in the ſcenes to which they relate.' The narrative, alſo, is by no means deficient in perſpicuity of detail, and is written in a neat and ſimple ſtyle, which does credit to the author's taſte:—but we find little of that vivacity of deſcription, or of that pleaſing variety of ſentiment, by which ſeveral works in this claſs are rendered ſo extremely intereſting. The reader is ſcarcely ever amuſed with lively ſcenes, or pleaſant anecdotes, but is led on in one uniform tone of gravity; which perpetually reminds him that an Engliſh clergyman, watchful over

the propriety and jealous for the dignity of his character, is his guide. A traveller who is never cheerful will ſeldom make his reader ſmile. The remarks on manners, literature, and religion, are much more ſparingly diſperſed through the work than the title might ſeem to promiſe; and they are too ſlight and general to afford the reader much inſtruction. We muſt add that Mr. Gray meaſures every thing by the Engliſh ſtandard, and appears to have returned from his tour with his whole ſtock of Engliſh partiality undiminiſhed.—Notwithſtanding theſe remarks, the work is by no means deſtitute either of information or entertainment; and we ſhall do the author juſtice by laying before our readers a few of the more ſtriking paſſages, as ſpecimens of the whole.

Mr. Gray's account of Caſſel, while it contains ſeveral amuſing particulars, may ſerve to confirm ſome of the general ſtrictures which we have paſſed on his work:

'Caſſel is a moſt beautiful town: it ſomewhat reſembles Bath. We took up our abode in the Circus: the public buildings are handſome, and have a claſſical appearance; the manege is light and elegant; the pavilion is built in a good ſtyle of architecture, and pleaſantly ſituated in gardens perfumed and richly decorated with orange-trees; and enlivened by the chearful notes of canary birds, which fly wild and unconfined about them. The muſeum, which was built by the laſt landgrave, Frederick the ſecond, to whom the town is indebted for many of its public ornaments, is a noble building: the library, a magnificent room, 500 feet, I think, long, and 40 feet broad: among the fine works which it contains, we noticed a manuſcript of Thucydides, which ſome Dutch editor of that hiſtorian has collated; an Hebrew manuſcript, of which the variations are publiſhed by Kennicott; and a Latin bible, publiſhed at Mayence, or Mentz, in 1462, by John Fuſt and Peter Schæffer de Gernſheym (as they are deſcribed in the title page); another copy of this edition is in the Paris library; it was probably the ſecond or third edition, as a Latin bible was publiſhed at Mentz in 1452.

'The muſeum contains a valuable collection of antique gems and ornaments, ſtuffed beaſts, ſtatues, buſts, and cork models of buildings of Rome, &c. &c. In the room of the mathematical inſtruments here, we were ſhewn a focus glaſs which will burn wood in water. There were only three of theſe glaſſes, made by a man, who is now dead, who was in the prince of Stolberg's ſervice: the glaſſes are ſaid alſo to diſſolve diamonds. The account reminded us of the glaſſes of Archimedes. We ſaw here alſo ſome optical glaſſes, ſomewhat upon the plan of thoſe of Mr. Bradbury, who lately exhibited his deceptive repreſentations in Bond-ſtreet.

'The preſent landgrave, whoſe morals do but little credit to his religion, is, I believe, a Calviniſt. His landgravine, from whom he is ſeparated, is a Lutheran; and her ſpleeny ſect has the aſcendancy here. Romiſh and calviniſtical churches are allowed, but are not ſuffered to have any bells, to ſing a requiem in charity, or to warn their

their hearers by a memento of death; to prohibit bells muſt be conſidered as very intolerant, if we conſider their uſe and importance, which Spelman in a deſcriptive couplet thus details:

" Laudo Deum verum, plebem voco, congrego clerum
" Defunctus ploro, peſtem fugo, feſta decoro."

The God of Truth I praiſe; the people call and prieſt,
I mourn the dead, expel the plague, and cheer the feaſt.

A ſervice ſufficiently momentous, without taking into the account that the ſound of bells has been ſuperſtitiouſly ſuppoſed to be as tremendous to the powers of darkneſs as the crowing of the cock; and that they contribute their aſſiſtance very uſefully upon many occaſions in civil life.'

As a ſpecimen of Mr. G.'s talents for delineating manners, we ſhall copy his account of Zurich, in Switzerland:

'Zurich is charmingly ſituated on the river Limmat, where it runs from the lake. The town has no ſtreets that are regular or well-built: the ſuburbs, towards the lake, are improved by ſome modern buildings; the environs are very beautiful, and the banks of the lake and the Limmat are covered with houſes, many of which are the country-ſeats of the gentlemen of Zurich: theſe derive their chief beauty from their ſituation; having nothing that correſponds with our pleaſure-garden; the Swiſs, who, on every ſide, behold the bold and magnificent features of nature, ſeem to deſpiſe the minute and artificial ornaments by which we mimic her works.

'Though the town has no buildings diſtinguiſhed for their beauty of architecture, it has every edifice of importance to the welfare of the people. The town-houſe is large and commodious; the granary is well conducted, and, in times of ſcarcity, alleviates the public diſtreſs: the arſenal, where, among the ancient armour, is preſerved as a valuable monument of liberty, William Tell's croſs-bow, ſeems to be well provided with arms: Les Orphelines, a charitable inſtitution for the children of the citizens, and which contains from eighty to one hundred, who are inſtructed, and, at fifteen, are apprenticed to different trades, is well ſupported. The Swiſs have neither the inclination or the power to expend money in ſuperfluous edifices. Their private houſes are furniſhed with ſimplicity, and very little ornament: their carriages are for convenience, and chiefly open; their poſſeſſors are not permitted to uſe them in town; their ſervants ſeldom wear liveries; and there is but little appearance of thoſe refinements which are too often the indication of corruption of manners. The dreſs of the higher ranks is extremely plain: black is the full dreſs; and the men, who are in any department of government, wear ſwords. The dreſs of the women is unbecoming; on Sundays they wear black in the morning, and colours in the evening: the hair is dreſſed in the French and Engliſh faſhion, but with a looſe and ill-ſhaped negligence, appearing what is vulgarly called blowzy; their ſhapes are not advantageouſly diſplayed, nor do they exhibit any of that flowing and graceful drapery which gives to the lengthened and pictureſque forms of Reynolds and Bunbury, the elegance of the Grecian figure: their ſquat and unfeminine monſters of ſhoes ſeem manufactured for down-

right walking, not to bend with ſupple pliancy in the dance, or to draw attention in the ſucceſſion of the well directed ſteps. The ſtrangers who reſort here begin to ſap a little the ſimplicity of manners which prevails, by the introduction of foreign luxuries; they intermix indeed, but ſeldom, with the natives in convivial intercourſe; but the ſight of luxury is infectious, and the genius of the people of Zurich yields to the contagion. Heidegger, the famous Arbiter Elegantiarum, for many years, in England, was the ſon of a clergyman at Zurich; and no man ever preſided with greater ſpirit in the circles of diſſipation, or puſhed the revels of voluptuouſneſs to a greater extent. The native of a ſevere and ſimple town in Switzerland, directed the luxurious pleaſures of one of the moſt refined courts in Europe. "I was born a Swiſs," ſaid he in a public company, "and came to England without a farthing, where I have found means to gain 5000l. a year, and to ſpend it. Now I defy the moſt able Engliſhman to go to Switzerland, and either to gain that income or ſpend it there."

'We have no particular introduction to the inhabitants of this town, and aſſociate chiefly with the Engliſh and other ſtrangers, with whom chance or our public table brings us acquainted. I have been introduced, however, to Mr. Lavater, whoſe mild and expreſſive countenance, rendered more intereſting by a ſhade of dejection, will recommend him to all who adopt his principles of phyſiognomy. I obſerved to him, that it required ſome courage to preſent ourſelves before a man poſſeſſing the powers of penetration, which he profeſſed: he replied that no mortal need fear the preſence of another, ſince all muſt be conſcious of defect. He lives in a very ſmall houſe; we found him inſtructive and unaſſuming in converſation. He ſpeaks French with heſitation and difficulty, but his expreſſions are forcible. On a ſecond viſit he ſhewed us his collection of pictures, which contains three or four pieces by Holbein, in high preſervation: among theſe is an angel with the inſtruments of Chriſt's crucifixion, that has great merit. There are ſome other valuable pictures; one by Weſt, and two or three admirably done by a Swiſs peaſant; a variety of beautiful drawings, and other things well worthy attention. Mr. Lavater's character, as a miniſter, is very high. He is now projecting two or three charitable inſtitutions, one of which is deſigned as a retreat for women after the age of fifty. He is engaged in a pleaſant periodical publication of Miſcellanies, of which ſix volumes have appeared for the firſt year, and one for the ſecond. He complains that our tranſlations of his writings (eſpecially of his great work) are extremely defective. I have ſince heard him preach with great apparent energy; but he preached in an unknown tongue to me. The Vandyke frill, which the miniſters wear, gives them a very antique appearance; and the mourning dreſſes of the congregation produce a very grave effect in the churches. I was not much diſpoſed to approve an hour glaſs, which was placed by the preacher, to direct him in the length of his diſcourſe. After the ſinging, in which all the congregation join, there is a great noiſe of letting down the ſeats; and the people all put on their hats and ſit down, to hear the miniſter pray or preach. Devotion here appears to correſpond with Parnel's deſcription

deſcription of it at Geneva, " A ſullen thing, whoſe coarſeneſs ſuits the croud." I reflected, with ſatisfaction, on the rational and decent ſervice eſtabliſhed in our church: on premeditated prayers, formed upon ſublime principles of piety and benevolence; and exterior forms, deſigned only to be expreſſive of reverence for God, and ſubſervient to the becoming ſolemnity of public worſhip.

'The miniſtry is ſupported with ſuitable maintenance at Zurich, and the people ſeem to profit at leaſt by its moral inſtructions, being celebrated for their integrity and worth.'

In traverſing the rocks of Switzerland, near St. Gothard, Mr. Gray was not able to obſerve any of that correſpondence of parts between the oppoſite hills, which Mr. Coxe repreſents as common in Switzerland:

'It is ſurely a prepoſterous philoſophy to ſuppoſe, that any of its valleys have been formed by a ſeparation of the mountains from any violent convulſion; and if, with ſome writers, we imagine them to have been excavated by the gradual attrition of water, the oppoſite ſides would not tally or correſpond in any apparent adaptation of parts. Why, when we ſee a mountain, or a valley, muſt we look to the operation of natural cauſes for its production, and not ſuppoſe that the face of nature originally preſented ſuch variety at its firſt creation? This, however, is unpopular philoſophy, though we know that there were " high hills" before the deluge.'

A farther acquaintance with the facts which have been brought, by naturaliſts, in ſupport of what this writer calls a prepoſterous philoſophy, might perhaps induce him to alter his opinion.

From the author's tour through Italy we ſhall copy his account of the remains of Pompeii and Herculaneum;

'At our firſt ſlight deſcent at the entrance, we ſee the ſoldiers' quarters, with the names of ſome antient Romans, inſcribed above ſeventeen centuries ago, on the walls; the platform and proſcenia of two theatres; ſome rooms of a private houſe, with a human ſkull that once was animated with the features of Roman genius; the impreſſion of a foot ſunk in yielding lava; the perfect form of the temple of Iſis, built of ſtuccoed brick; its columns, its altars; the cænabulum of the prieſts, in which the bones of ſome fiſh were found; the ſlaughter-houſe with the ſtill-exiſting ring to which the generous and ſtruggling victim was tied, and the canal by which the blood was conducted away.

'If, aſcending by the Appian way, we proceed acroſs the vineyard to a ſuburb of the town, we behold two narrow ſtreets, each about ten feet wide, entirely cleared: we have a perſpective view of both at the ſame time diverging obliquely from a fountain at a ſharp angle. We ſee the rows of houſes on each ſide unroofed, indeed, and with walls dilapidated, and preſenting the appearance of buildings half deſtroyed and cleared away after a fire. The pavement, the narrow trotoir, and the channels worn by the wheels, are ſtill perfect. We enter into the houſes, which, excepting one diſtinguiſhed by its colonnade and

double ſtair-caſe, are very ſmall, and generally built with a portico encloſing a court, into which fountains were uſually introduced. The apartments, particularly thoſe of the ſurgeon's houſe, where chirurgical inſtruments and manuſcript rolls were found, as alſo thoſe ſuppoſed to have belonged to the veſtals, are painted with figures, many of which have been removed, but a few ſtill remain and look beautiful, when their colours are freſhened by water thrown upon them. In ſome rooms are the remains of Moſaic pavement. The utenſils now uſed by ſoap-boilers were found at the houſe of one of that buſineſs. The ſtain of an heated cup is ſtill viſible on the front ſlab of a tavern; and the indecent ſymbol of a brothel bears teſtimony to the groſs manners of the people who were deſtroyed in the town. The walls of the ſepulchure at the outſide of the city, are ſculptur'd with ancient maſks.

'Some ruins in the neighbourhood exhibit a ſpecimen of an ancient villa with the whole plan of the houſe; its out-houſes; and its garden, which is about, perhaps, half an acre, and divided into compartments, in one of which was a pond. The walls of the rooms retain ſome delicate painting. The cellars ſtill contain Amphoræ, with wine, encruſted by aſhes to a ſolid ſubſtance. In the cellars of this villa the ſkeletons of ſome unhappy ſufferers were found, who had fled there for ſhelter from the ſhower of aſhes which buried the diſtrict.

'At Herculaneum the remains of a theatre ſtill may be ſeen, with its ſeats, its orcheſtra, and ſeveral departments, all much more below the ſurface of the ground than are the ruins of Pompeii. The ruins of Stabia have been ſo little cleared, that we were told it was not worth while to viſit them.

'If afterwards we turn to Portici, we find a diſplay of every article which can illuſtrate the private and domeſtic œconomy of the ancients. In one muſeum is collected almoſt all the furniture uſeful and ornamental of a Roman houſe. The lectiſternia, the ſide-board, the culinary utenſils, and even the eatables are preſerved. The weights and ſcales and ſteelyards are ſcarce excelled by modern improvements. The caledaria with heaters firſt ſuggeſted the idea of tea-urns. The implements of agriculture, which reſemble thoſe uſed in our own time, prove that neceſſity always operates by the moſt ſimple contrivances, and ſuggeſts nearly the ſame means. The tops, and different repreſentations of ancient amuſements, prove the antiquity of many games, as well as do the lines of Horace, that ſpeak of riding on ſticks and playing at odd and even. The toilet and its furniture unfold the decorations of female taſte. The chirurgical inſtruments here are are not ſufficient in number to illuſtrate much of the ſtate of ſurgery at the time when they were uſed. Among the muſical inſtruments is an uncommon trumpet, which Dr. Burney conceives to be the ancient clangor tubarum. The altars and the ſacrifical veſſels exhibit the parade of Paganiſm. The lacrimatories and amulets of indecent ſuperſtition expoſe the artificial and credulous follies of the people.

'The paintings, which fill rooms, ſometimes engage our admiration by the diſplay of elegant figures and deſcriptions, of Bacchanals and Fauns

Fauns dancing on the tight rope, of Chiron teaching Achilles, of *Dido* abandoned, of the victory of Theſeus over the Minotaur, of Genii with their attributes. Theſe, being found on the walls of private houſes, demonſtrate the high perfection to which the art of painting was advanced, while the filthy repreſentations which painting and ſculpture ſometimes exhibit, argue the coarſeneſs and corruption of ancient taſte, and diſguſt us with the idea of a people, among whom ſuperſtition conſecrated unnatural conjunctions, and female delicacy was not ſhocked by the moſt unchaſte ornaments. He that ſees them cannot but marvel much at the affected refinements of ſome modern advocates of natural religion, who pretend to extract from the emblems of a looſe and popular credulity, a pure and elevated philoſophy, and inſtructive intimations of moral import.

'The ſcrolls of the Papyrus, hard and reſembling rolls of portable ſoup, particularly ſtruck us; four or five have been explicated by an elaborate proceſs: but, inſtead of the loſt and regretted books of Livy and Tacitus, they unfold a dry treatiſe on the Epicurean philoſophy; a work or two on Morality and Rhetoric; and a Diſſertation on Muſic, by Philodemus, containing, as ſome ſay, a Vindication of the Arithmetical Proportions, in confutation of the Syſtem of Ariſtoxenus, or, as others ſtate, ſome Reflections on the bad Effects of Muſic in a Republic. Two only of theſe works have, I believe, yet been publiſhed. A third Treatiſe is ſoon to appear, and the examiners will, I hope, perſevere till we recover ſome of the works of which we regret the loſs, and ſome of equal value with thoſe which we poſſeſs.'

The traveller's deſcriptions of paintings and ſtatues are too general to leave much opportunity for the diſplay of taſte. He viſits Rome rather as a divine than as a connoiſſeur. How far he partakes of the kind affection, with which ſome proteſtant churches are ſaid now to ſtretch forth their arms toward the *mother of harlots*, may be ſeen from the following ſhort extract: in which, ſpeaking of the Pope, he ſays,

'Many think that the papal power will expire in him; and obſerve, with apparent pleaſure, that the niches in St. Paul's church are now filled up, except one deſtined for the reception of the portrait of Braſchi. Severe epigrams are often affixed on the ſtatues of *Marforio* and Paſquin, on which the libels of antiquity were hung. Diſcuſſions are common, in which the ſuppreſſion of convents, in neighbouring territories of Florence, is pronounced to be deſerving imitation; and the writings of the Reformed church, in ſpite of interdictions, make their way. Let us hope that when reformation begins, as begin it muſt, it may come gently, that it may facilitate a re-union with the Reformed churches, a conſummation devoutly to be wiſhed, to which the church of England is ſincerely inclined, and bends with increaſing favour; anxious only to ſee the cauſes of ſeparation removed and palpable errors given up, which may be thought, indeed, the more practicable, ſince many of the Romiſh writers have almoſt explained away the offenſive part of many of their

doctrines, indefenſible as they are, and often refuted as they have been.'

Theſe *conciliatory* hints toward a re-union with the church of Rome are not more inconſiſtent with the general principles of the Reformation, than with the expreſs language of this author himſelf in other parts of his tour through Italy; in which he laments that the people are not roufed from the dominion of the Romiſh church, but ſtill credulouſly believe its doctrines and idolatrouſly worſhip its ſaints; ſpeaks of this church as loaded with an accumulation of barren and deſtructive ceremonies, and as furniſhing an excuſe for every crime by her indulgent contrivances; and deſcribes her prieſts as men who, inſtead of enlightening the minds of the people, keep up ſuperſtitious ignorance, perform bungling tricks, and draw expenſive offerings from miſguided devotion, while they amuſe the imagination with ſplendid illuminations and the pride of ornament. Yet this is the church, a re-union with which is a conſummation devoutly to be wiſhed; and to be re-united with which, the church of England is *ſaid* to be 'ſincerely inclined!'

ART. II. *An Eſſay on Philoſophical Neceſſity.* By Alexander Crombie, A.M. 8vo. pp. 508. 7s. Boards. Johnſon. 1793.

As mathematical demonſtration carries with it irreſiſtible conviction, it might ſeem not unreaſonable to expect, after the abſurdity of the doctrine of philoſophical neceſſity had been *mathematically demonſtrated* by Dr. Gregory, that no one, who was not willing to abandon all pretenſions to ſoundneſs of intellect, would preſume to take up his pen in its defence, eſpecially as he could not do it without alſo bringing on himſelf the vile reproach of *mala fides*. Wonderful, however, as it may appear, a writer, who otherwiſe diſcovers no want either of underſtanding or of honeſty, has the temerity to acknowlege himſelf not convinced by the Doctor's demonſtration, and has even the preſumption to pronounce his reaſoning vague, impertinent, and inconcluſive. In defiance of the mathematical champion for liberty, he ventures to aſſert, and writes a book to prove, that the Neceſſarian hypotheſis is founded in truth. What will the world think of ſuch *juvenile audacity?*

To be ſerious: the eſſay now before us confirms the ſuſpicion, which we entertained on the appearance of Dr. Gregory's defence of the doctrine of Philoſophical Liberty, that it would not be received by the philoſophical world with that ready acquieſcence, which is uſually given to mathematical demonſtration. Mr. Crombie appears to be completely maſter of his ſubject, and to poſſeſs the eſſential qualifications of an able diſputant,

diſputant, viz. a clear conception, a diſcriminating judgment, a happy facility in detecting ſophiſtry, and a ready command of perſpicuous and pertinent language: having, from conviction, deſerted the *Libertarians**, among whom he was educated in the ſchool of Dr. Beattie, he now gives his firm and decided judgment in favour of the doctrine of philoſophical neceſſity, and undertakes to prove that this doctrine reſts on the moſt ſolid grounds of argument, and is liable to no reaſonable objection. In ſtating the general proofs of a doctrine which has been already ſo frequently and ably diſcuſſed, arguments entirely new are perhaps ſcarcely to be expected. A very accurate and complete ſummary, however, of what has been advanced by Neceſſarians, is given in the firſt part of the Eſſay; and ſome points, we think, are more forcibly urged, or at leaſt more happily illuſtrated, than in any former treatiſe on the ſubject. This general view of the queſtion is followed by a diſtinct examination of the objections which have been urged by the principal modern advocates for the doctrine of liberty; viz. the Doctors Price, Reid, and Gregory, and Mr. Palmer. The arguments, by which the preſent author attempts to diſprove the doctrine of philoſophical liberty, as ſummed up in a few words by himſelf, are theſe,

'1ſt. Every effect muſt have a cauſe; but the determination of the will, without a motive, is an effect without a cauſe; therefore ſelf-determination, or Philoſophical Liberty, is impoſſible.

'2dly. The ſame cauſe, operating on the ſame circumſtances, muſt produce the ſame effect; but philoſophical liberty implies, that the ſame previous circumſtances may produce either of two contrary actions——*Ergo*, Philoſophical Liberty cannot exiſt.

'3dly. Liberty excludes the influence of motives, as the principles or cauſes of our actions: but it is an axiom in Ethics, that every act is either good or evil, as it originates in good or evil principles—Liberty therefore deſtroys morality—Ergo, cannot be.

'4thly. A ſelf-determining power precludes the poſſibility of human foreſight, leaving no principle by which we can anticipate, even with the loweſt probability, the future conduct of others: but human foreſight is univerſally exerciſed; and is eſſential to the conduct of life, and the exiſtence of ſocial intercourſe—Ergo, a ſelf-determining power would be pernicious, and its exiſtence is contradicted by the practice which is common to all men, of anticipating the actions of others in given circumſtances—therefore does not exiſt.

'5thly. All moral diſcipline proceeds on the principle, that certain diſpoſitions and ſtates of mind have a definite and neceſſary influence over the conduct. But Philoſophical Liberty denies, that the

* The appellation by which this writer very properly diſtinguiſhes the advocates for Philoſophical Liberty from their opponents the Neceſſarians.

diſpoſition

diſpoſition and ſtate of mind determines the conduct—Ergo, Philoſophical Liberty cannot be.

'6thly. Experience teaches, that there is a certain uniformity in human conduct, men of ſimilar tempers, and in ſimilar ſituations, acting preciſely in the ſame way. But were the doctrine of Philoſophical Liberty true, there could be no uniformity in human conduct—Ergo, Philoſophical Liberty cannot be true.

'If theſe arguments be ſufficient to diſprove the doctrine of Philoſophical Liberty, the truth of Neceſſity muſt be admitted, there being no poſſible medium.'

The fourth argument, drawn from experience, we ſhall quote more at large; both as an example of the author's argumentative ſtyle, and as a proof that, in writing on this ſubject, he has not ſervilely copied the reaſoning of his predeceſſors:

'Were it not true, that motives have an uniform influence over our actions, there could be no advantage derived from experience. Did there not exiſt ſome neceſſary connection between certain ſtates of mind, and a certain conduct; between previous diſpoſitions and conſequent actions, the world would be a ſcene of mere confuſion: from what has been, we could not infer what might be; and as from the ſame diſpoſitions, the ſame motives or cauſes, might reſult a variety of different actions, and contrary effects, we could neither, in this caſe, anticipate the conduct of others, nor regulate our own as dependent on theirs.

'But it is from this neceſſary connection between certain ſtates of mind, and correſpondent actions, that *we* are *enabled* to profit by experience, and to prejudge of the probable conduct of others in given circumſtances, with whoſe external ſituation, and ſtate of mind, we have been previouſly acquainted. We know that certain actions follow certain diſpoſitions, as cloſely as any effect in the material world mechanically reſults from the cauſe; and hence we can foreſee with moral certainty, how any perſon in a given ſituation will act:—I ſay, with moral certainty; becauſe it is impoſſible for us to be intimately acquainted with his ſentiments and views in every particular caſe, how accurately ſoever we may have aſcertained his general temper and modes of thinking. A temporary change may take place in his opinions and affections, unknown to us, which may therefore produce an action not reconcileable with his uſual deportment, and therefore contrary to our expectation. But did we know his preciſe ſtate of mind at the time of action, we could, with abſolute certainty, anticipate his conduct.—If I am told that a perſon, who is very iraſcible and violent in his temper, has been groſsly inſulted, I conclude that that he has inſtantly reſented the injury. And why do I draw this inference? It is becauſe I have uniformly obſerved, that iraſcibility, when not reſtrained or overpowered by any opponent principle, produces immediate retaliation. If I am then told, that he did not reſent the inſult, do I queſtion the truth of the general maxim concerning the neceſſary effects of iraſcibility? No—I inſtantly conclude, that ſome circumſtances, to me unknown, have operated, as a check

check on his natural temper, and prevented the conſequences with which it uſually was accompanied.

'In ſhort, in all our reaſonings concerning the future conduct of others, we invariably proceed on this principle, that certain ſentiments and diſpoſitions, certain ſtates of mind, are neceſſarily followed by certain actions. We believe that thoſe connections, which we have formerly obſerved between certain cauſes and certain effects, will ſtill take place. And there is not an action we perform, which has any dependence on the conduct of others, but proceeds on the firm conviction, that all men in the ſame circumſtances act preciſely in the ſame way. The farmer preſumes with as great certainty, that the beſt grain, at the loweſt price, other things being equal, will meet with the moſt purchaſers, as that the ſun will ſhine to fertilize his fields, or that the beſt ſeaſon will produce the richeſt crop*. And he reckons on the labour of his ſervants with as much confidence as on the utenſils they employ, in the execution of his work. Every ſcheme we form proceeds on the ſame principle, and we anticipate the voluntary actions of others, which may be neceſſary to perfect it, depending on theſe with almoſt abſolute certainty, and tracing in our minds, every ſtep of its progreſs, from its commencement to its completion. Nothing ſurely can be a ſtronger proof of the uniformity of human conduct, and the neceſſary influence of certain motives in determining our actions.

'This doctrine the major part of mankind may deny in ſpeculation, but all never fail to admit it in practice. The truth of the hypotheſis is not only the chief principle on which our ſocial intercourſe proceeds, but, as Mr. Hume juſtly obſerves, is the very foundation of ſeveral of the arts and ſciences*. The poet and the dramatiſt make the characters in the fable to ſpeak and act, as men of their ſentiments and diſpoſitions invariably do. The critic examines their productions, and pronounces the characters natural or unnatural, juſt as their words and actions accord or diſagree with thoſe, which ſuch ſentiments and paſſions uniformly produce. In a word, there is no truth more generally admitted, both in our conduct and in our reaſonings, than that all men in the ſame external and internal circumſtances act preciſely in the ſame way. And if a caſe does occur, where two men apparently in the ſame circumſtances do not act in the ſame manner, we take it for granted, that, though their general ſtates of mind were alike, and their external ſituation in appearance ſimilar, yet that ſome difference or other has exiſted externally or internally, which occaſioned this diverſity of conduct. From two cauſes, in every reſpect alike, and operating in like caſes, two different or oppoſite effects cannot ariſe.

'Now a ſelf-determining power, for which the Libertarians ſo ſtrenuouſly contend, would overthrow all experience. This arbitrary faculty, acting by its own capricious deciſions, would preclude every poſſibility of prejudging of the future conduct of others. Human affairs would be transformed into a chaos: nothing which depended on the will of another, could be anticipated even with the loweſt pro-

'* See Hume's Eſſay on Liberty and Neceſſity.'

bability.

bability. All ſocial intercourſe would be at an end; from what has been, it would be impoſſible to reaſon to what would be. The influence of motives being excluded, all would be abſolute uncertainty and conjecture: we ſhould have no *data*, on which ratiocination concerning the future conduct of thoſe, with whom we are connected, could proceed. For admitting that a man has in given circumſtances acted nine hundred and ninety-nine times in one way, and that he is, in the ſame preciſe ſituation now, with the ſame predominant motives, and in the ſame external condition, and in the ſame ſtate of mind, inſtead of there being a moral certainty that he will act now as he has done formerly, there could not exiſt even a probability. The chance, which of the two oppoſite actions he might chuſe, would be exactly equal. The ſelf-determining power overſets every ſteady principle; and his conduct is to us as problematical, as the throw of a die.'

The ſeveral objections againſt the Neceſſarian doctrine, urged by the able defenders of the contrary ſyſtem, mentioned above, are diſtinctly examined. That they are ſatisfactorily removed, we ſhall not aſſert: but this we may confidently ſay in favour of the preſent writer, that he has ſtated the objections of his antagoniſts with great fairneſs, and that the ſolutions which he has offered are very ingenious. Perhaps, on the difficulty ariſing from the ſuppoſed immoral tendency of the doctrine of neceſſity, Mr. C. has ſaid more to reconcile the friends of religion and virtue to his doctrine, than any other writer. We muſt, however, refer our readers to the work itſelf for the author's ideas on this part of the ſubject, in order to leave room for ſome account of his ingenious and, to many readers, no doubt, ſatisfactory anſwer to Dr. Gregory's boaſted demonſtration.

In reply to Dr. G.'s objection to the uſe which is made by Neceſſarians of the maxim that nothing exiſts without a cauſe, Mr. C. argues that, as every volition, which is the antecedent to an action, implies a change of circumſtances, every volition muſt have a cauſe; which cauſe Neceſſarians term a motive, including both the external object and the affections excited by it, producing a deſire, and correſponding volition; and that this is not reaſoning in a circle, nor begging the queſtion, but a fair application of an univerſal axiom to a particular caſe; ſince, unleſs the motive be admitted as the cauſe of the volition, no other cauſe can exiſt. After having convicted Dr. G. of inaccuracy or inconcluſiveneſs in ſeveral of his aſſertions, the author proceeds to refute the Doctor's grand argument, by which he conceives that he has demonſtratively diſproved that inſeparable conjunction between motive and action, which the Neceſſarian doctrine ſuppoſes. We ſhall copy ſome of the principal parts of this reply: but, for the ſake of brevity, we muſt requeſt our

readers to turn to Dr. G.'s original work, or to our account of the principal heads of his argument in our Review *:

'This demonſtration,' ſays Mr. Crombie, 'is founded in error. It proceeds on the ſuppoſition, that the two motives are not directly, but indirectly repugnant, which is obviouſly falſe; any reconciliation between them being abſolutely impoſſible. When a motive is preſented to the will, inclining it to act in a certain way, and another is, at the ſame time, exhibited, prompting it to act in a different, though not, perhaps, an oppoſite way, if there exiſts no poſſibility of theſe motives being reconciled, or of the minds chuſing an intermediate conduct, the contending motives may juſtly be conſidered, as directly adverſe. If a guinea is offered me, to carry a letter ten miles eaſt, and another, to carry a letter ten miles ſouth, and, if I know that I cannot earn both—if I know alſo, that by taking any intermediate road, I ſhall receive nothing, then my ſituation is preciſely the ſame as if the directions, inſtead of being eaſtward and ſouthward, had been to points diametrically oppoſite. The effect, therefore, ſhould be expreſſed as in canon V. thus, X—Y=A—B. When there is a poſſibility of motives being conciliated, and of the mind's adopting an intermediate conduct between the two modes of action, which the motives ſeparately recommend, we know, by experience, that it never fails to do it.'——

'It is obvious to obſerve, that the operating cauſes are different in kind, and that his reaſoning, therefore, from the effect of the one, to an identity of reſult from the operation of the other, is totally inconcluſive, even though it were admitted, that the motives are not adverſe, as they evidently are. The two phyſical powers act on a brute material ſubſtance, incapable of either perception, or volition. The two motives, on the contrary, are addreſſed to a being, endowed with a capacity of thinking, judging, and willing, and who feels, at the ſame time, a deſire to obtain a proffered good. The cauſes, which operate on the one, are all *ab extra*;—thoſe, which operate on the other, are both external and internal. In the caſe of the former, both contending forces may act at one time, and their ſtrength may be ſo combined, as to operate conjointly, though not in the ſame direction. But in the caſe of the latter, the motives cannot be reconciled; and there exiſts no inducement to adopt an intermediate conduct.'——

'The Eſſayiſt certainly believes the conſtant conjunction of a phyſical cauſe, with its effect. He believes, that, if I put five pounds in one ſcale of a balance, it will preponderate, and raiſe the other. The effect and the cauſe are here conjoined. He muſt believe alſo, that, if I put ten pounds in the oppoſite ſcale, it will, in turn, preponderate. Now, Sir, permit me to aſk, Is the weight, which I put into the former ſcale, ſeparated from its effect, now that it is elevated, or is it not?—An anſwer, either affirmatively, or negatively, makes equally for the Neceſſarian hypotheſis, the great principle of which is, that motives have the ſame uniform connection with actions, as phyſical cauſes with effects. If you ſay, the leſs weight is ſeparated from its

* New Series, vol. ix. p. 361, &c.

effect,

effect, then it follows, that phyſical cauſes, and their effects, are not invariably connected. If you ſay it is *not* ſeparated, though its influence is overcome by a greater weight, then I have equal authority to affirm, that the leſs motive, that of the *half-guineas*, is *not* disjoined from its proper action, though overcome by the influence of a greater, namely, the deſire of obtaining *guineas*.'——

'That the carrier can reſolve to earn half-guineas, rather than guineas, other circumſtances being equal, ſuch as the length of the journey (concerning which, it is remarkable, the Eſſayiſt gives us no information, though the determination of this circumſtance be obviouſly eſſential to an accurate ſtatement of the caſe) that the carrier, I ſay, can prefer half-guineas to guineas, *cæteris paribus*, in other words, that he can obey a leſs in preference to a greater motive, a Neceſſarian affirms to be as impoſſible, as that five pounds can raiſe ten pounds.

'I conclude theſe remarks, on the Doctor's demonſtration, with obſerving, that he falſely conceives that, becauſe one motive is overcome by another, the former, therefore, is ſeparated from its effect. If by this he means, that, in theſe circumſtances, that effect does not follow, which the motive would produce, if it operated ſingly, his poſition is granted; but this is likewiſe the caſe in phyſics. Five pounds will depreſs a ſcale, when not counteracted by an equal or ſuperior weight in the other. But if ſix or more pounds are put into the oppoſite ſcale, the five pounds are ſeparated from the effect they formerly produced; and inſtead of preponderating, they are elevated. If he intends to ſay, that the effect of the weaker motive is entirely loſt, I muſt beg leave to deny it. If five pounds are raiſed by ſix, has the former weight no influence, or is its effect annihilated? By no means. If the porter, in like manner, ſee reaſon to prefer one road to another, (and he cannot prefer without a reaſon,) has the motive to travel the other road no influence? It certainly has. If the diſparity of circumſtances is not great and obvious, he will ponder and examine before he determines; and whatever may be the inequality of the motives, he will travel the one road in preference to the other, with a ſuperiority of inclination, directly proportioned to its ſuperior advantages; in the ſame way, as a ſcale deſcends with a force, directly in the *ratio* of the ſuperiority of its weight. He will undertake the journey, with a degree of alacrity, proportioned to the magnitude of the ſtipulated reward, and he will prefer that road, which exhibits the ſtronger inducements, with an eagerneſs proportioned to the ſuperiority of their ſtrength. And I may appeal to any Libertarian, if, when unequal motives are oppoſed to each other, he does not yield to the ſtronger with greater or leſs promptitude, according to their ſuperiority; and if he would not more chearfully *will* an action, by which he would gain five pounds, and loſe a ſhilling, than one, *cæteris paribus*, by which he might gain five pounds and loſe four—though in both caſes he might prefer the gain to the loſs, and act in obedience to the ſuperior motives.'

If Doctor Gregory ſuppoſes that Neceſſarians affirm all motives to be directly repugnant which do not exactly concur, he is, ſays Mr. C. in an egregious error. Thoſe motives only are

to be conſidered as directly adverſe, which admit no intermediate conduct to take place between the two modes of action which each ſeparately demands; as in the caſe of the Porter*.

'We know, that many examples may be produced, of the conduct ariſing from the combined force of antagoniſt motives, wherein the agent acts in a manner directly conformable to the impulſe of neither, but in ſome intermediate way.

'If a parent is prompted by violent anger to puniſh a child, for a treſpaſs he has committed, and if he is, at the ſame time, reſtrained, in ſome degree, by natural affection, or lenity of temper, it is certain, that the chaſtiſement will not be ſo ſevere, as the former motive, if operating ſingly, would impel him to inflict; nor ſo gentle as the latter would ſeparately dictate. The violence of paſſion will be tempered with the mildneſs of affection, and the puniſhment will partake of the nature of both.'

In more direct reply to the mathematical demonſtration, Mr. Crombie remarks,

'The Eſſayiſt confounds two things totally diſtinct, the action itſelf, and the inclination or promptitude with which it is done:—nor has he been at ſufficient pains to compare the operation of predominant motives, with the operation of predominant phyſical cauſes. His object is to prove, that there is an abſurdity in ſuppoſing, that an action may reſult from the influence of ſuperior motives, when oppoſed by others, as certainly, as if theſe motives had met with no reſiſtance.

'In attempting this proof, I again ſay, he has been ſingularly unfortunate. For, were it even admitted, that his argument is concluſive, as it is, on the contrary, founded in error; and were we to grant, that it clearly demonſtrates the abſurdity of maintaining, that a ſuperiority of motives, though oppoſed by others, will produce their proper action, as certainly, as if they were not reſiſted, the evident and neceſſary conſequence is, that it contradicts and ſubverts the plaineſt and moſt undeniable phyſical principles—principles, aſcertained by uniform experience, and which the Eſſayiſt himſelf will not preſume to controvert. Hence, by the adduction of this argument, he is involved in a dilemma, from which there is no eſcape, without relinquiſhing his own theory. He muſt either acknowledge, that there is no abſurdity in the Neceſſarian hypotheſis, or admit, that an equal abſurdity embarraſſes the ſyſtem of phyſics, and deny the moſt obvious and common *phænomena*. For I ſhall ſuppoſe, that nine pounds are put into one ſcale of a balance, and ten pounds in the other, will not the ten pounds as certainly preponderate, as if there was no weight at all in the other ſcale? Will not the ſuperiority of one pound occaſion the depreſſion of its ſcale, as certainly, as if the ten pounds, of which it makes a part, had, inſtead of being oppoſed by nine, met with *no* reſiſtance? The fact is undeniable. Pray, then, where is the abſurdity in ſaying, that a ſtronger motive, though reſiſted by a weaker, will as infallibly produce its proper action, as if it had not been reſiſted? The ſimilarity of the

* Rev. N. S. vol. ix. p. 369.

two

two caſes is ſo very obvious, that I am amazed, how the Eſſayiſt could pronounce the one abſurd and impoſſible, and yet admit, as he muſt do, the exiſtence of the other.

'If he reply, that the ten pounds will not preponderate with the ſame force, when oppoſed by nine, as if *not* oppoſed, I admit the fact; and I anſwer, that the influence of motives is preciſely ſimilar. For no choice is made with the ſame promptitude, no preference given with the ſame ardour of inclination, when the motives are oppoſed by others, nearly equal in point of ſtrength, as when they meet with no oppoſition.—If I am placed in a ſituation, where I am prompted, by very cogent motives, to one mode of action, and reſtrained by others nearly as ſtrong, and inclining to a different mode of action, I do not prefer the former to the latter, with the ſame degree of alacrity, as I ſhould do, if the opponent motives were leſs ſtrong:—juſt as a ſcale deſcends with greater *momentum*, when oppoſed by only one pound, than when oppoſed by twenty. The caſes are exactly parallel, and clearly ſhew the ſimilar operation of motives and phyſical cauſes.'——

'If a Neceſſarian were to affirm, that, though motives were oppoſed by motives, yet the inclination to prefer the ſtronger is as great, as if they were unoppoſed, the Eſſayiſt's argument would be juſt: but this no Neceſſarian ever maintained. If ten guineas are offered a porter for carrying a letter Eaſtward, and nine for carrying it Weſtward the ſame diſtance, he will not prefer the one road to the other, with that promptitude, which he would diſcover, if ten had been promiſed for travelling one way, and only one for the other. But the motive of one guinea, other circumſtances being equal, will turn the ſcale, and produce the preference. This diſtinction, however, between the action itſelf, and the greater or leſs alacrity, with which it is preferred, ſeems to have eſcaped the attention of the Eſſayiſt; and hence, I apprehend, his error hath ariſen.'

The preceding extracts will probably appear, to moſt of our readers, to furniſh an adequate refutation of Dr. Gregory's demonſtration. Whether they will, at the ſame time, be ſufficient to eſtabliſh the general doctrine of Philoſophical Neceſſity, we ſhall not preſume to decide. Difficulties unqueſtionably attend the ſubject, in whatever light it is viewed, or whatever ſyſtem is adopted: but, while the controverſy is conducted with that zeal for the intereſts of virtue and religion with which the preſent publication is ſo ſtrongly marked, no miſchievous conſequences ought to be apprehended from an unreſtrained inveſtigation, and from an undiſguiſed communication, of the truth.

ART. III. *Ruſſurez-Vous, &c.* Cheer-up! or, An Examination of the Work entitled "the State of France in the Month of May 1794:" Publiſhed by the Count de Montgaillard *. 8vo. pp. 95. 2s. 6d. Debrett.

IT is not a very eaſy taſk to diſcover the *preciſe* object of this work. It would ſeem, from the title, that the author, who

* See our laſt Number, p. 71.

conceals

conceals his name, and writes in French, wanted to raiſe the drooping ſpirits of the public, by ſhewing that the ſtate of affairs in France was not ſo favourable to the preſent rulers of that country, as the Count de Montgaillard in ſeveral inſtances repreſents them; and this he certainly does with ſome effect: but, on the other hand, it would alſo appear, from other paſſages, that he intended to weaken the hopes of ſucceſs with which the Count endeavoured to inſpire the combined powers, when he ſtated that ſeveral of the French provinces, particularly on the ſea-coaſt, and conſequently moſt acceſſible to England, were heartily diſpoſed to receive the allies, if they arrived in ſufficient numbers to afford them a powerful protection againſt the forces of their preſent tyrants; and when he declared that a great majority of the people wiſhed ardently for a change in their government. However, let our author's concealed or collateral object be what it may, it is certain that to point out contradictions in the Count's publication is a directly avowed one. Before we enter into any diſcuſſion of the merits of the work, we will obſerve that the writer may ſerve as a model for all thoſe who embark in political controverſy: no aſperity, no ſcurrility, no perſonality diſgraces his production; he imputes to the Count no ſiniſter motive; he does not ſo much as hint a ſuſpicion of his loyalty or ſincerity: on the contrary, he preſumes that he wrote with upright and honeſt intentions; that he really intended to give a correct and true repreſentation of the ſtate of affairs in France; and he is ſo charitable as to ſuppoſe that the contradictions, which are to be found in the Count's publication, ought to be imputed to his hurry when he committed his thoughts to paper, rather than to a diſpoſition to ſwerve in the ſmalleſt degree from truth. In a word, the preſent author exhibits the language of a ſcholar and the manners of a gentleman.

The Count de M. had told us that the Committee of Public Safety is in dread of the army, and that the majority of the ſections would declare againſt Robeſpierre and his adherents, "if an eſſential change in affairs, required on all hands, were announced by a protection extremely powerful in means." This our author thinks an extraordinary poſition, when coupled with an aſſertion that the armed force of Paris conſiſts of 136,000 men; a force which might be imagined to be ſufficiently ſtrong, if it were ſo diſpoſed, to pull down the Convention, and to enable the people of Paris to free themſelves from a yoke that had become odious to them. He ſeems, however, of opinion that the number of the Pariſian army, as above ſtated, is greatly exaggerated; for he calls on thoſe, who have been at Paris ſince its formation, to ſay whether there have been ſo

many as 60,000 armed men in that capital, including the national guards, at any period ſince the revolution.

He is of opinion alſo that the Count is greatly miſtaken in his idea of the readineſs of Artois, Picardy, Brittany, and Normandy, to declare for the firſt powerful ally that may appear in thoſe provinces; aud that thoſe who would reckon on Normandy's opening her ports to the firſt ſquadron that ſhould appear before them, and riſing in a body to rally round the firſt pair of white colours that ſhe ſhould ſee flying on her coaſt, would moſt probably find themſelves diſappointed. The grounds of the author's opinion on this head are very ſtrong;—theſe four provinces, without the aid of a ſingle ally, are of themſelves ſufficiently powerful, if they were ſo inclined, to withdraw themſelves from the Convention, and to give a complete turn to affairs; it is not their powers but their inclination that he doubts. He thus expreſſes himſelf on this head:

'Here, then, are four of the largeſt, moſt populous, moſt wealthy, and beſt ſituated provinces of France, that call for a new order of things: the ſame might be ſaid of almoſt all the others: but it was more intereſting to learn the diſpoſition of theſe, on account of their ſituation. If theſe provinces waited only for the ſight of white colours, if they waited only for a ſtrong declaration in favour of their religion and their king, a more ſouthern province on the ſame coaſt had the courage to appear with both the one and the other before the walls of Grandville. An army conſiſting of 80,000 men thus forced its way into Normandy: the people could then have done ſomething more than call for a new order of things; they might have joined the royaliſts:—but, it may be ſaid, their force was not great, their troops were not diſciplined. Such as they were, however, and ſuch as they ſtill are, they performed wonders: but, in their brave enterprize, they found none but people without energy, overwhelmed by terror. It would ſeem as if they were actuated by the ſame impreſſion, and had caught the contagion of that terror on their arrival in the ſame places; for they were eager to return to their own territory, and their retreat was not leſs glorious than their excurſion. The inhabitants of the weſtern provinces made no movement in favour of their own countrymen, who were advancing toward them covered with the moſt flouriſhing laurels; and yet we are to believe that they now call for foreign aid!'

It is not, ſurely, under ſuch a picture as this that the author could with propriety write "*Cheer-up!*"

The Count had ſaid that ſuccours ought to be ſpeedily ſent to the royaliſts in la Vendée; and that none but a French prince at their head could enable them to make great conqueſts. Our author remarks on this paſſage that it breathes the ſentiments of a French nobleman, and of his whole order; who, from their attachment to the blood royal, would ſeem to doubt their own courage, if it were not diſplayed under the command of a General

neral ſprung from the race of their kings: but we muſt confeſs that his own ſentiments on this head appear to us to be rather equivocal; he expreſſes himſelf juſt in ſuch a way as a man would adopt, who wanted to ridicule the idea thrown out by the Count. He ſays it is not merely as Princes, but as good Generals, that the Bourbons have ſtrong pretenſions to command. Theſe royal exiles are not in a condition to reward flattery; or we might preſume that our author intended, by this compliment, to pay his court to them: where the good Generals of the race of Bourbon are to be found, we, who are not much in the habit of flattering any man or ſet of men, are unable to diſcover. To *one* among them, we may in juſtice give the name of an able commander; his pretenſions to military talents, to magnanimity, humanity, and every virtue that can adorn the hero and the man, we are ready to acknowlege in the fulleſt extent. We ſcarcely think it neceſſary to name him here; our readers already anticipate us, and ſee in the picture the likeneſs of the *Prince of Condé:* to his gallant ſon, the Duke of Bourbon, who has bled in the preſent war, and to his no leſs gallant grandſon, the Duke d'Enghien, the tribute of bravery is juſtly due.—Speaking of the poſſible conſequences of the appearance of an army in la Vendée, headed by a French prince, the author ſays—

'No one will pledge himſelf to the allied powers that 20,000 men, commanded by a prince of the blood of France, will be able to drive 50,000 republicans before them; and therefore, though ſuch a force were on foot in that country, and ſo commanded, the allies would not be freed from the neceſſity of furniſhing great ſuccours; and above all, they would not be freed from the neceſſity of meeting, in addition, with great ſucceſs. All, therefore, that we have been told of la Vendée, and of the other provinces, amounts to this kind of declaration to the allies—Gentlemen, take care to be the ſtrongeſt, take care to be victorious, however it may be; and all parties will join you, *after the victory*, rather than continue to ſupport their tyrants, of whom they are tired.'

Surely the world would laugh at us if, under this paſſage, we ſhould write "Cheer-up!" a paſſage calculated to convince us that, before a ſingle man will declare for us in France, we muſt beat their numerous and at preſent victorious armies. It was not neceſſary for a prophet to come among us to tell us that, when we ſhould have diſarmed the troops of a country, its unarmed citizens would ſubmit to the conqueror. Hitherto we have ſeen nothing in this work to cheer our drooping ſpirits; nothing to give us the idea that the Convention was in danger of being deſerted by the army or the people: however, as we advance, we perceive a faint ray of hope that the rulers of the republic may in a ſhort time be deſtitute

of at leaſt ſome of the means, without which war cannot be carried on; and conſequently that at ſome period, not very diſtant, we may look for the return of peace.

Under the head 'Agriculture,' the Count had told us that "it had received the encouragement which new hands could give it..... that the population, ſtill conſiderable enough for the extent of territory, reſtores in an inſtant to the country the men whom the towns had taken from it."

The preſent author expreſſes his ſurprize at hearing that huſbandry was in no want of hands:

'The decrees of the Convention (ſays he,) afford ſtrong proofs that there is at leaſt a ſcarcity, if not an abſolute want, of hands for purpoſes of huſbandry. The laſt that we have read on this ſubject put into a ſtate of requiſition the men and women, both of towns and the country, to get in the harveſt; that is to ſay, thoſe who were in the habit of offering their ſervices to the farmers, to help to get in the harveſt, have not offered them this year, either from want of inclination, or from being no longer in the country. The labouring men, knowing beforehand that the produce of the harveſt was already in a ſtate of requiſition for the uſe of the army, and worn out by ſuffering under a ſcarcity, ſuch as perhaps the world never ſaw before, could not be ſuppoſed to have either ſtrength or inclination to get in the fruits of the earth, of which they were not to partake; or to become the inſtruments of abundance to others, when they themſelves were condemned to want. The farther we carry our conjectures on this head, the more we are confirmed in our opinion that it cannot be long until hands ſhall be wanting to huſbandry, and that the towns have not replaced thoſe which have been taken from it by the requiſitions. For the laſt two years, the army has been draining off the males from 18 to 25, and from 25 to 35 years of age.'

Here the author may indeed ſay *Cheer-up!* but alas! what a picture is this for humanity! ſhall we cheer-up at the proſpect of a great nation being likely to be ſoon involved in all the horrors of famine? Poſſibly, however, humanity might be a gainer by the famine; the people might call for peace; and peace would ſnatch thouſands from the ſword; while all Europe would haſten with food to Frenchmen no longer breathing hoſtility, but ſtretching out their hands to receive the boon of generous compaſſion, and bleſſing thoſe as friends whom they had ſo lately met in arms. Our author obſerves, on this head, that 'Europe, by endeavouring to ſtarve France into a diſpoſition to peace, cannot be ſaid to be acting againſt general principles: it is allowed by the laws of war to ſtarve the garriſon of a beſieged town into a ſurrender; the principle applies equally to a whole country.' However, he remarks that, for the preſent, France is not in immediate danger of being ſtarved out, as, to her own harveſt, ſhe has now added that of the Netherlands and the Palatinate.

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The Count de M. had ſaid that there was pretty nearly a ſufficient number of horſes for the purpoſes of huſbandry. Our author has ſome doubts on this point; becauſe, though this might have been true two years ago, yet it does not follow that it is true now;

'For, during the laſt two years, there has been neither fair nor market holden, at which the farmer could repair the loſs of horſes to which in the courſe of his buſineſs he is expoſed; and it is a fact that colts only two years and a half old have been ſent to the armies:—but horſes are not the only beaſts neceſſary in huſbandry; one third of the arable land of France is ploughed by oxen; and, for a long time paſt, complaints of a ſcarcity of them have prevailed. The conſumption of black cattle by the army is truly alarming, the troops being regularly fed with freſh meat; and, independently of the embezzlements inſeparable from a ſervice of this kind, republican ſoldiers are not eaſily ſatisfied. This conſumption, which takes place all round the kingdom, and the negligence or precipitation that always attend thoſe who are employed in ſerving the army, prevent the tanners from being ſupplied with the hides. The other ſpoils of the ox, which might furniſh ſo abundant a reſource to manufactures, are alſo loſt. Agriculture therefore ſuffers both from the want of cattle and manure; and manufactures ſuffer no leſs from the loſs of thoſe articles which cattle alone can furniſh.'

With reſpect to poſt-horſes, the author differs in opinion from the Count: the latter tells us that the roads are abundantly ſupplied with poſt-horſes, and that travelling has not experienced any delay nor interruption from the want of them. In refutation of this aſſertion, it is ſtated as a fact that the poſt-maſters had endeavoured to throw up their buſineſs, but were obliged to continue it under pain of being treated as ariſtocrats; that whole armies, and even trains of artillery, had been ſent poſt through the country, and that theſe prodigies of celerity have deſtroyed the roads; that the few remaining horſes are in a moſt pitiable condition, dying with hunger and fatigue; that at each poſt-houſe no more are kept than are neceſſary for carrying the mail, for the ſervice of the miſſionaries of the Convention, and for drawing the guillotine from one place to another, as it is wanted: that the carriages which convey the mail are prodigiouſly heavy, being filled with immenſe packages of papers, containing decrees, reports, and inſtructions ſent to the different departments: that, with reſpect to the miſſionaries of the Convention, in order to ſhew their importance, they travel with a national flag flying on the roof of their carriage; that they complete the deſtruction of the poor horſes, by crying out to the poſtillions that they are ariſtocrats, becauſe they do not drive them faſter; that even theſe privileged travellers themſelves are ſometimes obliged to wait half a day for the re-

turn of the horſes ſent forward with the mail or the ſtage-coach; and that ſometimes the letters are ſo delayed on the road, that they do not arrive till 24 hours after their time.

The Count de M—, ſpeaking of the woollen manufacture, ſaid that the Committee of Public Safety flattered itſelf that it would be able to clothe the nation till the end of the year 1796, with the aid only of the manufactories at Sedan, Louvier, and Elbœuf. On this our author ſays; 'If by *the nation* is meant the army, it was chiefly with the cloth manufactured in the province of Berry that the troops were formerly clothed: the looms of Normandy aud Champaign worked up great quantities of Spaniſh wool, and even of wool procured by ſmuggling from England; while none but French wool was uſed in thoſe of Berry. It is not at all ſurprizing that the looms, which produced the fineſt broad cloths in the world, ſhould be now reduced to ſerve *the nation*.' Hence we may conclude that the woollen manufactures in France have greatly ſuffered, when the looms of Sedan, Louvier, and Elbœuf, which uſed to furniſh the European markets with cloth of the fineſt quality of any in Europe, are to be employed in weaving cloth for the uſe of the armies. The author remarks that decrees, paſſed in the month of June laſt, ſtate that almoſt all the lambs had been killed, and prohibited the eating of any more lamb:—firſt preſumption of the danger of a ſcarcity of ſheep:—the Count ſays that the ſheep in poſſeſſion of the farmer or grazier are weighed and regiſtered:—ſecond preſumption:—finally, that the wool had been taken from the mattreſſes and ſent to the loom:—the third preſumption of the ſcarcity of the great raw material of the woollen manufacture.

Speaking of the commerce of France, the author repreſents the wine trade as almoſt annihilated. The cuſtom, he ſays, in the wine countries, is for the farmer to feed as well as to pay the workmen employed to gather the vintage: in 1793 the farmers were almoſt all ruined by the expence, which was immenſe at Bourdeaux and the ſouthern diſtricts. As ſoon as the vintage was made, all the wines, except only thoſe of the fineſt quality, were put into a ſtate of requiſition for the ſervice of the army hoſpitals, and of the armies themſelves. They were taken at the price (infinitely below their value,) fixed by the law, and beyond which no man was to preſume to offer; and as to the wines of ſuperior quality, there was no market for them. The only market found for thoſe of an inferior quality was opened when, the embargo being taken off, the Captains of ſome neutral veſſels procured leave to ſhip ſome hogſheads, in paying for which they had the good fortune to get off the aſſignats which they happened to have on hand. He ſays that

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it is a certain fact that ſome wines, bought at the low price fixed by the law, were ſold and exported, under borrowed names, by members of the Convention, at the high price which the ſcarcity and great demand for theſe wines in foreign countries made them fetch.

'Such was the ſtate of affairs at Bourdeaux. It is impoſſible to hear, without ſhuddering, of the ſufferings of the people of that quarter in April laſt: on the highways, women and children were ſeen gathering wild herbs for food: many of the peaſants, who were not able to work, nor to take care even of their own vines, kept their beds, and ſaid to their weeping families, "*My dear children, we muſt die .... it is the will of Heaven.*" Can ſuch people reſpect the Committee of Safety? No, it is impoſſible, it is not in nature..... Such was the ſcarcity of bread, that, in the ſouthern and even in the central provinces, Berry, Auvergne, Marche, and Limouſin, an abſolute famine was felt; an army, preceded by a guillotine, was marching up and down the country, ſearching the farm houſes for corn; all ſorts of grain were mixed to make bread; it was black and ſtinking: ſuch as it was, it was delivered out only in ſmall quantities, not more than half a pound at a time to any one preſent. Sometimes there was no ſale of bread for three whole days ſucceſſively at Bourdeaux; and, in ſome pariſhes of the country of Medoc, *ten days* have paſſed between one diſtribution of bread and another..... This diſtreſs was confined to the wretched inhabitants who remained at home; the camps and garriſons were ſupplied in abundance. It is famine that has been the beſt recruiter of the army, better by far even than the requiſition: many perſons, even thoſe that were advanced in years, joined the army, that they might be entitled to a pound and a half of excellent bread per day, made of the fineſt flour—till January laſt, ſince which time it has been made of two-thirds flour and one-third of rye—and that they might be entitled to a proportional quantity of meat.'

Our author enumerates a great variety of articles of which the French are in want, ſuch as ſoap, ſaddlery, leather, ſaltpetre, iron, and even *pins*. He tells us that there is at Paris a very celebrated artiſt, a gilder or plater of braſs, who has lately opened a workſhop for melting the fineſt models of clock-work, chandeliers, ſconces, and other ornaments of taſte, from which he ſeparates the gold; thus carrying on a buſineſs preciſely the reverſe of that to which he was brought up.

Having beſtowed great pains in ſhewing that the war, on the part of the allies, is a war for their own ſecurity, and not for extending their dominion, the author next conſiders what indemnification they may require for the expence into which they are thus forced. He laments that they have hitherto been ſo ſilent on this ſubject as to furniſh the Jacobins with the means of ſtrengthening themſelves, by turning to their own account the attachment which the French have for the perſons of their princes; whom, they ſaid, the allies were only pretending to

ſuccour, in order that they might, under colour of being the protectors of the royal family, ſtrip it of all chance of dominion, by dividing France among themſelves. This attachment, he tells us, however it may appear to be extinguiſhed by fear, is only concealed; for he would have us believe, as a fact, that there are very few peaſants in the whole kingdom who have not bought and carefully laid by, in a place of ſafety, the picture of their late king, and a copy of his laſt will and teſtament.

The monarchy, he obſerves, in the firſt place, ought to be reſtored; the reſtoration of the princes of the houſe of Bourbon he pronounces to be the only poſſible pledge of a laſting peace, and the only ſecurity for the payment of the indemnifications which it may pleaſe the allies to fix and demand. With the princes, he ſays, the emigrants ought to be reſtored to their eſtates. With the Jacobins, he contends, the allies never can treat either with ſafety or with honour. With reſpect to indemnifications, he obſerves that, on ordinary occaſions, they are propoſed, and the enemy accepts or refuſes them according to the ſtate of his ſtrength:

'Every thing, however, that bears any relation to the French revolution, is ſo new and extraordinary, that nothing can be taken from it as a rule of conduct. The allies, reſtoring a king without an army, may impoſe on him what conditions they pleaſe; and, on this head, it depends on themſelves alone to acquire a degree of uncommon glory. To ſay more on this ſubject, or to do more than expreſs an ardent wiſh that the regulation of theſe indemnifications may not be the cauſe of a new war, nor occaſion the prolongation of the preſent one, would be going beyond the end which we propoſed to ourſelves in this work.'

We will tranſlate one paſſage more from this pamphlet, which we lay before our readers as a model of the true pathetic, of elegant and ſentimental writing; and with it we will finiſh our remarks on this publication,—in many parts of which we have diſcerned the hand of a maſter.

'Were we to allow ourſelves for a moment to contemplate this picture of the future peace that is at laſt to tranquillize Europe, and to baniſh for at leaſt ſome time (for experience will not ſuffer us to hope that it can be for ever,) thoſe ſcenes of blood with which ſhe is deluged on all ſides, we ſhould feel a moſt lively ſatisfaction on ſeeing the tears, beſtowed by all the belligerent nations on the victims of the war, dried at leaſt by the idea of victory, and families conſoling themſelves in their mourning by the ſight of the trophies won by their country:—but, if we turn our eyes toward France, what a dreadful perſpective makes us ſhrink back with horror! When the dangers ſhall have ceaſed, our courage will fail us moſt. Even thoſe foreigners, whoſe beneficent virtues made them ſympathize with and pity the misfortunes of the emigrants in their exile, would refuſe to accompany them when they ſhould ſet their feet again in ſafety on their native land. There are ſome kinds of ſufferings which a compaſſionate hoſpitality may undertake

dertake to calm: but what courage of ſenſibility would it require to enable ſuch foreigners thus to conduct back friends acquired in the moment of misfortune, to a land in which the greateſt part of them may ſeek in vain for the roof under which they were born. They will aſk, at leaſt, what is become of the head of their family, who was too old and infirm to fly with them? .... Alas! the anſwer will be, he is no more! All the bonds that make men fond of exiſtence; the charms of domeſtic life, which, in generous ſouls, are the ſource of the moſt brilliant virtues; .... all will be loſt to them. Annihilated by the ſenſe of ſo dreadful a void, ſtrangers in their own houſes, they will continue to doubt, during the remainder of their lives, whether it be really true that they have been reſtored to their country. From the boſom of what abyſs, then, will the monarch ariſe, who is to reign over this land of deſolation. Alas! whoever he may be, his ſubjects aſſembled round him will preſent to his view the mournful ſight only of an immenſe funeral train. Exhauſted by all the misfortunes that are learned in the ſchool of adverſity, they will unite round the illuſtrious remains of the royal family, to weep in common over diſaſters ſtill greater than their own, and always felt more ſenſibly than thoſe which were perſonal to themſelves:—but in vain would the young monarch ſeek for magiſtrates to aſſiſt him with their counſels, and to adminiſter juſtice; in vain would he ſeek for miniſters to look to the execution of his laws, or to give the firſt movement to the public revenue. The monſters who uſurped his power have vowed that there ſhall remain nothing but aſhes and ruins, at the moment in which he ſhall have been ſnatched from their hands. The fatal execution of theſe furious menaces is a proof of the danger which, from certain ſymptoms, they feel to be approaching. May this frightful picture make all the allied powers ſee what they have to fear for themſelves, if they ſlacken their exertions; and may it inſpire them, in the moment of victory, with the ſentiments of juſtice and moderation which will load them with honour, and will immortalize them in the eſteem of poſterity.'

ART. IV. *Things as they are*; or, The Adventures of Caleb Williams. By William Godwin. 12mo. 3 Vols. 10s. 6d. ſewed, Croſby. 1794.

BETWEEN fiction and philoſophy there ſeems to be no natural alliance:—yet philoſophers, in order to obtain for their dogmata a more ready reception, have often judged it expedient to introduce them to the world in the captivating dreſs of fable. It was not to be ſuppoſed that the energetic mind of Mr. Godwin, long inured as it muſt have been to abſtract ſpeculation and ſublime inquiry, would condeſcend to employ itſelf in framing a whining love tale; which, after having drawn a few tears from the eyes of a number of tender virgins, would have repoſed in eternal peace on the loaded ſhelves of ſome circulating libraries. In writing the Adventures of Caleb Williams, this

philoſopher had doubtleſs ſome higher object in view; and it is not difficult to perceive that this object has been to give an eaſy paſſport, and general circulation, to ſome of his favourite opinions. Having laid it down as a firſt principle that virtue conſiſts in juſtice, or the wiſe and equal purſuit of general good, he thinks it neceſſary, in order to carry his ſyſtem into effect, to inveſtigate many ſentiments which, though hitherto conſidered as the legitimate offspring of nature, and even as poſſeſſing ſome degree of moral value, are in his judgment only the creatures of error and prejudice. In this claſs he appears to rank that ſenſe of honour which ſeeks its ultimate reward in the good opinion of mankind. Accordingly, this fictitious narrative ſeems to have been written chiefly for the purpoſe of repreſenting, in ſtrong colours, the fatal conſequence of ſuffering the love of fame to become predominant.

Mr. Falkland, who ought, perhaps, rather than Caleb Williams, to be conſidered as the principal actor in this drama, exhibits a character wholly formed on the viſionary principles of honour. Early tinctured with extravagant notions on this ſubject, by the heroic poets of Italy, he cheriſhes a romantic pride; which, notwithſtanding his natural propenſity toward benevolence, diſplayed in occaſional acts of generoſity, ſoon forms his ruling paſſion, and at length overwhelms him with accumulated wretchedneſs. He is the fool of honour; a man whom, in the purſuit of reputation, nothing could divert; who would purchaſe the character of a true, gallant, and undaunted hero, at the expence of worlds; and who thinks every calamity nominal except a ſtain on his honour. His virtue, his life, his everlaſting peace of mind, are cheap ſacrifices to be made at the ſhrine of fame; and there is no crime too horrible for him to commit in purſuit of this object.—In the early part of his hiſtory, his pride ſuffers extreme irritation from the inſulting provocations of a neighbour, Tyrrel; a man who has no other title to diſtinction than a large eſtate, and great bodily ſtrength; whoſe ferocious temper, brutal manners, and ſhocking cruelties, render him to Falkland an object of profound contempt and abhorrence: but who, nevertheleſs, continually finds means to haraſs and torment him, and, while he is bringing on himſelf univerſal diſguſt by his enormities, and even at the very moment when he is ſuffering the extreme mortification of being driven from a public room, offers Falkland perſonal inſult of the moſt diſgraceful kind. Falkland, to whom diſgrace is worſe than death, wholly incapable of ſupporting this load of humiliating and public ignominy, yields to the irreſiſtible impulſe of deteſtation and revenge, and ſecretly aſſaſſinates his rival. The reproach and the penalty of the murder, however,

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fall on two innocent perſons, Hawkins and his ſon, formerly tenants of Tyrrel; they are convicted on circumſtantial evidence; and Falkland ſuffers them to die, rather than diſcloſe the ſecret which would load his name with eternal infamy. This fatal ſecret becomes the burden of his ſoul, and the torment of his life. The fear of the infamy of detection drives him to a thouſand acts of phrenzy and cruelty, and, after having tortured him with perpetually increaſing anguiſh, at laſt deſtroys his exiſtence.

This viſionary character is drawn with uncommon ſtrength of conception and energy of language. The reader, while he reſpects and adores the virtues of Falkland, feels infinite regret that his mad paſſion for reputation ſhould ſuppreſs every feeling of humanity, and become the ſource of unſpeakable miſery to himſelf, and of the moſt tragical calamity to others. The character, though original, will perhaps be admitted to be conſiſtent; unleſs it ſhould be thought difficult to reconcile the benevolence every where aſcribed to Falkland, with the *deliberate* injuſtice and cruelty which were ſhewn in ſuffering the innocent Hawkins and his ſon to be executed, in preference to confeſſing his own guilt.—It will perhaps be ſaid that the ruling paſſion of Falkland was not benevolence, but the love of fame; yet it may be queſtioned whether ſuch benevolence, as is aſcribed to Falkland, be not utterly incompatible with the tyrannical ſway which is given in his character to the *ſelfiſh* paſſion of the love of fame.

A farther object in this ſtory appears to have been to exhibit an example of the danger of indulging an idle curioſity, merely for its own gratification; and the fatal conſequences of this folly were perhaps never ſo impreſſively exemplified as in the ſtory of Caleb Williams, the confidential ſervant of Falkland. Williams, having been made acquainted with many particulars of his maſter's hiſtory by his ſteward, begins to ſuſpect that the murder of Tyrrel had been committed by Falkland: he is therefore determined, at all hazards, to detect the ſecret; he becomes a perpetual ſpy on his maſter's actions, and practiſes a thouſand artifices to accompliſh his purpoſe, till at length he extorts the truth from Falkland, on a ſolemn oath of ſecrecy. Having gained his wiſh, he finds the ſecret a moſt painful burden, which, through his maſter's jealous apprehenſion for his reputation, brings on him a long ſeries of perſecution and perils; and the relation of them forms a large and intereſting part of the narrative. Nothing can exceed the ſkilful management with which that part of the ſtory is conducted, in which the reader remains unacquainted with the real occaſion of Tyrrel's death, till the ſuſpicion againſt Falkland is gradually excited,

and at length confirmed by the perſevering ingenuity of Williams. The ſufferings of Williams in priſon, on a fictitious charge of having robbed his maſter,—the contrivances by which he repeatedly regains his liberty,—and the adventures through which he paſſes, while he is wantonly perſecuted as the perpetrator of a heinous felony, and flies in diſguiſe from place to place for ſafety; till, in the laſt extremity of danger, he diſcloſes the fatal ſecret, and becomes miſerable under a load of ſelf-reproach: all are related with an intereſting particularity that evidently ſhews the hand of a maſter. The general reſult is a forcible conviction of the hazard of ſuffering any fooliſh deſire, or curioſity, (that reſtleſs propenſity,) to creep into the mind. 'Error, (as Caleb well remarks,) once committed, has a faſcinating power, like the eyes of the rattleſnake, to draw us into a ſecond error. It deprives us of that proud confidence in our own ſtrength, to which we are indebted for ſo much of our virtue.'

This narrative ſeems, moreover, intended to give the author an opportunity of making an indirect attack on what he deems vulgar prejudices reſpecting religion, morals, and policy. On theſe ſubjects, he expreſſes himſelf with that kind of latitude which thoſe, who are acquainted with his treatiſe on Political Juſtice*, will be prepared to expect. Striking pictures are drawn, in various parts of the work, of the oppreſſion which is often practiſed under the form of law, and of the hardſhips which are inflicted in our priſons even on thoſe whom the law has not convicted of any crime. Artful apologies are put into mouths of profeſſional robbers, without any adequate refutation. Law is ſaid to be better adapted for a weapon of tyranny in the hands of the rich, than for a ſhield to protect the humble part of the community againſt their uſurpation. Caleb Williams thinks with unſpeakable loathing of thoſe errors, in conſequence of which every man is fated to be, more or leſs, the tyrant or the ſlave; and he is aſtoniſhed at the folly of his ſpecies, that they do not riſe up as one man, and ſhake off chains ſo ignominious, and miſery ſo inſupportable. Mind, to his untutored reflections, is vague, airy, and unſettered; the ſuſceptible perceiver of reaſons, but never intended by nature to be the ſlave of force. He thinks it ſtrange that men ſhould, from age to age, conſent to hold their lives at the breath of another, merely in order that each in his turn may have a power of acting the tyrant according to law; and he *prays* that he may hold life at the mercy of the elements, of the hunger of beaſts, or of the revenge of barbarians, but not at that of the cold-

* See Rev. New Series, vols. x. and xi.

blooded

blooded prudence of monopoliſts and kings!—What all this means we cannot preciſely ſay: but, before the old ſences of law be broken down, we hold it prudent that ſome effectual proviſion ſhould be made for taming the ferocious paſſions of thoſe animals, who have never yet been turned looſe into the wilds of nature without biting and devouring one another.

With due allowance for ſyſtematical eccentricity, (the reader will pardon the paradoxical expreſſion,) this performance, intereſting but not gratifying to the feelings and the paſſions, and written in a ſtyle of laboured dignity rather than of eaſy familiarity, is ſingularly entitled to be characterized as a work in which the powers of genius and philoſophy are ſtrongly united.

ART. V. *The Adventures of Hugh Trevor.* By Thomas Holcroft. 12mo. 3 Vols. 10s. 6d. ſewed. Shepperſon and Reynolds. 1794.

WITHOUT adopting, in its full extent, the opinion of M. Turgot that "more grand moral truths have been promulgated by novel writers than by any other claſs of men," we readily admit that a novel is a proper vehicle for the communication of moral truth. Its ſuitableneſs for this purpoſe, however, ariſes not ſo much from the opportunity which it affords of interweaving moral ſentiment or ſpeculative diſcuſſion with narrative, as from the field which it furniſhes for the exhibition of characters, in which the reader may contemplate, as in a mirror, men as they are, or as they ought to be. Perhaps we have few writers, among our preſent race of wits, more capable of delineating men as they are than Mr. Holcroft. He appears to have converſed much with the world, and to have been a diligent and ſhrewd obſerver of manners. He poſſeſſes, alſo, a happy freedom and boldneſs of pencil, which enable him to draw his portraits, if not actually from the life, yet with all the effect of living manners; ſo that the reader cannot doubt that, in ſtudying the characters exhibited by this writer, he is acquiring a knowlege of mankind.

Mr. Holcroft's aim in this work extends, however, beyond the general object of conveying moral inſtruction by the exhibition of character. The adventures of Hugh Trevor are conſtructed with a view to the ſolution of an important queſtion in domeſtic œconomy; "what profeſſion ſhould a man of principle, who is anxiouſly deſirous of promoting individual and general happineſs, chooſe for his ſon?" It appears to have been alſo the author's deſign to mark, in the character of his hero, the natural progreſs of intellect; and to ſhew in what manner Man is continually impelled by the viciſſitudes of life to correſpondent viciſſitudes of opinion and conduct.

The

The method in which the former of theſe objects is purſued is not by an argumentative diſcuſſion of the merits of the queſtion, but by a delineation of characters belonging to the ſeveral profeſſions which have been commonly denominated liberal. Entertaining, as it evidently appears, no very favourable opinion either of the virtue or the utility of theſe profeſſions, Mr. H. holds them up to ridicule and contempt, by exhibiting, in each profeſſion, characters ſtained with all the vices which can be ſuppoſed to ariſe from its peculiar temptations. In theſe volumes, in which only a part of the plan is executed, the profeſſions of divinity and law are the principal objects of animadverſion; and it muſt be owned that portraits are drawn of divines and lawyers, (eſpecially of the former,) ſufficiently diſguſting, could they be ſuppoſed to be fair ſpecimens, to caſt a general odium on the profeſſions themſelves. Were it indeed true that the beneficed clergy are in general like Hugh Trevor's uncle, ſelfiſh and avaricious, proud and envious, oppreſſive, litigious, and inexorable; that, among the higher dignitaries of the church, characters are frequently to be found which reſemble the biſhop into whoſe hands Hugh Trevor has the misfortune to fall,—a compound of hypocriſy, meanneſs, avarice, and ſenſuality; or that the unprincipled knave and crafty equivocator, Thornby, the whole buſineſs of whoſe life was to impoſe on credulity and to prey on imbecility, fairly repreſents the body of practitioners in the law; it would then become the firſt duty of ſociety to rid itſelf, as ſoon as poſſible, of a ſet of plunderers, who, according to this repreſentation, are either uſeleſs drones waſting the ſtock toward which they contribute nothing, or greedy vultures devouring the entrails of that country which they profeſs to guard. It can ſcarcely be neceſſary to ſay, however, that, from individual characters, even though drawn after the life, it would be unfair to deduce an indiſcriminate concluſion againſt any body of men.—Yet Mr. Holcroft, in his choice of a motto,

> " 'Tis ſo pat to all the tribe,
> " Each ſwears that was levell'd at me." GAY.

has made the ſtigma general and univerſal.

The other deſign for which this work was written, that of repreſenting the " progreſs of mind," is very happily executed in the ſtory of the principal hero; which exhibits many varieties of opinion and character, ariſing from a quick ſucceſſion of new ſituations and connections. Hugh Trevor enters the world with the common advantages and the common prejudices of a ſchool education. Humane and generous, active and enterprizing, he early diſtinguiſhes himſelf both by literary attainments and benevolent exertions. With a thirſt after knowlege,

lege, is mixed a ſtrong infuſion of vanity. From his uncle, he imbibes a high veneration for church authority, and a great reſpect for the clerical character, to which he is determined to devote himſelf. He ſets out for Oxford with entire confidence in his own talents. An adventure on his journey affords the *raw traveller* his firſt leſſon of diſtruſt, and teaches him that knavery may poſſibly aſſume the maſk of generoſity, and wantonneſs that of modeſt ſimplicity. At the univerſity, he ſoon finds that even within college walls there are other kinds of thirſt beſides that of knowlege, and other objects of ambition beſides learning and truth. The freſh-man, initiated in the myſteries of Bacchus, finds that his expectations from college life have been romantic, and is awakened from delightful dreams to diſguſting realities. He reſolves, however, at the hazard of being ſcouted as a *glum* or a *raff*, to apply with aſſiduity to his ſtudies; and he looks forward to his future reward in the diſcernment and juſtice of the world. After a ſhort excurſion into the regions of fanaticiſm, (which, by the way, we muſt think, in the circumſtances and with the mind of Hugh Trevor, is inconſiſtent and unnatural,) he viſits London with high and ſanguine expectations. The patronage of an Earl, to whom he becomes political ſecretary, and the countenance of a Biſhop, who encourages and promiſes to reward his theological labours, fill his imagination with dazzling proſpects:—but he ſoon finds that the favour of the peer is only to be preſerved at the expence of his political integrity; and that the prelate is his friend only that he may purchaſe a reputation, which he cannot merit, by *adopting* the young man's literary productions. Diſdaining ſuch infamous traffic, he wrings the neck of the gooſe with the golden eggs, and has recourſe to Turl, a judicious and faithful college friend, from whom his vanity had already received wholeſome diſcipline. From him he learns to correct his prejudices, and to reſtrain his paſſions. He ſoon becomes convinced that the reaſoning, which, while it was connected with ſelf-intereſt, had appeared irreſiſtibly perſuaſive, was in reality weak and inconcluſive; and that invincible objections lie againſt his aſſuming the clerical character. Equally ſtrong appear the difficulties ſtarted by his friend Turl againſt the profeſſion of law. In this ſtate of perplexity he viſits Bath, the preſent reſidence of a lady to whom he had been early attached, and there meets with freſh mortification and diſappointment.

The ſtory of Hugh Trevor is here interrupted,—and leaves the reader in full expectation of much entertainment in the ſubſequent volumes. It would not, perhaps, be eaſy to find within the ſame compaſs a greater variety of character, nor a more amuſing deſcription of incidents; ſuch as may be eaſily conceived

ceived to occur in real life. The ſcenes of the Rector preſented with the tithe of rats; Hugh's initiation at Oxford; his firſt ramble in London; the Biſhop's dinner; and the muſical party at the houſe of his clerical friend, Enoch Ellis; are repreſented with much comic humour. The ſtory of Mr. Wilmot is intereſting and pathetic, and contains an admirable picture of the mortification to which authors by profeſſion, and particularly writers for the ſtage, are liable. With a few of Mr. Wilmot's reflections on this ſubject, we ſhall preſent our readers:

"Oh what a tormenting trade is that of author! He that makes a chair, a table, or any common utenſil, brings his work home, is paid for his labour, and there his trouble ends. It was quickly begun, and quickly over; it excited little hope, but it met with no diſappointment. The author, on the contrary, has the labour of days, months, and years to encounter. When he begins, his difficulties are immeaſurable; and while as he proceeds they ſeem to diſappear, nay at the very moment when he ſometimes thinks them all conquered, he diſcovers that they are but accumulated! Every part, every page, every period, have been conſidered, and re-conſidered, with unremitting anxiety. He has reviſed, re-written, corrected, expunged, again produced, and again eraſed, with endleſs iteration. Points and commas themſelves have been ſettled with repeated and jealous ſolicitude.

"At length, as he thinks, his labour is over! He knows indeed that no work of man was ever perfect; but, circumſtanced as he is, the eager prying of his own ſleepleſs eye cannot diſcover what more to amend. He produces the tedious fruits of inceſſant fatigue to the world, and hopes the harveſt will be in proportion to the unwearied and extreme care he has beſtowed. Poor man! Miſtaken mortal! How could he imagine that the ſenſations of multitudes ſhould all correſpond with his own? Educated in ſchools ſo various, under circumſtances ſo contradictory and prejudices ſo different and diſtinct, how could he ſuppoſe his mind was the common meaſure of man? Faultleſs? Perfect? Vain ſuppoſition! Extravagant hope! The driver of a mill-horſe, he who never had the wit to make, much leſs to invent, a mouſe-trap, will detect and point out his blunders. All ſatisfied? No; not one! Not a man that reads but will detail, reprove, and ridicule his dull witted errors.

"Well! he finds he is miſtaken, he pants after improvement, and liſtens to advice. He follows it, alters, and again appears. What is his ſucceſs! Are cavilers leſs numerous? Abſurd expectation! Do critics unite in its praiſe? Ridiculous hope! If he would eſcape cenſure, he muſt betake himſelf to a very different trade."

In philoſophical ſentiment, Mr. Holcroft frequently reminds us of Mr. Godwin. With his zeal for truth, both theoretical and practical, Mr. H. has imbibed his averſion to ſuperſtition, and affixes a very extenſive ſignification to that term. In ſome places, we find inſinuations which we are at a loſs to underſtand. One of theſe we ſhall quote, leaving our readers to decypher

cypher its meaning. Speaking of ſome fooliſh proceedings of his mother, the hero ſays: 'The idiot conduct of my mother tempted me to curſe, not her indeed, but, *according to the narrow limits of prejudice, God and her excepted*, all things elſe! Yet who but ſhe was the chief cauſe of this ſcene of lunatic folly?'

On the ſubject of law, too, Mr. Godwin's peculiar opinions are adopted by Mr. H. in their full extent; and it is maintained that law itſelf, in its origin and eſſence, is unjuſt. To ſtate the reaſonings, however, on which this paradox is founded, and to endeavour to detect its fallacy, would carry us too far: we muſt therefore, for the preſent, take our leave of a performance which diſplays great abilities and very peculiar tenets.

ART. VI. *Domeſtic Anecdotes of the French Nation*, during the laſt Thirty Years: indicative of the French Revolution. 8vo. pp. 444. 7s. Boards. Kearſley. 1794.

THE object of this entertaining work, originally written in French, is to ſhew that the revolution,—which has involved France in war with the greateſt part of Europe, and has effected ſuch a wonderful change in the government and manners of 25 millions of people, as well as in the habits of thinking of many of the ſubjects of the confederated princes,—was not the reſult of any *ſudden* commotion, but of a ſyſtem long ſince formed by ſome of the ableſt men in France; who, by their writings, have been for more than thirty years preparing the minds of the people for its reception. This unqueſtionably was the caſe; though it might appear otherwiſe to a ſuperficial obſerver. Every effect muſt have an adequate cauſe: the inſolence of an officer might provoke the populace of Paris to acts of violence, but could not operate ſo ſtrongly in remote parts of the country, nor be ſuppoſed capable of producing a general and ſyſtematic oppoſition to government. The exploſion of a mine is ſudden: but, before it can be ſprung, it muſt have been charged; and, though the miners work out of ſight, they are not the leſs buſily employed; their progreſs may be ſlow, and their labour unattended with noiſe, but, in due time, the conſequences of thoſe ſilent operations are felt and ſeen in the ſhaking and rending of the earth, in the blowing up of battlements, and in the deſtruction of cities. The royal power ſtretched to the verge of tyranny, the prodigality and ruinous expence of the court during the reign of Louis XV. the luxury and inſatiable rapacity of the courtiers, and the general corruption of manners through all the higher orders of the community, afforded the body of men called "Philoſophers" abundant means for alienating the affections of the people from their rulers. The lives of

the clergy, either really immoral, or repreſented as ſuch, furniſhed the learned atheiſts or deiſts of the day with weapons which they artfully turned againſt religion itſelf; and, having ſucceeded in deſtroying all reſpect for its miniſters, they had the ſatisfaction to find that their deſigns were more than half completed. The writings of thoſe apoſtles of incredulity had inſenſibly produced a change in the national character of the French, which ſhewed the aſtoniſhing power of the preſs; for the people were ſo wound up by them to a ſenſe of their wrongs, that they brought themſelves, without remorſe, to butcher the clergy whoſe bleſſing they formerly uſed to ſolicit on their knees; to pull down the throne which they had once conſidered as the pride of France; and ignominiouſly to ſhed on a ſcaffold the blood of a king, whoſe name they had been in the habit of pronouncing with rapture, and even of venerating almoſt to idolatry.

The anecdotes before us ſerve to point out the origin and progreſs of the ſyſtem planned and purſued by theſe "philoſophers;" and the manner in which it derived ſtrength from the conduct of the court, the nobility, and the clergy. For the authenticity of theſe anecdotes, we can ſay nothing; they appear to be, for the greateſt part, taken from anonymous publications, newſpapers, and ſcandalous chronicles; and many of them afford only that kind of evidence which, though poſſibly true, could not warrant the conviction even of the moſt worthleſs of the human race. Others of them, indeed, but the number is not great, are given on unqueſtionable authority; and among theſe we find ſad proofs of the weakneſs of human nature: for we ſee perſons who, while they are exclaiming againſt perſecution and intolerance, are giving moſt convincing proofs that they are capable of doing the very thing which they ſo much condemn in others; and that the ſpirit of fanaticiſm is not confined to zealots in the cauſe of religion, but may be found among thoſe who laugh at the idea of revelation, of the immortality of the ſoul, and even of the exiſtence of a God. For the truth and juſtice of this obſervation, we can plead the authority of the late king of Pruſſia; who thus expreſſed himſelf on the ſubject of religious toleration:

"I never will conſtrain opinions on matters of religion. I dread religious wars above all others. I have been ſo fortunate that none of the ſects, who reſide in my ſtates, have ever diſturbed civil order. We muſt leave to the people the objects of their belief, the form of their devotion, their opinions, and *even their prejudices*. It is for this reaſon I have tolerated prieſts and monks, in ſpite of Voltaire and d'Alembert, who have quarrelled with me on this head. I have the greateſt veneration for all our modern philoſophers: but indeed I am compelled

compelled to acknowlege that a *general toleration* is not the predominant virtue of theſe gentlemen.'

This paſſage places in a ſtrong point of view the deplorable weakneſs of human nature. That ignorant men ſhould think they were pleaſing the Deity by employing tortures and penal ſtatutes to compel others of their fellow-creatures to abjure opinions, which to thoſe in power appeared to be erroneous and ungodly, is a matter of lamentation but not of ſurpriſe: but that enlightened men ſhould act thus,—who, from their knowlege of the human mind, are fully aware that it is not in the power of man to lay down an opinion at pleaſure; that habit has an almoſt inſuperable influence over his thoughts and actions; that it is the height of folly to undertake to make him believe contrary to his conviction, and of injuſtice to puniſh him for not doing what he cannot do without a violation of his ſincerity and his conſcience;—is a diſgrace to reaſon and philoſophy. Abſurdity may be excuſed in the ignorant: but what are we to think of thoſe who, having riſen to the higheſt rank in learning of every kind, at once condemn and recommend perſecution, maintain the right of individuals to toleration in religious matters, and are themſelves intolerant from principle, ſhewing no mercy to thoſe who preſume to believe what *they* think proper to reject:—thus eſtabliſhing a mental tyranny founded in uſurpation and the perverſion of every idea of juſtice and conſiſtency, and diſplaying as much bigotry in their ſyſtem of diſbelief, as was ever ſhewn by the moſt fanatical advocates for any particular faith;—without conſidering that the conſequence of ſucceſs in their injurious undertakings muſt be to make the objects of their perſecution renounce ſincerity, and put on the maſk of hypocriſy. When ſuch men tell us that their object is to carry into practice all the perfection of theory, we know not which we ought principally to feel—diſguſt or indignation.

To return to the work under conſideration: the compiler of the anecdotes arranges them under ten different heads; 1. Philoſophers; 2. Clergy; 3. The Court; 4. Miniſters and their Subalterns; 5. National Levity; 6. Theatres, Actors, &c. 7. Books; 8. Louis XV.; 9. The Queen; 10. Louis XVI. To which he adds an article under the title of Concluſion, to wind up the ſubject. In this he ſhews that the minds of the people had been prepared for the revolution by the writings of the philoſophers; and that the conduct of the court, the clergy, and the nobility, had been fatally ſuch as to forward the great event which has ſince taken place. The compiler, without ſeeming to intend it, pays to the *Jeſuits* the higheſt poſſible

compliment; for he ſays it was not till that learned body of men had been diſſolved, that the ſect of philoſophers began to prevail. 'This crowd of philoſophers,' ſays he, p. 4, 'who placed themſelves at the head of the various departments of literature, chiefly appeared after the extinction of the Jeſuits; the real moment from which the *preſent revolution* takes its original date.' The Jeſuits were the champions of religion, which their learning enabled them to defend with the greateſt ſucceſs againſt its aſſailants; ſo that the latter ſaw plainly that they muſt not hope to be able to triumph over it, while its formidable defenders were ſuffered to exiſt as a body, and to poſſeſs that influence which they derived from being the inſtructors of the greateſt part of the youth of France; the brighteſt geniuſes of which, from time to time, entered into their ſociety, or retained for it a kind of filial love and reſpect during their whole lives. The "philoſophers" reſolved, therefore, to leave nothing undone that was neceſſary to effect the diſſolution of an order which oppoſed the ſtrongeſt barrier to the completion of their deſigns. With this view they publiſhed a work in 1762, intitled *The Four Things Neceſſary*, viz. 1. The Deſtruction of the Jeſuits; 2. The Separation of France from the Papal Power; 3. The Abolition of Epiſcopacy, or at leaſt the Humiliation of the Clergy; and 4. The Overturning of Religion *in toto*, to which the other three were to be employed as means. Nothing can be more flattering to the ſurvivors of the diſſolved ſociety, than that it ſhould be ſaid that, while their order ſtood in France, the religion of the country was in no danger; and that the downfal of the one was ſpeedily followed by the annihilation of the other.

We are ſorry that we feel ourſelves under the neceſſity of ſaying that the tranſlation of theſe Anecdotes is in many places a very defective performance: it appears to us either that the tranſlator is a Frenchman who knows little of the Engliſh idiom, or an Engliſhman who is as little acquainted with the French. When a handſome price is charged for a book, it ought to be made worthy of the public; and, if it be a tranſlation, perſons properly qualified to tranſlate ſhould be induced by liberal terms to afford their aſſiſtance.

Notwithſtanding any defects in point of language, however, this volume will greatly entertain the reader who is fond of curious anecdotes and ſtories which mark and illuſtrate the character of ages and nations; eſpecially ſuch as tend to develope the hidden cauſes and moving ſprings of great revolutions and changes in the affairs of mankind.

Art.

ART. VII. *The Hiſtory of the Puritans, or Proteſtant Non-Conformiſts: from the Reformation to the Death of Queen Elizabeth: with an Account of their Principles; their Attempts for a farther Reformation in the Church; their Sufferings; and the Lives and Characters of their moſt conſiderable Divines. Vol. I. By Daniel Neal, M. A. A new Edition, reviſed, corrected, and enlarged, By Joſhua Toulmin, A. M. 8vo. pp. 524. 7s. Boards. Dilly. 1793.*

THE author of this work was a divine of eminence among the Proteſtant diſſenters in this kingdom: he died in the year 1743; before which he had not only publiſhed this hiſtory, but had alſo given a ſecond edition of it in quarto, and vindicated it from the animadverſions of Dr. *Maddox*, Biſhop of St. Aſaph; which, had life and health been continued, he alſo would no doubt have done from thoſe of Dr. *Zachary Grey*. In 1755 it was printed in Dublin, on the plan of the firſt impreſſion, in four volumes octavo.—As more than half a century has now elapſed ſince it firſt appeared, the copies have become ſcarce, and have borne a high price. It has been regarded as a book of authority in foreign countries, as well as eſteemed at home; and, 'on ſuch accounts, it is ſuppoſed, a republication will be acceptable to the friends of religious liberty.'

The editor ſays, 'he has taken no other liberty with the original text, than to caſt into notes ſome papers and liſts of names, which appeared to him too much to interrupt the narrative. This alteration in its form promiſes to render it more pleaſing to the eye, and more agreeable in the peruſal. He has, where he could procure the works quoted, which in moſt inſtances he has been able to do, examined and corrected the references, and ſo aſcertained the fairneſs and accuracy of the authorities. He has reviewed the animadverſions of Biſhops Maddox and Warburton, and Dr. Grey, and given the reſult of his ſcrutiny in notes; by which the credit of the author is eventually eſtabliſhed. He has not ſuppreſſed ſtrictures of his own, where he conceived there was occaſion for them. It has been his aim, in conducting this work through the preſs, to ſupport the character of the diligent, accurate, impartial editor.'

It was well judged in Mr. Toulmin to introduce here a remark which Mr. Neal advanced as a plea, in his own defence, againſt the cenſure of Biſhop Maddox; and which, as it had great weight at that time, he preſumes may have its force at preſent:—"The commiſſion of errors in writing any hiſtory of times paſt (ſays the ingenious Mr. Wharton in his letter to Mr. Strype,) being altogether unavoidable, ought not to detract from the credit of the hiſtory, or the merits of the hiſtorian, unleſs it be accompanied with immoderate oſtentation, or unhandſome reflections on the errors of others."—It is added, in a note, 'Mr. Wharton diſcovered as many errors in Mr.

Strype's *Memorials of Archbiſhop Cranmer* as filled three ſheets; yet Mr. Strype's collections were juſtly entitled to the commendations of poſterity, as a work of great utility and authority.'

Memoirs of the life of Mr. Neal are very properly prefixed to this volume of the hiſtory: the narrative is drawn chiefly from his funeral ſermon preached by Dr. Jennings, and a MS. account of him and his works by his ſon Nathaniel Neal, Eſq. communicated by his grandſon Daniel Liſter, of Hackney, Eſq. 'The pleaſure he had, (we are told, and, we believe, with the ſtricteſt truth,) in ſerving the cauſe of religious liberty had carried him through his undertaking with amazing alacrity. But he engaged in it at an advanced age, and when his health had begun to decline; this, joined with the cloſe application he gave to the proſecution of it, brought on a lingering illneſs, from which he never recovered.'

The author's original preface introduces the volume before us, and diſplays at once good ſenſe and an excellent ſpirit:

'It was neceſſary, (he obſerves,) to look back on the ſad ſtate of religion before the Reformation, and to conſider the motives which induced *Henry VIII.* to break with the Pope.—This was a bold attempt at a time when all the powers of the earth were againſt him (the king), and could not have ſucceeded without an over-ruling direction of Divine Providence. But as for any real amendment of the doctrines or ſuperſtitions of popery, any farther than was neceſſary to ſecure his own ſupremacy, and thoſe vaſt revenues of the church which he had graſped into his hands, whatever his majeſty might deſign, he had not the honour to accompliſh.'—'The controverſy that gave riſe to the *ſeparation* began in this reign on occaſion of Biſhop Hooper's refuſing to be conſecrated in the *Popiſh habits:* this may ſeem an unreaſonable ſcruple in the opinion of ſome people, but was certainly an affair of great conſequence to the Reformation, when the *habits* were the known badges of popery, and when the *adminiſtrations* of the prieſts were thought to receive their *validity* from the *conſecrated veſtments*, as I am afraid many both of the clergy and common people are too inclinable to apprehend at this day. Had the reformers fixed on *other* decent garments, as badges of the epiſcopal or prieſtly office, which had no relation to the ſuperſtitions of popery, this controverſy had been prevented.'

We have only to add our perſuaſion that the author, and alſo the preſent editor, 'have endeavoured to keep in view (agreeably to the concluſion of the preface,) the honeſty and gravity of an hiſtorian, and to ſay nothing with a deſign to exaſperate or widen the differences among Chriſtians.'—We wiſh that eccleſiaſtical hiſtory could preſent us with a more favourable picture of mankind and of Chriſtians than it generally does; and happy ſhall we be at this day, if we have ſenſe and wiſdom ſufficient to profit by the errors of our anceſtors!

ART.

ART. VIII. *The Life of the Rev. John Wesley*, M. A. some time Fellow of Lincoln College, Oxford; collected from his private Papers and printed Works; and written at the Request of his Executors. To which is prefixed, the Life of the Rev. Charles Wesley, M. A. The whole forming a History of Methodism, in which the Principles and Œconomy of the Methodists are unfolded. By John Whitehead, M. D. Vol. I. 8vo. pp. 500. 7s. Boards. Matthews. 1793.

IT should seem that Michael the Archangel, and Satan, could not have contended more vehemently about the body of Moses, than some of the present leaders of the Methodists have done about the honour of celebrating the praise of their great apostle John Wesley. Since neither party could be persuaded to resign the biographical pen to the other, the public are already presented with two distinct lives of the same person, both compiled from the same materials, and each arrogating the merit of being strictly genuine. Of that which was drawn up by Dr. Coke and Mr. Moore we have given some account in the preceding Rev. p. 28.; and, without taking any notice of the dispute between them and the present biographer, we shall hasten to give our opinion of his performance. Dr. Whitehead will lose nothing by having his work compared with that of his competitors. The present is superior in point of composition; and, from the labour which he has bestowed on the Wesleian MSS. and from his attention to accuracy, his volumes promise to be regarded as the most respectable monument to the memory of the person whose worth they celebrate.

The greater part of the volume before us is occupied with an account of the relations of Mr. Wesley, viz.—of his great grandfather and grandfather Wesley:—of his grandfather Annesley;—of his father Mr. Samuel Wesley;—of his mother;—of his sister Mrs. Wright; and of his brother Mr. Samuel Wesley, junior: but more particularly with an account of the life of his brother and coadjutor Mr. Charles Wesley.

To the merit of Mr. Charles Wesley, Dr. W. conceives, sufficient justice has not been done; and he thinks it a pity that a man of so excellent a character should lie hidden under a heap of rubbish which envy had thrown on him. Some of this rubbish, as he calls it, he boasts of having removed. He has certainly laboured to give him a conspicuous niche in the temple of Methodism. Mr. C. Wesley, according to these memoirs, was the *first* Methodist*; and, 'in fatigues, in dangers, and in

* This name, it is said, was given in allusion to some antient physicians who were so called; see p. 420; and in a note it is added:

in miniſterial labours, he was, for many years, not inferior to his brother, and his ſermons were generally more awakening and uſeful.' He was born on the 18th of December, 1708, old ſtyle, ſeveral weeks before his time; and, on his firſt coming into the world, he appeared rather dead than alive. It is added; 'He did not cry nor open his eyes, and was kept wrapt up in ſoft wool until the time when he ſhould have been born, according to the uſual courſe of nature, and then he opened his eyes.' From this box or baſket of wool, Dr. Whitehead purſues him through the various periods and labours of his life, till wool, in the form of a ſhroud, wrapt his body in a coffin, March 29, 1788.

Mr. Charles Weſley, like his brother, profeſſed to know the very time at which he received juſtifying faith; and, accordingly, it is recorded in theſe memoirs that 'on the 12th of May, 1738, he waked in the morning hungering and thirſting after the righteouſneſs which is of God by faith.'

It ſhould ſeem, from this record, that he never hungered nor thirſted after righteouſneſs before: but this will not agree with the preceding narrative, ſo honourable to his piety. Does it mean that *then*, and *not till then*, he received an aſſurance of being in a ſtate of ſalvation? It is difficult, perhaps, to define the preciſe meaning of ſuch expreſſions in the mouths of pious enthuſiaſts; and yet, without defining and explaining, there is ſome danger in mentioning them. The perſuaſion of the truth of a certain opinion may deeply impreſs the mind at a particular period; and, when that perſuaſion is the commencement of a religious life, it may be termed the period of converſion: but, when this perſuaſion takes place in a mind previouſly religious, as it produces no material change, it ought not to be deſcribed by phraſes which denote a turning from ſin to virtue.

'*Themiſon* was the founder of this ſect, about 30 or 40 years before the Chriſtian Era, and it flouriſhed, according to *Alpinus*, about 300 years. *Le Clerc* informs us, that the phyſicians of this ſect were called *Methodiſts*, becauſe they took it into their heads to find out a more eaſy *method* of teaching and practiſing the art of phyſic. However this may be, it is certain that ſome of the greateſt phyſicians of the time in which the ſect flouriſhed were *Methodiſts*. That *Themiſon* was a man of the moſt extenſive practice is evidently implied in the words of *Juvenal*, if he ſpeaks of the ſame perſon, which is generally ſuppoſed. He is deſcribing in Sat. X. the infirmities of an old man, and obſerves:

——————— Circumſilit agmine facto
Morborum omne genus, quorum ſi nomina quæras,
Promptiùs expediam ———————
Quot Themiſon ægros autumno occiderit uno.'

Of the agitation and convulſive motions produced, as it was ſuppoſed, by the firſt preaching of Methodiſm, and in which his brother gloried, Mr. Charles Weſley appears to have been aſhamed. Among the perſons in fits and trances, he honeſtly confeſſes that he found many counterfeits; and John Weſley would have done Methodiſm more credit by doubting the ſincerity of ſuch agitations than by gravely recording them. If, as it is confeſſed, p. 393, faith muſt neceſſarily be reſolved into reaſon, faith cannot deprive people of their ſenſes.

All that is given of the life of Mr. John Weſley, in the preſent volume, is that period which includes his education, his reſidence at Oxford, and his activity in the formation of the firſt Methodiſtic ſociety.

From the manner in which this portion of the life is written, Dr. Whitehead's memoir, it may be preſumed, will contain a complete delineation of his hero: but however this may be, his reflections diſplay great liberality of mind; and his work, as far as it is yet proſecuted, contains an able vindication of the principles and conduct of the Methodiſts.—For our notice of a ſeparate edition of Mr. C. W.'s life, ſee the claſs of *Biography* in the *Catalogue* of this Number.

Prefixed to this volume is a portrait of Mr. Charles Weſley.

ART. IX. *An Account of the Bilious Remitting Yellow Fever*, as it appeared in the City of Philadelphia in 1793. By Benjamin Ruſh, M. D. Profeſſor of the Inſtitutes, and of Clinical Medicine, in the Univerſity of Pennſylvania. 8vo. pp. 362. Philadelphia. 1794. Imported by Dilly, London. Price 6s. Boards.

WE have already furniſhed our readers, from Mr. Carey's pamphlet, (Rev. June, p. 187.) with a ſtatement of the dreadful effects produced by this conſuming malady, in one of the moſt flouriſhing cities of the United American States. We then obſerved that Mr. Carey's publication was not calculated to ſupply ſatisfactory information reſpecting the *origin*, *nature*, and *treatment* of the diſeaſe itſelf. The deficiency, however, we expected to be ſpeedily ſupplied by the ſurviving practitioners of medicine; and, behold, Dr. Ruſh already comes forward with a treatiſe, which is full of intereſting and, to us, in many inſtances, unexpected particulars.

The weather, before the appearance of the deſtructive yellow fever, was uncommonly hot and oppreſſive; and a long drought ſucceeded. The ſcarlatina anginoſa, dyſentery, and the accuſtomed remitting fever, were common in the beginning of Auguſt; in July, ſome fugitives arrived from Domingo, when the influenza began to ſpread rapidly among the citizens of Philadelphia.

The

The prevailing opinion was that this fever was imported. In a short letter, the College of Physicians say that they are confirmed in the truth of this opinion, by "accounts received from unquestionable authorities." Dr. Rush makes the following strictures on this decision and these authorities: (p. 163.)

'I have another reason for discrediting some of the accounts of the importation of this fever, which have been handed down to us by former generations; and that is, the manner in which the College of Physicians decided upon the question of the origin of the disease now under consideration. The governor of the state requested in his letter to them, to know whether it was imported; if it were, from what *place*, at *what time*, and in *what manner*. The report of the College of Physicians takes no notice of either of those questions. In vain did Dr. Foulke call upon the college to be more definite in their answer to the governor's letter. They had faithfully sought for the information required, but to no purpose. The character of their departed brother Dr. Hutchinson, for capacity and vigilance in his office, as inspector of sickly vessels, was urged without effect as an argument against the probability of the disease being imported. Public report had derived it from several different islands; had chased it from ship to ship, and from shore to shore; and finally conveyed it at different times into the city, alternately by dead and living bodies; and from these tales, all of which, when investigated, were proved to be without foundation, the College of Physicians composed their letter. It would seem from this conduct of the college as if medical superstition had changed its names, and that in accounting for the origin of pestilential fevers, celestial, planetary, and demoniacal influence, had only yielded to the term—*importation*.'

Dr. R. imputes the production of the disease to that damaged coffee of which frequent mention was made in the newspapers during its prevalence. This being a question of great curiosity and importance, since no pestilential disorder has committed equal devastation in modern times, in any highly civilized *Protestant* country, we shall extract the principal arguments by which Dr. R. combats the opinion of his colleagues:

'A quantity of damaged coffee, was exposed at a time (July the 24th) and in a situation (on a wharf, and in a dock) which favoured its putrefaction, and exhalation. Its smell was highly putrid and offensive, insomuch that the inhabitants of the houses in Water and Front Streets, who were near it, were obliged in the hottest weather to exclude it, by shutting their doors and windows. Even persons, who only walked along those streets, complained of an intolerable fœtor, which, upon enquiring, was constantly traced to the putrid coffee. It should not surprise us, that this seed, so inoffensive in its natural state, should produce, after its putrefaction, a violent fever. The records of medicine furnish instances of similar fevers being produced, by the putrefaction of many other vegetable substances.'

'Many facts might be adduced of radishes, turnips, garlic, and sundry other vegetables, generating, by putrefaction, fevers, similar to those which have been mentioned.

'The rapid progreſs of the fever from Water-ſtreet, and the courſes through which it travelled into other parts of the city, afford a ſtrong evidence that it was at firſt propagated chiefly by exhalation from the putrid coffee. It is remarkable that it paſſed firſt though thoſe alleys and ſtreets which were in the courſe of the winds that blew acroſs the dock and wharf where the coffee lay, and that perſons were affected at a much greater diſtance from Water-ſtreet by that means, than was afterwards known by means of the contagion which was generated by infected perſons.

'Many perſons who had worked, or even viſited in the neighbourhood of the exhalation from the coffee, early in the month of Auguſt, were indiſpoſed afterwards with ſickneſs, puking, and yellow ſweats, long before the air of Water-ſtreet was ſo much impregnated with the contagion, as to produce ſuch effects; and ſeveral patients whom I attended in the yellow fever declared to me, or to their friends, that their indiſpoſitions began exactly at the time they inhaled the offenſive effluvia of the coffee.'—

'The firſt caſes of the yellow fever have been clearly traced to the ſailors of the veſſel who were firſt expoſed to the effluvia of the coffee. Their ſickneſs commenced with the day on which the coffee began to emit its putrid ſmell. The diſeaſe ſpread with the encreaſe of the poiſonous exhalation. A journeyman of Mr. Peter Brown's, who worked near the corner of Race and Water-ſtreets, caught the diſeaſe on the 27th of July. Elizabeth Hill, the wife of a fiſherman, was infected by only ſailing near the peſtilential wharf, about the firſt of Auguſt, and died at Kenſington on the 14th of the ſame month. Many other names might be mentioned of perſons who ſickened during the laſt week in July or the firſt week in Auguſt, who aſcribed their illneſſes to the ſmell of the coffee.'—

'It has been remarked that this fever did not ſpread in the country, when carried there by perſons who were infected, and who afterwards died with it.'—

'It is very remarkable that in the hiſtories of the diſorder which have been preſerved in this country, it has *ſix* times appeared about the firſt or middle of Auguſt and declined or ceaſed about the middle of October—viz. in 1732, 1739, 1745, and 1748 in Charleſton; in 1791 in New York, and in 1793 in Philadelphia. This frequent occurrence of the yellow fever at the uſual period of our common bilious remittents, cannot be aſcribed to accidental coincidence, but muſt be reſolved in moſt caſes into the combination of more active miaſmata with the prediſpoſition of that kind of weather, in which rains and heats are alternated with each other, as well as that which is uniformly warm.

'Several circumſtances attended the late epidemic, which do not occur in the Weſt India yellow fever. It affected children as well as adults in common with our annual bilious fevers. In the Weſt Indies Dr. Hume tells us it never attacked any perſon under puberty. It had, moreover, many peculiar ſymptoms (as I have already ſhewn) which are not to be met with in any of the hiſtories of the Weſt India yellow fever.'

Before

Before we proceed to what is here ſaid of the *nature* of this fever, it is proper to premiſe that Dr. Ruſh adopts the language and opinions of the celebrated Dr. John Brown. He enters indeed ſo fully into the ſpirit of the Brunonian doctrine, as to believe the *depreſſing* to be ſimply negations of the *exciting* paſſions. Our medical readers, therefore, will at once comprehend his idea of the diſeaſe, when they are informed that he conſiders the contagion as highly ſtimulating,—and as hence producing *indirect debility* in a greater or leſs degree, with greater or leſs rapidity. In conformity with this principle, he arranges the ſick under three heads: 1. Thoſe in whom the ſtimulus 'produced the ſymptoms of indirect debility, ſuch as coma, languor, ſighing, a diſpoſition to ſyncope, and a weak or *ſlow* pulſe:'—(but is a ſlow pulſe to be expected from indirect debility under ſuch circumſtances?) 2. Thoſe in whom the contagion produced great pain in the head or other parts, delirium, vomiting, heat, thirſt, a quick, tenſe, full pulſe, with remiſſions or intermiſſions.—(Under this head Dr. R. ſhould have given the numerical ſtate of the pulſe. In one place, he ſays that it had the ſame frequency as in pneumonia or acute rheumatiſm; *i. e.* we ſuppoſe, not much above 112 during the primary action of the ſtimulus.)—3. Thoſe who were ſo feebly affected as not to be confined: many of whom were cured by ſpontaneous hæmorrhage, diarrhœa, or ſweating; and ſome died from neglect.

It will not be expected that we ſhould follow Dr. R. in his long account of the various phaſes of this fever; he himſelf ſays that it counterfeited nearly all the acute and chronic diſeaſes to which the human body is ſubject. We notice the following circumſtances as remarkable and characteriſtic:—Eyes ſad, watery, inflamed, reſembling balls of fire; pupil often dilated:—face ſuffuſed, duſky:—pulſe various, ſometimes quick and tenſe, ſometimes natural, ſometimes weak or preternaturally ſlow, 40 or leſs; often intermitting:—belly coſtive, with much flatulency;—nauſea, or vomiting of dark coloured bile and matter like coffee-grounds:—tongue *always* moiſt, and white at firſt, afterward glazed, and laſtly with a black ſtreak:—urine various in quantity and colour, ſometimes deficient for a day or two without pain:—laſt ſtage, a little reſembling that of typhus; ſtrength in a few caſes not much impaired within a ſhort time before death:—delirium frequent, but the faculties ſometimes unimpaired:—ſkin often hot, but not unfrequently cold:—yellow colour not univerſal:—eruptions various, as in ſcarlatina, miliary fever, &c.:—petechiæ:—carbuncles obſerved, as in the plague:—anthrax:—boils:—hæmorrhages:—fatuity ſometimes, and ſometimes inſanity, ſucceeded:—death often happened on the

the third day, and within the firſt ten days:—no putrid appearances in the blood:—the ſame perſon might be repeatedly infected:—the diſeaſe very fatal to children.

Among the phenomena thus briefly enumerated, the occaſional ſlow pulſe, which has been alſo noticed in former peſtilential fevers, is perhaps the moſt difficult to be explained. It was always, as far as our author obſerved, alſo tenſe or chorded. Two cauſes are here ſuggeſted: 1. An affection of the brain, as in *hydrocephalus internus*, &c. eſpecially as an eye was ſeldom ſeen without dilatation of the pupil: but, as this ſlowneſs, or elſe an intermiſſion, occurred where there were no ſigns of inflammation or congeſtion in the brain: then, 2. Another cauſe—ſpaſm with dilatation or contraction of the heart—is called in. We apprehend that readers, who are not ſatisfied without clear and preciſe ideas, will not be ready to adopt the latter part of the theory. The caſes which Dr. R. adduces, as analagous, are ſurely altogether irrelevant. For many other phenomena attending this peſtilence, for the prediſpoſing or exciting cauſes, for ſome account of the appearances in the dead bodies, and for the compariſon of this yellow with the jail fever and the plague, we refer to the original work. In one paſſage, the virulence and the univerſal influence of the peſtilential virus are pourtrayed in ſuch formidable colours, that, if the picture occurred in an antient writer, it would probably be deemed imaginary. The paſſage is as follows: (p. 104.)

"There were for ſeveral weeks two ſources of infection, viz. exhalation, and contagion. The exhalation infected at the diſtance of three and four hundred yards; while the contagion infected only acroſs the ſtreets. The more narrow the ſtreet, the more certainly the contagion infected. Few eſcaped it in alleys. After the 15th of September, the atmoſphere of every ſtreet in the city was loaded with contagion; and there were few citizens in apparent good health, who did not exhibit one or more of the following marks of its preſence in their bodies. 1. A yellowneſs in the eyes, and a ſallow colour upon the ſkin. 2. A preternatural quickneſs in the pulſe. I found but two exceptions to this remark, out of a great number of perſons whoſe pulſes I examined. In one of them it diſcovered ſeveral preternatural intermiſſions in the courſe of a minute. This quickneſs of pulſe occurred in the negroes, as well as in the white people. In two women, and in one man above 70, the pulſe beat upwards of 90 ſtrokes in a minute. 3. Frequent and copious diſcharges by the ſkin of yellow ſweats. In perſons who were much expoſed to the contagion, theſe ſweats ſometimes had an offenſive ſmell, reſembling that of the waſhings of a gun. 4. A ſcanty diſcharge of high-coloured or turbid urine. 5. A deficiency of appetite, or a greater degree of it than was natural. 6. Coſtiveneſs, 7. Wakefulneſs. 8. Head-ach. 9. A preternatural dilatation of the pupils.—This was univerſal. I was much ſtruck in obſerving the pupil in one of the eyes of a young man who called upon me

me for advice, to be of an oblong figure. Whether it was natural, or the effect of the contagion acting on his brain, I could not determine. It will be thought less strange, that the contagion should produce these changes in the systems of persons who resided constantly in the city, when I add, that many country people who spent but a few hours in the streets in the day, in attending the markets, caught the disease, and sickened and died after they returned home; and that others, whom business compelled to spend a day or two in the city during the prevalence of the fever, but who escaped an attack of it, declared that they were indisposed during the whole time, with languor or head-ach.'

Concerning the method of *treatment*, there was a very wide and distressing difference of opinion among the physicians; some regarding the fever as highly putrid; others as highly inflammatory; while a third set, believing the first stage to be inflammatory, and the second putrid, prescribed moderate bleeding and purging in the first and second days; and the French physicians from Domingo employed their usual practice of diluents and refrigerants.—Our author, after having tried the tonic and stimulating plan of cure with such ill success as to lose 10 out of 13, and three out of four, patients, was led, by considerations which he relates, to the free use of the lancet and cathartic medicines. He administered doses of 10—15 grains of calomel with 10 grains of jalap, sometimes adding gamboge, till five or six stools were produced; repeated every day while the fever lasted. Thus, he says, the pulse, when low, was raised,—when strong, reduced;—the patients were strengthened, insomuch that 'some who had staggered to the close-stool, walked back again to their bed;'—the febrile paroxysm was abated—the vomiting was checked—and sweating sometimes was produced. One patient, he thinks, owes his life to 23 stools from a dose of calomel and gamboge. Dr. Redman, 70 years old, was purged till he fainted, besides losing 20 ounces of blood at two venæsections, and recovered. Of many pregnant women, not one died nor miscarried who took this medicine. It operated, Dr. Rush says, by 'abstracting excess of stimulus, and thereby removing indirect debility.' Possibly it was sometimes hurtful when given (for the first time,) after the 5th day. When administered on the 1st or 2d, and supposed hurtful, 'I believe (says the Dr.) it was because it was not followed up or not aided by blood-letting.' The effects of blood-letting are also extremely remarkable. They agreed in many respects with those of purging. Besides strengthening the patient, the loss of blood occasioned the fiery redness of the eyes to disappear. A dilated pupil was observed to contract to its natural size in a few minutes after the arm was bound up. When used *early* on the first day, it frequently cut the disease short, and generally rendered it more light.

light. Dr. R. did not loſe one patient on the 3d, who had been bled on the 1ſt or 2d day:

'I preferred,' ſays he, (p. 271.) 'frequent and ſmall, to large bleedings, in the beginning of September; but towards the height and cloſe of the epidemic, I ſaw no inconvenience from the loſs of a pint, and even twenty ounces of blood at a time. I drew from many perſons ſeventy and eighty ounces in five days; and from a few, a much larger quantity. Mr. Gribble, cedar-cooper, in Front-ſtreet, loſt by ten bleedings an hundred ounces of blood; Mr. George, a carter, in Ninth-ſtreet, loſt about the ſame quantity by five bleedings; and Mr. Peter Mierken, one hundred and fourteen ounces in five days. In the laſt of the above perſons, the quantity taken was determined by weight. Mr. Toy, blackſmith, near Dock-ſtreet, was eight times bled in the courſe of ſeven days. The quantity taken from him was about an hundred ounces. The blood in all theſe caſes was denſe, and in the laſt very ſizy. They were all attended in the month of October, and chiefly by my pupil Mr. Fiſher; and they are all this day living and healthy inſtances of the efficacy of copious blood-letting, and of the intrepidity and judgment of their young phyſician. Children, and even old people, bore the loſs of much more blood in this fever, than in common inflammatory fevers. I took above thirty ounces, in five bleedings, from a daughter of Mr. Robert Bridges, who was then in the 9th year of her age.'

To theſe means, cool air and cool liquors were added. The face, hands, head, and feet were waſhed with cold water, which was alſo uſed as a glyſter. Salivation was ſometimes excited by the calomel; and all ſuch of Dr. R.'s patients, except one, recovered in a few days. For analagous facts, he refers to Dr. Wade's and Mr. Chiſholm's ſimilar ſucceſs in Bengal and the Iſle of Grenada; and we may remind our readers of Mr. Boag's paper on the uſe of mercury in fever and dyſentery. (Med. Facts and Obſ. Vol. iv. or M. Rev. May 1794, p. 25.) Our author ſuppoſes that this drug, by exciting action in the ſalivary glands, diverts inflammation and effuſion from the more vital parts; and by this treatment Dr. R. avers that he cured more than 99 out of 100 patients who applied to him on the *firſt* day. Another phyſician loſt not one out of 48. A third triumphed over the diſeaſe in every part of the city. The clergy, apothecaries, private citizens, women, black men, applied the *new* remedies with great ſucceſs; and many individuals 'preſcribed them to themſelves with a ſucceſs that was not equalled by any of the regular or irregular practitioners in the city.' In fine, 6000 inhabitants of Philadelphia 'probably owe their lives to purging and bleeding during the late autumn.'

To give farther confirmation to this ſtatement, Dr. Ruſh mentions inſtances of the bad effects of bark, wine, &c. A ſingle doſe of laudanum is ſaid 'to have hurried into eternity patients

patients in a fair way of recovery.' At Buſh-hill, whither many patients were ſent in the firſt ſtage of the diſeaſe, and where all enjoyed advantages generally wanting in the city, 448 died out of 807. The fever proved fatal to 3-4ths of the blacks in this hoſpital. Dr. Ruſh loſt not one black patient, though he had many under his care. At Buſh-hill, however, the French practice was employed.—Of the treatment during the convaleſcence, or after the reduction of the arterial excitement, it is ſufficient for us to ſay that it conſiſted of bliſters and a diet gradually more and more generous.—We muſt not omit to remark that Dr. Ruſh confeſſes his method of cure to have been far leſs efficacious after the 15th of September:—for the failure he aſſigns various reaſons, and adds 'that it was ſtill far more ſucceſsful than any other mode of cure before purſued in the United States or the Weſt Indies.'

An intereſting account of the Doctor's own diſtreſſes, and of the ſtate of his body and mind, during the prevalence of the diſorder, terminates the volume. He was indeed in an arduous and trying ſituation; and his conduct in it ſeems entitled to the higheſt praiſe.

We are unwilling to diſmiſs this publication without extracting two more paſſages; both intereſting, though they relate to very different ſubjects:

'I have taken ſome pains to aſcertain whether any claſs of tradeſmen eſcaped the fever, or whether there was any ſpecies of labour which protected from it. The reſult of my inquiries is as follows: three butchers only out of nearly one hundred who remained in the city, died with the diſorder. Many of them attended the market every day. Two painters, who worked at their buſineſs during the whole time of the prevalence of the fever, and in expoſed ſituations, eſcaped it. Out of forty ſcavengers who were employed in collecting and carrying away the dirt of the ſtreets, only one caught the fever and died. Very few grave-diggers, compared with the number who were employed in that buſineſs, were infected; and it is well known, that ſcarcely an inſtance was heard of perſons taking the diſeaſe, who were conſtantly employed in digging cellars. The fact is not new that grave-diggers eſcape the contagion of malignant fevers. It is taken notice of by Dr. Clark. There ſeems to be ſomething in the freſh earth which attracts or deſtroys by mixture, contagion of every kind. Clothes infected by the ſmall-pox are more certainly purified by being buried under ground, than in any other way. Even poiſons are rendered inert, by the action of the earth upon them. Dogs have long ago eſtabliſhed this fact, by ſcratching a hole in the ground, and burying their limbs or noſes in it, when bitten by poiſonous ſnakes. The practice, I have been told, has been imitated with ſucceſs by the ſettlers upon new lands in ſeveral parts of the United States.' p. 101.

The ſecond paſſage is of univerſal application. Every humane reader will ſympathize with the ſpirit by which it was dictated.

dictated. For our part, we are rather for extending than curtailing Dr. Ruſh's ſyſtem; being fully of opinion that it is eſſential to the happineſs of ſociety to initiate every individual ſo far in medical knowlege, as to enable him to be an intelligent guardian of his own health:

'From a ſhort review of theſe facts, reaſon and humanity awake from their long repoſe in medicine, and unite in proclaiming, that it is time to take the cure of peſtilential fevers out of the hands of phyſicians, and to place it in the hands of the people. Let not the reader ſtartle at this propoſition. I ſhall give the following reaſons for it.

'1. In conſequence of theſe peſtilential fevers affecting a great number of people at one time, it has always been, and always will be impoſſible, for them *all* to have the benefit of medical aid, more eſpecially as the proportion of phyſicians to the number of the ſick, is generally diminiſhed upon theſe occaſions, by deſertion, ſickneſs, and death.

'2. The ſafety of committing to the people the cure of peſtilential fevers, particularly the yellow fever and the plague, is eſtabliſhed by the ſimplicity and uniformity of their proximate cauſe, and of their remedies. However diverſified they may be in their ſymptoms, the ſyſtem in both diſeaſes is always under a ſtate of indirect debility, and in all caſes requires the abſtraction of ſtimulus in a greater or leſs degree, or in a ſudden or gradual manner. There can never be any danger of the people injuring themſelves by miſtaking any other diſeaſe for a yellow fever, or a plague, for no other febrile diſorder can prevail with them. It was probably to pevent this miſtake, that the Benevolent Father of mankind, who has permitted no evil to exiſt which does not carry its antidote along with it, originally impoſed that law upon all great and mortal epidemics.

'3. The hiſtory of the yellow fever in the Weſt Indies proves the advantage of truſting patients to their own judgment. Dr. Lind has remarked, that a greater proportion of ſailors who had no phyſicians, recovered from that fever, than of thoſe who had the beſt medical aſſiſtance. The freſh air of the deck of a ſhip, a purge of ſalt water, and the free uſe of cold water, probably triumphed here over the cordial juleps of phyſicians.

4. By committing the cure of this and other peſtilential diſeaſes to the people, all thoſe circumſtances which prevented the univerſal ſucceſs of purging, and bleeding in our late epidemic, will have no operation. The fever will be mild in moſt caſes, for all will prepare themſelves to receive it by a vegetable diet, and by moderate evacuations. The remedies will be uſed the *moment* the diſeaſe is felt, or even ſeen, and the contagion generated by it will be feeble and propagated only to a ſmall diſtance from ſuch patients. There will be then no diſputes among phyſicians about the nature of the diſeaſe to diſtract the public mind, for they will ſeldom be conſulted in it. None will ſuffer from chronic debility induced by previous fatigue, in attending the ſick, nor from the want of nurſes, for few will be ſo ill as to require them, and there will be no "foreboding" fears of death or deſpair of recovery, to invite an attack of the diſeaſe, or to enſure its mortality.

'The ſmall-pox was once as fatal as the yellow fever and the plague. At preſent, it yields as univerſally to a vegetable diet, and evacuations, in the hands of apothecaries, the clergy, and even of the good women, as it does in the hands of doctors of phyſic.' p. 345.

This work is not very methodically arranged. The author has re-printed a variety of controverſial papers publiſhed during the general diſtreſs, which add to the ſize of the book, though they render it more lively; and general readers will peruſe it on this account, but not on this account only, with greater pleaſure than if it had been a ſtrictly methodical treatiſe. Dr. R. condemns, in animated language, the miſtake (as he conceives it,) both concerning the origin and the proper treatment of this fever: but the terms which he uſes are not unbecoming, becauſe they appear not to be dictated by the deſire of exalting himſelf at the expence of others, but by that of guarding againſt fatal miſapprehenſions in future. Hence Dr. Ruſh is often eloquent: for in what does eloquence conſiſt, but in expreſſing the writer's or ſpeaker's own ſtrong feelings, ſo as to communicate them to the hearers or readers? For theſe and other reaſons we may ſecurely recommend the preſent publication to every perſon of liberal curioſity, whether belonging or not to the medical profeſſion; and we are glad to find that it is now reprinted in England.

We ſhall not be ſurprized if we ſhould ſoon be recalled to the conſideration of this ſubject. Some practitioner, who differs from Dr. Ruſh in ſyſtem, may give us his obſervations alſo on the yellow fever of Philadelphia. The weight of facts, according to the repreſentation before us, manifeſtly inclines the balance in favour of the evacuant or directly debilitating treatment:—but it is not for us to divine what facts others may throw into the oppoſite ſcale.

ART. X. *Hudibras, a Poem, in Three Cantos.* By Samuel Butler. 4to. 2 Vols. with Notes in a 3d Vol. (By the Rev. Dr. Naſh, author of the Hiſt. of Worceſterſhire *.) 4l. 10s. Boards. Edwards. 1793.

WHILE ſo many elegant editions of the works of our poets are appearing, we ſhould have thought it ſtrange if Hudibras had not obtained the honours of ſplendid typography and pictorial embelliſhment. To this compliment the genius of Butler is juſtly entitled; and it affords us conſiderable pleaſure to ſee his mirth-inſpiring lines thus beautifully and nobly exhibited, and to find the attention of the public *re-excited* toward them, and their many obſcurities elucidated by ſo claſſical and able an annotator as Dr. Naſh. We uſe the expreſſion *re-excited*, ſince there is reaſon to believe that, of late years, the readers of Hudibras have conſiderably diminiſhed; and that, owing to

* The Doctor's name no where appears in the volumes.

the peculiar object of the ſatire having vaniſhed, the brilliant gems of real wit, of which there is ſuch an abundance, have not been ſought with the avidity of former times. Viewed as an *epic* or *mock epic*, Hudibras muſt always diſſatisfy. Butler was not ſolicitous that his poem ſhould repreſent a complete action. He regarded the ſtory merely as the canvas on which the flowers of his wit and humorous ſatire were to be embroidered; and he compoſed the cantos of his Hudibras with as much contempt of rule and authorities, as Sterne manifeſted when (having Butler perhaps in his eye,) he wrote the eccentric chapters of Triſtram Shandy. However pleaſant this liberty might be to himſelf, it does not add to the effect or impreſſion of the poem regarded as a whole. The incidents, conſidering the length of the poem, are few; and cantos 2 and 3 of part 3, and the two epiſtles with which it concludes, are the leaſt amuſing portions of the work. At the end of canto 1 of part 3, the fable, as Dr. Naſh obſerves, ſeems to be brought to a period; and, as the Knight and the Squire have no farther adventures, here the poem ſhould have ended. The ſucceeding canto, the longeſt and the moſt fatiguing of the whole, is not properly any part of Hudibras. It is ſatire wholly undiſguiſed by fable; and of courſe it is not of a piece with the reſt. Canto 3, part 3, ought certainly to have been placed before it; and we think that Dr. Naſh would have been in ſome reſpects juſtified, had he followed his inclination and tranſpoſed the laſt two cantos.

The general reader, however, is more deterred from the peruſal of Hudibras by the learning which is ſo thickly blended and incorporated with the wit, and by the multitude of alluſions to local and temporary circumſtances, and to perſons long ago forgotten, than by the imperfection of the fable. Theſe circumſtances have caſt much of his ſatire into a dark ſhade, and various notes are neceſſary to make it clearly perceived. Hudibras without notes would be altogether unintelligible; and would now be in a great meaſure ſo if accompanied only with thoſe which were ſubjoined by the author himſelf. Previouſly to the appearance of the preſent ſplendid work, Butler found annotators; among whom Dr. Grey merits the moſt eminent notice. He publiſhed a complete edition, which is not only illuſtrated by a copious body of notes, but is alſo enriched with plates from the deſigns of Hogarth,—that "great painter of mankind," as Garrick has happily ſtyled him in the epitaph on his tomb in Chiſwick church-yard. To Dr. Grey the preſent editor of Hudibras is conſiderably indebted: but, while he has availed himſelf of the labours of his predeceſſor, he has often improved what he has taken, and has ſubjoined many valuable additions.

To some local and favourable circumstances we owe the extreme attention which Dr. Nash has bestowed on this humorous work. Seated in the county, and even in the parish, in which Butler was born, an enthusiastic veneration of the poet to whom it owes its celebrity was naturally excited; and this, added to the pleasure derived from his chief work, induced Dr. Nash to attempt an edition of it, which, in some respects, may equal, in point of elegance, those already exhibited of Shakspeare, Milton, &c. To this design he was farther prompted by being indulged, through the friendship of the poet's descendants, with a body of MS. notes written on Hudibras by a clergyman of Worcestershire: of which, he informs us, a free and unreserved use has been made; and from them much original information has been derived.

'Some apology, (says Dr. N.) may be necessary, when a person advanced in years, and without the proper qualifications, shall undertake to publish and comment upon one of the most learned and ingenious writers in our language.' Granted: but neither "*the itch of picture in the front,*" nor the notes which follow, will justify the extention of this remark to himself. With whatever modesty and concealment of name he may bring forward this edition of Hudibras, his portrait has none of the wrinkles of age; nor do his annotations evince that he has undertaken a task to which he was unequal. He appears well acquainted with what was requisite to elucidate and do justice to his author; and, that our readers may clearly perceive Dr. Nash's object in this edition, we cannot act more kindly by them than in allowing him to state it in his own words: (Life, vol. i. p. 34.)

'Some of the dark allusions, in Hudibras, to history, voyages, and the abstruser parts of what was then called learning, the author himself was careful to explain, in a serious of notes to the two first parts; for the annotations to the third part, as has been before observed, do not seem to come from the same hand. In most other respects, the poem may be presumed to have been tolerably clear to the ordinary class of readers at its first publication: but, in a course of years, the unavoidable fluctuations of language, the disuse of customs then familiar, and the oblivion which hath stolen on facts and characters then commonly known, have superinduced an obscurity on several passages of the work, which did not originally belong to it. The principal, if not the sole view, of the annotations now offered to the public, hath been to remove these difficulties, and point out some of the passages in the Greek and Roman authors to which the poet alludes, in order to render Hudibras more intelligible to persons of the commentator's level, men of middling capacity, and limited information. To such, if his remarks shall be found useful and acceptable, he will be content, though they should appear trifling in the estimation of the more learned.'

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On the poem itſelf he offers the following general critique: (Life, p. 18. 20.)

'Concerning Hudibras there is but one ſentiment—it is univerſally allowed to be the firſt and laſt poem of its kind; the learning, wit, and humour, certainly ſtand unrivalled: various have been the attempts to define or deſcribe the two laſt; the greateſt Engliſh writers have tried in vain; Cowley, Barrow, Dryden, Lock, Addiſon, Pope, and Congreve, all fail'd in their attempts; perhaps they are more to be felt than explained, and to be underſtood rather from example than precept: if any one wiſhes to know what wit and humour are, let him read Hudibras with attention, he will there ſee them diſplayed in the brighteſt colours: there is luſtre reſulting from the quick elucidation of an object, by a juſt and unexpected arrangement of it with another ſubject; propriety of words, and thoughts elegantly adapted to the occaſion: objects which poſſeſs an affinity and congruity, or ſometimes a contraſt to each other, aſſembled with quickneſs and variety; in ſhort, every ingredient of wit, or of humour, which critics have diſcovered on diſſecting them, may be found in this poem. The reader may congratulate himſelf, that he is not deſtitute of taſte to reliſh both, if he can read it with delight; nor would it be preſumption to transfer to this capital author, Quinctilian's enthuſiaſtic praiſe of a great Antient: *hunc igitur ſpectemus, hoc propoſitum ſit nobis exemplum, ille ſe profeciſſe ſciat cui Cicero valde placebit.*'—

'The hero marches out in ſearch of adventures, to ſuppreſs thoſe ſports, and puniſh thoſe trivial offences, which the vulgar among the royaliſts were fond of, but which the preſbyterians and independents abhorred; and which our hero, as a magiſtrate of the former perſuaſion, thought it his duty officially to ſuppreſs. The diction is that of burleſque poetry, painting low and mean perſons and things in pompous language, and a magnificent manner, or ſometimes levelling ſublime and pompous paſſages to the ſtandard of low imagery. The principal actions of the poem are four: Hudibras's victory over Crowdero—Trulla's victory over Hudibras—Hudibras's victory over Sidrophel—and the Widow's antimaſquerade: the reſt is made up of the adventures of the Bear, of the Skimmington, Hudibras's converſations with the Lawyer, and Sidrophel, and his long diſputations with Ralpho and the Widow. The verſe conſiſts of eight ſyllables, or four feet, a meaſure which, in unſkilful hands, ſoon becomes tireſome, and will ever be a dangerous ſnare to meaner and leſs maſterly imitators.'

Theſe critical remarks are included in the Memoir on the Life of Butler prefixed to the poem, which contains a fuller and more accurate account of the poet and his family than has hitherto been offered to the public. It aſcertains the following particulars of his birth, &c. about which there has been ſome diſpute:

'His father, whoſe name likewiſe was Samuel, had an eſtate of his own of about ten pounds yearly, which ſtill goes by the name of Butler's Tenement, a Vignette of which may be ſeen in the title-page of the firſt volume: he held, likewiſe, an eſtate of three hundred pounds a year under Sir William Ruſſell, lord of the manor of Strenſham,

ſham, in Worceſterſhire *. He was not an ignorant farmer, but wrote a very clerk-like hand, kept the regiſter, and managed all the buſineſs of the pariſh under the direction of his landlord, near whoſe houſe he lived, and from whom, very probably, he and his family received inſtruction and aſſiſtance. From his landlord they imbibed their principles of royalty, as Sir William was a moſt zealous royaliſt, and ſpent great part of his fortune in the cauſe, being the only perſon exempted from the benefit of the treaty, when Worceſter ſurrendered to the parliament in the year 1646. Our poet's father was churchwarden of the pariſh the year before his ſon Samuel was born, and has entered his baptiſm, dated Feb. 8, 1612, with his own hand, in the pariſh regiſter. He had four ſons and three daughters, born at Strenſham; the three daughters, and one ſon, older than our poet, and two ſons younger: none of his deſcendants remain in the pariſh, though ſome of them are ſaid to be in the neighbouring villages.'

As the biography of Butler is neither entertaining nor honourable to our country, we ſhall take our leave of Dr. Naſh's preface, and haſten to the body of notes. We had rather have ſeen them printed, as are thoſe of Dr. Grey, at the bottom of the page, than in a ſeparate volume: but, as the taſte of the day obliges us to read two books at a time, when one would do as well, we may grumble, but we muſt ſubmit.

Notes to a work like the preſent muſt neceſſarily be too miſcellaneous to be included under one general character. Some will be more valuable and entertaining than others. Little omiſſions and redundancies are alike excuſable. Prominent and prevailing merit atones for trifling faults. Dr. Naſh, perhaps, might have been excuſed from explaining ſuch words as *deletery*, *audacious*, *timidous*, &c. but, having deſcended to ſuch minute illuſtrations, he ſhould not have ſpared his notes on ſuch words as *Saker*, *whineyard*, and the phraſe *ſpick and ſpan*; in a work, however, in which ſo much genius and application are apparent, it may ſeem invidious even to notice ſuch minutiæ. The ſcholar will be repeatedly prompted to own his obligations to the learned editor, for the aſſiſtance afforded him in tracking Butler among the antients, and for the claſſical illuſtrations with which he is embelliſhed; and the common reader will find light thrown on almoſt every page of the poem by the variety of anecdotes, extracts, and remarks, which are here judiciouſly collected and arranged.

One thing Dr. N. ſeems to have an extreme reluctance to admit, viz. that Sir Samuel Luke was the prototype of Hudibras. In the biographical preface, he obſerves that this was *ſuppoſed*; he adds, however, with an evident intention of pre-

* This information came from Mr. Greſley, Rector of Strenſham, from the year 1706 to the year 1773, when he died, aged 100: ſo that he was born ſeven years before the poet died.'

venting

venting it from being more than a ſuppoſition, 'but ſuch a prototype was not rare in thoſe times;' and, in the volume of notes, p. 7. after having informed us that ſome have *imagined* that by Hudibras was intended Sir S. Luke of Bedfordſhire, he adds, 'but the poet is general, not perſonal.' Yet, in commenting on canto 2, part 2, l. 547,

'*And when all other means did fail*
Have been exchang'd for tubs of ale;'

after having given Butler's own note on theſe lines, he is obliged to admit that it is hence probable that 'the character of Hudibras in ſome of its features was drawn from Sir Samuel Luke.' From part 1, canto 1, l. 501, 2. added to Butler's own note on the paſſage juſt quoted, it almoſt neceſſarily follows that he painted his Hudibras from Sir Samuel; nor is this concluſion in the leaſt weakened by the fact that his ſatire was general. He drew the portrait of one, and exhibited him in the prominent features as a ſpecimen of the party. *Ex uno diſce omnes**.

Though, in the main, we approve the editor's alterations of the text, we cannot admire his firſt correction. We are partial to *dudgeon*, in the firſt line of the poem; and, notwithſtanding that the author himſelf changed it for *fury*, we wiſh, with Dr. Grey, to retain the original word: for the preciſe reaſon which Dr. N. ſuppoſes may be urged—'becauſe it is a burleſque term, and ſuitable to the nature of the poem;' nor do we perceive the propriety of ſupplying its place with one that is not burleſque, becauſe 'the poet is not always in a drolling humour, and might not think fit to fall into it in the firſt line.' Into this humour he had already fallen in the argument, which made it neceſſary to continue it in the opening of the canto. The reaſon aſſigned at the cloſe of the note for the alteration is more to the purpoſe,—that *dudgeon*, in its figurative ſenſe, 'is generally taken for a monoptote in the ablative ſenſe, *to take in dudgeon*;' yet, after the liberties which Butler has uſed with our language, we doubt whether this idea had much weight with him.

We muſt proceed, however, to juſtify our praiſe of this work, by exhibiting ſome ſpecimens of Dr. Naſh's labours as an annotator. The limits in which we are pent up will not allow us to give many. His merit in explaining terms will be perceived in the following extracts:

'*Make feeble ladies, in their works,*
To fight like Termagants and Turks;—

'The word termagant now ſignifies a noiſy and troubleſome perſon, eſpecially of the female ſex. How it came by this ſignification I know

* Beſides, when the other characters of the poem had their prototypes, why ſhould it be thought that Hudibras had none?

not. Some derive it from the Latin ter magnus, felix ter et amplius; but Junius thinks it compounded of the Anglo-Saxon ꝥýp the ſuperlative or third degree of compariſon, and maȝa potens: thus the Saxon word eaðeȝ happy, ꝥýp-eaðeȝ moſt happy.—In Chaucer's rime of ſire thopas, termagant appears to have been the name of a deity. The giant, ſire Oliphaunt, ſwears by Termigaunt, line 13741. Bale, deſcibing the threats uſed by ſome papiſt magiſtrates to his wife, ſpeaks of them as "grennyng upon her lyke termagaunts in a playe." And Hamlet in Shakeſpeare (act iii. ſc. 3.) "I could have ſuch a fellow whipt for oredoing Termagant, it out Herod's Herod." The French romances corrupted the word into tervagaunt, and from them La Fontaine took it up, and has uſed it more than once in his tales. Mr. Tyrrwhit informs us that this Saracen deity, in an old MS. romance in the Bodleian library, is conſtantly called Tervagan.

'Biſhop Warburton very juſtly obſerves, that this paſſage is a fine ſatire on the Italian epic poets, Arioſto, Taſſo, and others; who have introduced their female warriours, and are followed in this abſurdity by Spenſer and Davenant.—Biſhop Hurd likewiſe, in his ingenious and elegant letters on chivalry, p. 12. ſays: "one of the ſtrangeſt circumſtances (in old romance) is that of the women warriours. Butler, who ſaw it in this light, ridicules it, as a moſt unnatural idea, with great ſpirit. Yet, in theſe repreſentations they did but copy from the manners of the times. Anna Comnena tells us, that the wife of Robert the Norman fought, ſide by ſide, with her huſband in his battles.'

In the note on part 2, canto 1, l. 61, the editor explains the derivation of our word *mail:*

'—*About her neck a packet-male*—

'This is a good trait in the character of Fame: laden with reports, as a poſtboy with letters in his male. The word male is derived from the Greek μηλαι ovis, μηλωτη pellis ovina, becauſe made of leather, frequently ſheep-ſkin: hence the French word maille, now written in Engliſh, mail.'

Part 3, canto 2, l. 1242, *ob and ſoller*, but poorly elucidated by Dr. Grey, is well explained by Dr. Naſh:

'—*Altho' but paltry Ob and Sollers*—

'That is, although only contemptible dabblers in ſchool logic. So in Burton's Melancholy, 'A pack of Obs and Sollers.' The polemic divines of that age and ſtamp, filled the margins both of their tracts and ſermons with the words Ob and Sol; the one ſtanding for objection, the other for ſolution.—Biſhop Sanderſon, in his Concio ad Aulam, ſays—'The devil is an arrand ſophiſter, and will not take an anſwer, though never ſo reaſonable and ſatisfactory, but will ever have ſomewhat or other to reply. So long as we hold us but to Ob and Sol, to argument and anſwer, he will never out, but wrangle ad infinitum.'—So we ſay, pro and con.—The old annotator's note on this paſſage is ſo erroneous, as to ſhew plainly that he could not be Butler.'

Sometimes the annotations are enlivened by little anecdotes or pieces of hiſtory. Dr. N. records the following of

of Mr. Pope's man of Roſs, in the note to part 2. canto 2. l. 322.

' ——————— *as thoſe that carve*
Invoking cuckolds' names, hit joints—

' Our anceſtors, when they found it difficult to carve a gooſe, hare, or other diſh, uſed to ſay in jeſt, they ſhould hit the joint if they could think of the name of a cuckold.—Mr. Kyrle, the man of Roſs, celebrated by Pope, had always company to dine with him on a market day, and a gooſe, if it could be procured, was one of the diſhes; which he claimed the priviledge of carving himſelf. When any gueſt, ignorant of the etiquette of the table, offered to ſave him that trouble, he would exclaim, " Hold your hand, man, if I am good for any thing, it is for hitting cuckolds' joints."

In general, the notes of Dr. Grey are judiciouſly abridged by the preſent editor:—in a multitude of inſtances, his omiſſions are happily ſupplied; and, in ſome places, his errors are corrected. Though ſo much has been done, however, to render this work an acceptable preſent to the lovers of Hudibras, the name of the editor does not occur in either of the title pages, nor at the end of the preface. It is only in the notes that he diſcovers himſelf, by giving a brief account of his anceſtors, and for which he modeſtly offers an apology: we refer the curious reader to vol. iii. p. 302.

The embelliſhments of this edition conſiſt in head and tail pieces to each canto; ſome plates from original deſigns, particularly one from a picture by Dobſon, called Oliver Cromwell's guard-room; a portrait of the author, and one of the editor,—without a name underwritten;—and two vignettes of Butler's tenement and Dr. N.'s manſion.

On the whole, whatever little errors may be found in this work, it unqueſtionably does credit to the taſte, learning, and judgment of the editor. Whether we conſider Hudibras, with Dr. Grey, as "an infallible cure for enthuſiaſm and hypocriſy,"—or, with Dr. Naſh, as containing 'every ingredient of wit and humour,'—we are happy in ſeeing the work thus honoured; and we muſt deem the labour beſtowed on its elucidation entitled to literary and general applauſe.

Art. XI. *The Life of John Hunter.* By Jeſſé Foot, Surgeon. 8vo. pp. 287. 5s. 6d. Boards. Becket. 1794.

It was not to be expected that a character ſo extraordinary as that of the late Mr. John Hunter could either paſs through the world, or leave it, without meeting with critics and cenſurers. Poſſeſſing as great a turn for ſingularity in opinion as for the diſcovery of truth,—confident, full of claims for himſelf and negligent of thoſe of others,—eager in the purſuit of diſtinctions

diſtinctions and advantages of every kind, and jealous of competitors,—deſtitute of thoſe accompliſhments which adorn uſeful talents, and of thoſe amiable qualities which ſoften ſuperiority,—he was certainly better calculated to excite the admiration of the public, than the regard of his profeſſional brethren.

The intelligent writer before us was not deterred by Mr. Hunter's fame from making, during that gentleman's life-time, a ſevere attack on one of his moſt conſiderable performances *; and he now, as he ſays, "*fine ira & ſtudio*," offers to the public a general critique on the character and works of this celebrated anatomiſt.

Mr. F. paſſes over (poſſibly from the want of the neceſſary information,) the earlier part of Mr. H.'s life, which he ſpent in the practice of a mechanical trade, in his native country †, and takes him up from the time of his coming to London as an aſſiſtant in the anatomical ſchool of his brother. Here he gives an account of the diſpute between the Hunters and Monros concerning the diſcovery of the lymphatic ſyſtem; which is ſucceeded by the conteſt between the Hunters and Mr. Pott reſpecting the *hernia congenita*. The whole of this matter conſtitutes the firſt part of the work. The ſecond part commences at Mr. Hunter's entrance into the army, in 1761, and proceeds to the year 1770. It is ſufficiently brief, but contains a catalogue of *all* Mr. H.'s publications; which we ſhall copy, for the information of our readers:

'*Papers in the Philoſophical Tranſactions.*

	vol.	page.
'June 18, 1772. On the Digeſtion of the Stomach after Death.	62	447
July 1, 1773. Obſervations on the Torpedo.	63	481
February 27, 1774. Of certain Receptacles of Air in Birds.	64	205
March 17, 1774. On the Gillaroo Trout.	64	310
May 11, 1775. On the Gymnotus.	65	395
June 24, 1775. Experiments on Animals and Vegetables, with reſpect to their Power of producing Heat.	65	446
March 21, 1776. Propoſals for the Recovery of People apparently drowned.	66	412
June 19, 1777. Of the Heat of Animals and Vegetables.	68	7
February 25, 1779. Account of the Free Martin.	69	279
January 17, 1780. Account of a Woman who had the Small Pox during Pregnancy.	70	138

* See Mr. Foot's remarks on Hunter *on the Ven. Diſeaſe*, M. [illegible] vols. lxxv, lxxvi, and lxxvii.

† Scotland. Mr. F. ſays he was bred a wheelwright or a carpent[illegible]

Ju[illegible]

	vol.	page.
1, 1780. Account of an extraordinary Pheaſant.	70	527
mber 14, 1782. Account of the Organ of Hear- ſhes. - - - -	72	379
h 7, 1785. Anatomical Remarks on a new Ma- imal. - - -	75	333
h 22, 1787. An Experiment to determine the f extirpating one Ovarium upon the Number of roduced - - - -	77	233
26, 1787. Obſervations tending to ſhew that lf, Jackall, and Dog, are of the ſame Species.	77	253
28, 1787. Obſervations on the Structure and my of Whales. - - -	77	371
30, 1789. Supplementary Letter on the Identity pecies of the Dog, Wolf, and Jackall. -	79	160
nary 23, 1792. Obſervations on Bees. -	82	128

Crohnian Lectures on Muſcular Motion, from 1776 .'

'*Other Papers.*

ſervations on the glands ſituated between the rectum dder, called Veſiculæ Seminales. - *Animal Oeconomy.*
ie Structure of the Placenta. - *idem.*
: Obſervations on Digeſtion. - *idem.*
Secretion in the Crop of breeding Pigeons for the ment of their Young. - - - *idem.*
he Colour of the Pigmentum of the Eye in different s. - - - - - *idem.*
Uſe of the Oblique Muſcles. - - *idem.*
eſcription of the Nerves which ſupply the Organ of g.' - - - - - *idem.*

'*Chirurgical Productions.*

The Natural Hiſtory of the Teeth, in two Parts, containing ges, 4to. with Plates. Price 1l. 1s. 1778.

Treatiſe on the Venereal Diſeaſe, containing 398 Pages, th Plates. Price 1l. 1s. 1786.

bſervations on the Inflammation of the Internal Coats of —A Paper publiſhed in a Volume of Tranſactions for the Im- ent of Medical and Chirurgical Knowledge. 1793.'

he 3d part, Mr. F. gives explanatory remarks on all the itions above mentioned. In theſe will be found various l and juſt obſervations, but for the moſt part tinctured unfriendly diſpoſition toward the author, in conſequence ch ſome injury may poſſibly be done to his real merits.

: 4th gives the ſeries of tranſactions from 1770 to the f Mr. H.'s life; with an account of the progreſs and ement of his Muſeum. Moſt of the anecdotes related of re of the unpleaſing kind, and, if not to be counterba- by facts of a different nature, would fix on him the ition of great vanity, oſtentation, and ſelfiſhneſs. The account

account of the Muſeum is curious, and ſufficiently candid to give a high idea as well of the ſpirit and induſtry, as of the original genius and extenſive views, of the collector. From the concluſion of this part we ſhall make a quotation, in which a pretty exact portrait of the manners and figure of the man ſeems to be given:

'I believe John Hunter to have been one of the moſt induſtrious of men. The way in which his time was devoted,—before he obtained the public appointments,—was, as follows:—He roſe very early in the morning, and went immediately into the diſſecting room,—where he ſometimes diſſected, and gave directions concerning, what he would have done, in the courſe of the day. After breakfaſt, he attended to thoſe patients who came to his houſe. At eleven he went abroad; and was employed in viſiting patients,—attending at the hoſpital,—and when the occaſion called for it, in opening dead bodies. He *eat* very *hearty* at his dinner,—and rarely drank more than a glaſs of wine, and ſometimes not that. In the evening, he was engaged in reading his lectures, and writing down obſervations, which he had made through the day,—or preparing for the next coming publication. He ſeldom retired to reſt till twelve, or one o'clock.

'His perſon was about the middle ſtature: he was rather robuſt, but not corpulent: his ſhoulders were broad and high, and his neck remarkably ſhort: by the exertions—which he conſtantly made, after the manner of ſomething like a cough,—he ſeemed as if he ſolicited, to ſet the circulation of blood a going. His features were hard,—cheeks high, eyes ſmall and light,—eye laſhes yellow, and the bony arch protruded. His mouth was ſomewhat underhung. He wore his hair curled behind. His dreſs was plain, and none of the neateſt. He was frequently ſeen to ſmile in converſation—but it was generally provoked from a ridiculous, or a ſatirical motive.'

Although we have met with information and amuſement from the preſent performance, we cannot conſcientiouſly recommend it as a complete model of biography. The ſtyle is occaſionally inflated, obſcure, and not always accurate: particularly when ſomething more than ſimple narrative is intended.

ART. XII. *Britiſh India analyzed.* The Provincial and Revenue Eſtabliſhments of Tippoo Sultaan and of Mahomedan and Britiſh Conquerors in Hindoſtan, ſtated and conſidered. In Three Parts. 8vo. 3 Vols. 18s. Boards. Jeffery. 1793.

OF the multitudinous publications which have lately appeared on the ſubject of Hindoſtan, this compilation is one of the moſt important. No leſs comprehenſive in its outline than accurate in its detail, it will enable even the uninformed reader to acquire a conſiderable knowlege of the ſtatiſtical ſituation of Hindoſtan. There is, however, a want of arrangement in its parts, which may occaſion our account of it to appear ſomewhat deſultory.

In

In the introduction, the principles of the act paſſed in 1793 for ſettling the government and trade of Britiſh India are detailed. This act veſts in the ſtate,

'1. Its right to Sovereignty over the territorial poſſeſſions in India, and in the Miniſters of the Crown ample power of ſuperintending or controling all matters of a financial, civil, or military nature.

'2. It preſerves the Trade to the Company in all its branches, and admits of a limited participation of trade to his Majeſty's ſubjects, under the direction of the Board of Commiſſioners, ſubject to appeal to the Privy Council, and to a poſitive reſponſibility to Parliament.

'3. It expreſsly continues a Guarantee or a Charter of Rights, by continuing the promiſes held forth in the acts of the 21 and 24 Geo. III. to preſerve the inſtitutions and laws of the natives by the mild ſpirit of Britiſh Government.'

The firſt obſervations of the author relate to the religious condition of the people: of whom five-ſixths are addicted to the antient *polytheiſm* of Hindoſtan. The remaining ſixth for the moſt part are *Moſlems:* but, in Calcutta, and in the north-weſtern territory, they are *Seeks*, a deiſtical ſect, zealous in making converts, which is likely to include all the wanderers from the Koran and the Shaſter, and whoſe ſpirit of independence may one day endanger the aſcendancy of a foreign government. Beſides the European Chriſtians, there are a few Armenians. Here the author adverts to the plan for converting the natives to Chriſtianity, propoſed as a *rider* to the bill on the 25th of May. He would reject all ſyſtems of proſelytiſm, as wrong in themſelves, and as productive, in moſt caſes, of abuſe and political miſchief. On this head it may be well to heſitate. Granting it to be the duty of the ſtateſman to offer equal protection to all ſects, and to patronize no one at the expence of any other, it will by no means follow that he ſhould reſiſt, or refuſe to facilitate, the introduction of miſſioners, whom piouſly diſpoſed perſons may wiſh to employ in teaching new opinions. All religions are not equally *uſeful*, adapted to all ſtages of ſociety, nor compatible with the higheſt degree of culture, of well-being, and of morality. The *polygamy* of the Mohammedans (were theſe the popular ſect,) would be found miſchievous in any country in which neither the courſe of nature, nor the military habits of the people, occaſioned much diſproportion in the numbers of the ſexes. The *hereditary occupations* of the Hindoos may hereafter prove incompatible with the progreſs of induſtry and improvement. Certain creeds proſcribe painting, ſtatuary, and (conſequently) ſome efficacious forms of public recompenſe. Finally, it is a ſerious evil that the majority of any nation ſhould *agree* in religious opinion. Power is ever tending to ſettle in the majority: and intolerance is a ſure conſequence of power. The philoſophers of France have been no leſs into-

lerant than the prieſts of other opinions. If a community, however, be divided into ſo many ſects that any one ſhall always be leſs powerful than a coalition of the reſt, reciprocal toleration muſt always be the intereſt of the whole. There are, then, many circumſtances in which the wiſe ſtateſman will deſire innovations of religious opinion; and perhaps the time in which the art of printing begins to be applied to the native languages of the Eaſt,—in which our inquiries are every where exciting a ſpirit of curioſity among the people there,—in which ſo many European practices, laws, and inſtitutions, are likely to be conferred on Hindoſtan,—is a period in which the farther diffuſion of a religion is to be wiſhed, compatible with any increaſe of popular information, and intimately aſſociated with European manners, laws, and inſtitutions.

The next important document conſiſts of the Myſorean Revenue Regulations, tranſlated from the Perſian original under the ſeal of Tippoo Sultaun. Among other barbaric regulations, it exempts ſuch Reyuts * as embrace Mohammediſm from half the uſual aſſeſſment, or corn-rent. The whole merits peruſal.

Then follows an abridgement of the act for ſettling the government and trade of India; which, though certainly not the beſt poſſible, is perhaps the beſt that could be undertaken without bolder appeals to general principles, to common ſenſe, and to public opinion, than may be hazarded by rulers; the conſtitution of whoſe authority is itſelf an object of licentious ſpeculation. This act ratifies that *mongrel* government, that *alliance* between the Company and the State, that partnerſhip of ſovereignty over Hindoſtan, which has long ſubſiſted with a harmony ſo honourable to both parties; and which, after the twenty years for which it is here prolonged, will probably be diſſolved without any concuſſion, leaving the State in poſſeſſion of a vaſt *jointure* acquired by means of the union. The new regulations concerning the trade are thoſe which ſeem to lag behind the ſpirit of the times. It is known, from the report of the Select Committee, that the export-trade of the Company to Hindoſtan is not very profitable: from 1784 to 1790, for inſtance, the loſs on woollens alone was 37,790l. and the average annual loſs on all exports was 4,652l. It is, then, not for the ſake of the trade itſelf, but for the patronage derived from the conduct of it, that it is continued. The trade itſelf may be unprofitable to the body corporate; yet the individuals intruſted with the management may be gainers by the ſalaries of office, by the contracts of purchaſe, and by the hire of

* Farmers, of a ſuperior claſs.

ſhipping-

ſhipping. Such a trade might ſurely have been thrown more open: particularly as our manufacturers are known to entertain an opinion that, if furniſhed with the ſame raw material, they could underſell the muſlin-makers of Hindoſtan in their own market; and our * ſhip-owners talk of ſaving a profit on the cargoes, out of an economy in the freight. Some proviſion, however, has been made for opening in a degree the trade to China, in caſe we ſhould obtain for our commerce any acceſs to other ports beſides Canton. This Chineſe trade is already well underſtood by our merchants, and is within reach of private capital. From Ireland, from North America, from Oſtend, and from Copenhagen, veſſels engage in it, which are ſaid to be put in motion by Britiſh capital, and aſſorted by Britiſh experience. The Engliſh ſmugglers have their teas from theſe veſſels; and the French thus obtained much of that ſilk, which had given to their ſtocking-manufactures the command of the Spaniſh and South-American market. It were to be wiſhed that this trade could be avowedly conducted, and from *different* ports of Great Britain. The coarſe woollens of Exeter, for inſtance, a bulky article, are carried at a heavy expence to London in order to be ſhipped there, and are brought back again almoſt to their home in their way to the Eaſt.

To the analyſis of this and other acts of the Britiſh parliament, ſucceeds an account of the provincial eſtabliſhments of Mohammedan conquerors in the Bengal provinces, and in the northern Sircars, and of the provincial eſtabliſhments of Britiſh conquerors.—This ſubdiviſion of the work, and the beginning of the third volume, contain what is moſt neceſſary to be known of the revolutions antecedent to our acquiſition of territory, as well as the concurrent ſtruggles of different European nations on the ſame theatre of ambition. In the true ſpirit of philoſophical hiſtory, ſuch reflections are conſtantly introduced, and ſuch conſequences drawn, as not only exhibit in the moſt ſtriking point of view the various errors and imperfections of all the ſyſtems and experiments, which have hitherto been attempted for eſtabliſhing a ſimple, permanent, and ſalutary mode of rule in Britiſh India, but ſuggeſt in general what ought farther to be done: the author never loſing ſight of his grand object, *the better government* of India. Neither can this portion of the book be read without the incidental inference that Raynal's *Hiſtoire Philoſophique* is a very ſuperficial work. Two or three lines, corrective of part of that writer's account of Lally and Buſſy, it may be well to tranſcribe, from vol. ii. p. 334.

* Brough's Conſiderations, &c.

' Mr. Grant

'Mr. Grant* examined in detail the financial plans of Mr. Buſſy in the Decan, interrupted by his being recalled ſuddenly into the Carnatic by Lally, juſtly accuſed of being jealous of Buſſy's fame. It will always be an honour to the Britiſh name, that the character of that great man, M. Buſſy, has been reſcued from the nibblers at his fame, by Mr. Orme's inveſtigation of his military and political career—by Mr. Rennell in his geographical—and by Mr. Grant in his financial plans: and it will be gratifying to every Engliſhman, that an Engliſh Clive, in ability, deciſion, and ſucceſs, ſhould live pre-eminent in the page of hiſtory; and it is no ſmall confirmation of Mr. Grant's opinions, that, on a plan ſimilar to his own, Buſſy intended to eſtabliſh the power of France in India.'

The moſt important chapter of the whole work, perhaps, is the eighth of the ſecond volume, which objects to the *Mocurrery ſyſtem* firſt recommended by Mr. Thomas Law, and ſince adopted as a principle in the Bengal adminiſtration. This topic certainly deſerves all the labour of reſearch which has been beſtowed on it; ſince the very *vis vitæ* of the ſtate, the eſſential nature of the landed property, the whole ſpirit of the civil polity, are involved in the queſtion:—which is ſimply this: By the original conſtitution, the common law, or immemorial cuſtom of Hindoſtan, who is to be deemed proprietor of the ſoil—the Sovereign, the Zemindar, or the Reyut? In going toward the inveſtigation of this ſubject, we would be underſtood to ſpeak with all the heſitation which becomes Europeans who have not viſited the Eaſt, and who are acquainted but partially, perhaps, even with what has been printed here on the ſubject. A ſtatement of the general impreſſion made by the documents and reaſonings, which we have peruſed, may at leaſt be uſeful in pointing out what farther information ſhould be promulgated, in order to ſatisfy unbiaſſed inquirers as to the ſolidity of the deciſion adopted.

It ſhould ſeem that in ſome remote and ruder period, the public revenue of Hindoſtan wholly conſiſted in a portion of the produce of the ſoil. A part of the revenue of Ruſſia is at this time ſo collected: tallow, hemp, and hides, are paid to the tax-gatherer. Under the hierocracy of Paleſtine, and in the feudal ages of Europe, the like practice has prevailed. In a word, the public income was *a tythe in kind.* After the progreſs of culture and civilization, and the introduction of money, the tax-gatherer or tything-man, who was naturally a reſident in the diſtrict, frequently compounded this corn-rent for a ſeries of years with the Reyut, (that is, the farmer or huſbandman,) at a fixed ſum of money in lieu of produce; and ſtill more uſually with the Sovereign for a fixed ſum in lieu of the irregular produce of the ſales. The ſovereign, from obvious motives of

* See M. Rev. New Series, vol. v. p. 336.

intereſt,

intereſt, conferred on the tything-man a power of diſtributing waſte lands, and of leaſing them tythe-free for limited periods. The *pottahs* therefore ſometimes ſpecify the modus, and ſometimes exempt from it. The difference between the ſums received of the people and paid to the ſovereign would every where be a ſource of eaſe, and, in large diſtricts, of opulence; and thus a ſpecies of property appears to have grown up, *very analogous to our adverwſons*; which, at every transfer, received by *ſunnud* the ratification of the ſovereign, but were a ſaleable heritable poſſeſſion, never confiſcated—unleſs for groſs malverſation. After the Mohammedan conqueſt, thoſe tything-men, who had been foremoſt in withſtanding the invader, were ejected without indemnity, and were ſupplanted by Mohammedan officers, with the *Perſian* title of *Zemindars*; which name, under the Mohammedan ſupremacy, was extended to all the tything-men. Now the whole property of the ſoil has been *authoritatively* decided to reſt in the Zemindars,—but, as our author thinks, without reaſon, againſt the fact, and in contradiction to humanity and policy. Indeed, he appears to us to have ſucceſsfully vindicated the Reyut's right to property in the cultivated lands: but the waſte-lands (which in England are preſumed to be the property of the pariſh, the conſent of the pariſhioners being eſſential to their diſtribution and incloſure,) are probably acknowleged in Hindoſtan to belong to the ſovereign: as real and ſubſtantial grants of land from Hindoo ſovereigns to their ſubjects, engraven on copper, of authentic antiquity and remote dates, have been diſcovered by digging, both in Bengal and in the Peninſula.

The ninth chapter contains an account of the progreſs of courts of judicature in Britiſh India, and exhibits, as extant, a complex and inconvenient ſyſtem; which is probably remedyleſs, ſo long as its inhabitants ſhall continue attached to religious books which, like the Koran and the Shaſter, intermeddle with the province of the civil magiſtrate.

Chapter the tenth treats of the revenue, the eleventh and twelfth of the ſuperintendance, and the thirteenth of the commerce. Many facts here ſtated fully prove that the country is *undercapital'd*. Intereſt is exorbitant; and the buyer has to advance the value of his goods before they are even manufactured. The proper and only ſufficient remedy for this evil is a creation of paper-money, to be iſſued by an adequate number of banks. The author leans to Sir James Steuart's project of a bank incorporated by charter, and ſuperintended by public men. It is the fault of that philoſopher to wiſh for the ſtateſman's interference on every occaſion. Private banks, conducted by individuals in the manner which their intereſts ſuggeſt, have in

this country been found more uſeful than any of the government banks in Europe. To give their notes currency among the natives, they muſt indeed be received in payment of the taxes:—but this is to be brought about by inducing receivers of the revenue to become partners in ſuch banking-houſes, and without putting the public to any hazard. This laſt chapter alſo contains an intereſting account of the ſalt-monopoly; of which a vindication is attempted, we think, in a very unſatisfactory manner.

The third volume is particularly remarkable for hiſtorical reſearches, and tends to throw a luſtre round the name of Clive which it was once thought not to have merited. Among the tributary writers from whom our analyzer ſelects his materials, Mr. Grant has been abundanrly conſulted. It might have been proper for us to tranſcribe much of his political and hiſtorical view of the Northern Sircars: but we want room.

The whole work concludes with an eſſay on the uſe and abuſe of precedent, unconnected with the reſt of the performance, but ſerving as a vehicle to introduce the writer's profeſſions of attachment to church and ſtate. The author even approves (p. 958) the 8 and 10 William III., and has given (p.955) an unauthenticated anecdote of Mr. Thomas Cooper, late of Mancheſter, whom he ſeems to wiſh at Botany Bay for alleged treaſonable correſpondence with Hindoſtan.

In general, it may be obſerved that this truly intelligent writer belongs to the claſs of thoſe politicians who are fond, to exceſs, of regulations, inſtitutions, eſtabliſhments, and patronage; and who are not convinced by the arguments of Dr. Adam Smith, that moſt things may be ſafely left to the natural operation of individual intereſt. In his ſyſtem of Oriental Orthography, he differs from Sir William Jones. He rarely writes obſcurely: but, in vol. iii. p. 620, it is not eaſy to diſcover whether Lord Clive or the Nabob Meer Jaffier was made an Omrah.

We cannot cloſe this article without doing the author the juſtice to remark that, of all the publications which we have yet ſeen, reſpecting the revolutions antecedent to our acquiſition of territory, as well as the concurrent ſtruggles of different European nations on the ſame vaſt theatre of ambition, the detail here given is the moſt clearly ſet forth, in the true ſpirit of philoſophic hiſtory: ſuch reflections, too, are conſtantly introduced and conſequences accurately drawn, as not only ſerve to exhibit, in the moſt ſtriking points of view, the various errors and imperfections of all the ſyſtems and experiments which have hitherto been attempted for eſtabliſhing a ſimple, permanent and ſalutary mode of government in that part of the world—

but as ſuggeſt, in general, what *ought* to be done,—with ſatiſfactory reaſons for each article. Diffuſively as the ſubject is treated, we nowhere loſe ſight of the grand object of the writer's attention, *the better government of India.*

The author's impartiality toward all the different actors in the various political ſtruggles of the different ſettlements is entitled to great praiſe. He has every where allowed merit its full meed, and has attributed error to the common imperfections of human nature.—Having never been in India, his miſtakes in Oriental orthography are ſcarcely to be mentioned: but there are ſeveral typographical ſlips not noticed in his Table of *Errata*, and ſome which affect the ſenſe; particularly, vol. iii. p. 643, l. *penult.* where 51° is put for 15°—which we only mention that it may be corrected in a future edition:—to which, if our recommendation be worthy of any regard, a *good Index* will be added.

Art. XIII. *A Paper on the Prevention and Treatment of the Diſorders of Seamen and Soldiers in Bengal.* Preſented to the Hon. Court of Eaſt India Directors in the Year 1791. By John Peter Wade, M.D. 8vo. pp. 172. 3s. Boards. Murray.

Art. XIV. *Select Evidence of a ſucceſsful Method of treating Fever and Dyſentery in Bengal.* By J. P. Wade, M.D. 8vo. pp. 335. 6s. Boards. Murray.

Art. XV. *Nature and Effects of Emetics, Purgatives, Mercurials, and low Diet, in Diſorders of Bengal and ſimilar Latitudes.* By J. P. Wade, M.D. 8vo. pp. 352. 6s. Boards. Murray.

These three publications properly make a part of the ſame work; and the author has ſcarcely done himſelf juſtice in printing them ſeparately, as the two latter are bare collections of caſes, without remark or inference; which, of themſelves, cannot but ſeem dry and unſcientific. We ſhall chiefly confine ourſelves to a conſideration of the doctrines contained in the 'Paper;' leaving ſuch of our readers, as feel diſpoſed to the taſk, to examine the body of evidence produced in the two other volumes for their confirmation.

Under the head of Prevention of diſorders, Dr. W. begins with Contagion; and, from his own experience, he ſeems of opinion that this has little ſhare in the communication either of the fever or dyſentery of the Eaſt Indies. On board of the ſhip in which he returned, though many were affected with thoſe maladies, he was convinced that no infection exiſted. He ſeems alſo to attribute leſs to the influence of local miaſms, than to other occaſional cauſes of diſeaſe.

Under the head of liquor, we find him agreeing with ſome other late obſervers in the opinion of the miſchievous effects of

ſpirits, in any form, given as part of the ordinary diet of ſoldiers and ſeamen. On the ſubject of proviſions, he alſo concurs in the opinion that the allowance of ſalt meat is much too great for hot climates. It appears to us that very eſſential improvements, in theſe reſpects, ſtill remain to be made by thoſe who are ſolicitous for the preſervation of our armies and navies abroad. Cleanlineſs, exerciſe, and ventilation, are farther topics in which Dr. W. points out much to be done.

In treating of Fever, he commences with ſome remarks on the variety of medical theories on this diſeaſe, and enumerates many authorities for laying the principal ſtreſs in the cure on inteſtinal evacuations. He goes over the liſt of remedies uſually employed in fevers, and pronounces on them according to the dictates of medical experience in Bengal. Bliſters, he thinks, may be excluded from the treatment of fevers, as often pernicious, and generally inſignificant. The bark he finds highly injurious when given early, and with a view of correcting putridity; and in nervous, and even remittant, fevers, he ſeems to think it more frequently prejudicial than uſeful. He limits its uſe to ſtrengthening the habit after a fever is removed, and to preventing its return. Opium he almoſt univerſally condemns. The abuſe of wine he cenſures in the ſtrongeſt terms, and he pronounces it little adapted to any period of the fevers in Bengal. As to venæſection, though its immediate effects often appear favourable, yet relief may be procured by other means, without the future bad conſequences which it is liable to produce. Sweating, promoted in any other way than by evacuating the offending matter from the bowels, he judges hurtful, and he therefore baniſhes the whole tribe of direct ſudorifics from practice in this fever. Emetics are uſeful as the firſt reſource, not as ſudorifics or antiſpaſmodics, but merely as evacuants, and ſhould be joined with purgative medicines to give the matter a tendency downward.

Dr. Wade next proceeds to *purging*, or *the cure*. The neceſſity for this operation is not, according to him, reſtricted to any ſpecies of fever, but affects every ſet of ſymptoms uſually denominated fever, in proportion to the multiplicity and dangerous tendency of thoſe ſymptoms. In particular, the approach of thoſe termed putrid is prevented, and the danger from them when at their height obviated, by purging. In ſlight caſes, the ſaline and oily cathartics may ſuffice, and the activity of the former may be uſefully increaſed by tartar emetic:—but, where the mucus of the inteſtines is vitiated, active purgatives are neceſſary; of which calomel deſerves the preference, either alone, or with cathartic extract, ſcammony, &c. This ſhould always be exhibited at night, and a laxative

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in the morning, and repeated according to the preſſure of the ſymptoms. Should a fever become protracted and chronic, mercury in its various preparations, and occaſional purgatives, are moſt effectual. With reſpect to diet, animal food of all kinds and forms ſhould be prohibited during the exiſtence of every ſymptom of fever. Farinaceous aliment, either alone, or with ripe fruits, is the beſt adapted to every period of theſe diſorders.

Reſpecting Dyſentery, after an enumeration of the opinions and practice of many writers on this diſorder, the Doctor gives, as the reſult of his own experience, a deciſive preference to evacuation by repeated purgatives and emetics. Calomel, in particular, exerts a moſt favourable operation; and, in chronic caſes, any alterative courſe of mercury is often ſucceſsful. Againſt wine, opium, bark, and aſtringents, he enters the ſtrongeſt proteſt. Our readers will recollect that the very ſame theory and practice in the Eaſt India fever and dyſentery have been alſo ſupported in a late publication by Dr. Balfour*.

Dr. W. next treats on liver complaints. He gives a copious enumeration of all that train and ſucceſſion of ſymptoms which, in the Eaſtern phraſe, bear the general denomination of *the Liver*; and he then pretty largely diſcuſſes the mode of cure; which is chiefly comprized in the uſe of evacuants, low diet, and, eſpecially, mercury. So many writers, however, have treated of the exhibition of this laſt remedy in caſes of diſeaſed liver, that we think it unneceſſary to enter into particulars.

The volume is cloſed by a letter of ſome length from Dr. Paiſly, Surgeon-general at Madras, to a young practitioner, containing many important obſervations concerning the treatment of liver-complaints in that country.

On the whole, however contrary to prevailing notions the opinions of Dr. Wade may be, we think them well deſerving the attention of thoſe who are required to practice in the ſame and ſimilar climates. If the real cauſe of febrile diſeaſes be ſomewhat noxious lodging in the inteſtinal canal, it is obvious that vigorous means employed for its evacuation muſt be much more effectual than medicines only calculated for correcting it, and for obviating the general ſymptoms occaſioned by its preſence. How far the ſame ideas are applicable to European diſeaſes, of the ſame claſs, is a farther conſideration. For ourſelves, we are convinced that much is yet to be done in detecting and combating the primary cauſe of fevers, inſtead of attending only to its effects.

The two other volumes, 'Select Evidences,' &c. and 'Nature and Effects,' &c. are little more than tranſcripts from

* See Rev. for July, p. 336.

the Doctor's caſe-book, and, we muſt ſay, are compiled in an inattentive manner. The firſt has abſolutely no index nor table whatever to ſhew the general reſults; ſo that, when the author ſays that, from the evidence of theſe caſes, the ſyſtem of lunar influence may be judged, he ſuppoſes his reader to take on himſelf all the pains of ſumming it up. In the ſecond volume, what he calls *Ship-fevers* are for the moſt part only fevers treated on board of ſhip, their origin being derived from the land.

ART. XVI. *The Hiſtory of Spain*, from the Eſtabliſhment of the Colony of Gades by the Phœnicians, to the Death of Ferdinand, ſurnamed the Sage. By the Author of the Hiſtory of France. 8vo. 3 Vols. 1l. 1s. Boards. Kearſley. 1793.

THE hiſtory of Spain in remote antiquity, like that of all other countries, is attended with difficulties, but in its later periods abounds with great events. Its antient hiſtory, from the time of its diſcovery by the Phœnicians till it was diſmembered from the Roman empire, is confounded with the hiſtory of Carthage and Rome. Not till the commencement of the fifth century did it begin to be diſtinctly intereſting; when the Vandals, Swedes, Alans, and Goths, having invaded it by different roads, ſome by the way of Africa, and others by that of Gaul, eſtabliſhed a government which ſubſiſted during three hundred years. At the beginning of the eighth century, in the reign of Roderick, internal commotions encouraged the Saracens from Africa to invade Spain; and, in ten months, they over-ran the whole country. Hence, in proceſs of time, aroſe a great number of principalities, ſome Chriſtian, others infidel; which continued in a ſtate of perpetual hoſtility, till, at the cloſe of the fifteenth century, the Moors were expelled, and the kingdoms of Caſtile and Arragon were united under Ferdinand.

A ſuccinct narrative of theſe revolutions, and of ſubordinate and ſubſequent events in the hiſtory of Spain, would form a work that, notwithſtanding the brilliant manner in which detached parts have been written, is much wanted in the Engliſh language. This taſk is here undertaken by the writer who has already obliged the public with brief hiſtories of France and of Rome*. Of his capacity for the taſk we have already expreſſed a favourable opinion. It is therefore now only neceſſary to ſay that this work appears to be executed with the ſame judgment and ability which were diſplayed in the preceding compoſitions. I hoſe who have not the opportunity of peruſing

* See Rev. New Series, vols. ii. and iii. and ix.

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the larger hiſtories of Mariana, Ferreras, and others, will find in theſe volumes a well-digeſted abſtract of the hiſtory of Spain; agreeably, though, on account of the free uſe which has been made of different Engliſh authors, not uniformly written.

As a ſpecimen of the ſtyle of this hiſtory, we ſhall give the following brief and elegant account of the reſignation of Philip V.—A.D. 1724.

'Though the relief of Ceuta left the Spaniſh empire in perfect tranquillity, yet the internal regulation of it required the moſt ſtrenuous exertions and unwearied application: the public debt had rapidly grown beneath the profuſe adminiſtration of Alberoni; while that ſtateſman purſued his vaſt and viſionary plans of dominion, he had totally neglected, and not unfrequently left unfilled, the ſubordinate departments of the ſtate; the diſorders in the revenue had multiplied beyond the example of former times; and it demanded the cleareſt judgment and the pureſt integrity to explore the crooked labyrinth of finance, to reform abuſes which had been ſanctioned by cuſtom, and to redreſs grievances which originated in the corruption of a court. Such qualities were not the growth of the reign of Philip the Fifth. The death of the Marquis of Bedmar, who had filled with ability the important truſt of Preſident of the Council of the Indies, was an irreparable loſs; the Marquis del Campo, to whom was principally confided the ſuperintendance of the revenue, was of a delicate conſtitution, and was rather occupied in adminiſtering to his own infirmities than to thoſe of the ſtate: the Marquis of Grimaldi alone relieved the King from part of the public burden; but what remained was beyond the ſtrength of Philip; and a mind naturally prone to indolence, to ſuperſtition, and to melancholy, was oppreſſed by the weight of buſineſs.

'Of the different princes who have deſcended from a throne, moſt are ſuppoſed to have ſecretly repented of their haſty reſolution; but it was in accepting a ſceptre that Philip had offered violence to his own diſpoſition. Bred up in the oſtentatious ſchool of Lewis the Fourteenth, he had been early inſtructed to prefer grandeur to eaſe; but in poſſeſſion of a crown he had experienced the fallacy of his choice. Of twenty-three years that he had reigned, eighteen had been conſumed in foreign war or domeſtic commotion; and the love of arms and martial glory, which to noble minds reconciles every toil and danger, was only faintly or never felt by the feeble ſpirit of Philip. Fanaticiſm mingled with indolence to embitter the cup of royalty; in the bloody and tumultuous ſtruggle with his rival, inceſſant action had allowed no leiſure for reflection; and the ſplendid hopes which the chimerical projects of Alberoni inſpired, had for a moment triumphed over religious terrors. But no ſooner had Philip ſecured the peace of his kingdom, than he trembled for the ſalvation of his ſoul. From the relief of Ceuta, two auto-da-fès, in two ſucceſſive years, admoniſhed his ſubjects that under the reign of a bigot it was leſs dangerous to revolt from their civil than ſpiritual allegiance; but their murmurs probably never reached the ears of their Sovereign, who in the ſequeſtered ſhades of St. Ildefonſo prayed and faſted with alternate fervour.

'The various climate which prevails between the Eſcurial and St. Ildefonſo, though at the diſtance of only eight leagues from each other, probably firſt preferred the latter to the notice of Philip. A range of loſty mountains divides it from the ſultry plains of the ſouth; in a deep receſs, and acceſſible only to the north wind, it enjoys the freſhneſs, and throws forth the flowers of ſpring, while the inhabitants of the ſouthern regions are expoſed to the heats, and engaged in collecting the produce of autumn. It was to this cool and quiet ſpot that the King retired from the complaints of his ſubjects, and the importunities of his miniſters; beneath his care the *Farm of Balſain* aroſe into a palace; a chapel dedicated to St. Ildefonſo changed even the ancient name of the hamlet; about ſix millions ſterling were expended in fertilizing a barren rock; and though the palace of Ildefonſo cannot vie with the proud pile of the Eſcurial, yet its gardens, traverſed by cloſe and gloomy walks, and refreſhed by frequent fountains, preſent a deſirable retreat from the burning rays of a ſummer's ſun.

'Here Philip fixed his reſidence; and here, in the vigour of his age, he determined to deliver himſelf from the cares of royalty, and to relinquiſh his crown to his ſon. Yet ſome delay was interpoſed by the remonſtrances of the Queen, and of the Father d'Aubenton, the King's Confeſſor: the latter had cheriſhed, from the different conduct of the Duke of Orleans, an idea that he would ſtrongly diſapprove the abdication of the King of Spain. He had, therefore, laboured to inſtil into the mind of his royal penitent, that a deſertion of his regal duty was a ſacred offence. In a letter to the Duke of Orleans, he explained the motive of his counſels. But the Regent was only anxious to ſee his daughter on the throne of Spain. He ſent the letter of the Father to Philip, and d'Aubenton was not able to ſurvive the detection of his treachery. The death of the Jeſuit releaſed the Monarch from his ſcruples: the Prince of Aſturias had attained the age of eighteen; he had already been familiariſed with the forms of government; and the gravity of his manners ſeemed to render him worthy the important truſt. The Queen no longer deemed it prudent to perſevere in a reſiſtance which might have expoſed her to the reſentment of her ſon-in-law. The chief object of Elizabeth had been to ſecure a royal inheritance for her ſon Don Carlos; this had been ſtipulated by the late peace; and the death of Coſmo of Medicis, with the ſhattered conſtitution of his impotent ſucceſſor, promiſed ſoon to gratify her wiſhes in the poſſeſſion of the duchy of Tuſcany. Thus circumſtanced, ſhe yielded to the inclinations of her conſort, and conſented to renounce the tumultuous grandeur of a crown, and to confine her future views to the aggrandiſement of her ſon.

'It was in the twenty-fourth year of his reign, and in the fortieth of his age, that Philip formally announced his intentions to his people; the inſtrument of his renunciation was intruſted to the Marquis of Grimaldi, and was by that nobleman publicly read in the Eſcurial. It ſtated that, deſirous of reſt after a turbulent reign of twenty-three years, and anxious to employ the remainder of his life in preparing for a ſpiritual crown, Philip reſigned his temporal one to his eldeſt ſon

ſon Lewis, and transferred to him the allegiance of his ſubjects; it named at the ſame time a council of ſtate to aſſiſt the inexperience of the young Monarch; and it concluded with providing a proper ſubſiſtence for himſelf and his conſort in the retreat he meditated.

'This extraordinary ſcene, which recalled to the minds of the hearers the abdication of Charles the Fifth, was attended by the ſame external marks of regret that had accompanied the reſignation of that Monarch; but when the firſt impreſſions of ſurpriſe had ſubſided, the Spaniards could not but be ſenſible to the different ſituation and conduct of thoſe two Princes. Charles had advanced his country to the higheſt pitch of grandeur and proſperity; and it was not until a long ſeries of illuſtrious achievements and ſtubborn toils had matured his glory, and broken his conſtitution, that he reſigned a ſceptre which his arm could no longer wield with vigour. He retreated to the condition of a private gentleman, and a ſtipend of a hundred thouſand crowns, or about twelve thouſand pounds a year, was all that he reſerved for the ſupport of his family, and the indulgence of beneficence; in the monaſtery of St. Juſtus he buried every ambitious thought, and he even reſtrained his curioſity from enquiring reſpecting the political ſituation of Europe. But the age of Philip was that when the mind and body poſſeſs their fulleſt powers; whatever activity he had diſplayed had been in ſupport of his perſonal intereſts; nor had he earned his diſcharge from the cares, by having laborioufly fulfilled the duties, of royalty; his abdication was the reſult of a degrading indolence and a narrow ſuperſtition; in the palace of Ildefonſo he preſerved the revenue, though he abandoned the functions, of a King; the annual payment of a million of crowns, or one hundred and twenty thouſand pounds ſterling, was ſeverely felt, and the ſum that he was reported to have privately tranſported to his retreat was loudly reſented, by the people.'

This hiſtory is continued down to the peace of Aix-la-Chapelle.

ART. XVII. *Travelling Memorandums*, made in a Tour upon the Continent of Europe, in the Years 1786, 1787, and 1788. By the Honourable Lord Gardenſtone. Vol. II. Small 8vo. pp. 248. 3s. ſewed. Robinſons.

THIS ſecond volume ſo exactly reſembles the firſt, that it is wholly unneceſſary for us to do more than refer our readers, for a general idea of the work, to our former remarks, Review, New Series, vol. viii. p. 252.

We muſt not, however, paſs over the memorandums of an intelligent and public-ſpirited traveller without making a few extracts.

Lord Gardenſtone, on his way from Soleure to Arau *, remarking the rich clothing of the diverſified hills with which the country abounds, very naturally, in the way of contraſt, turns

* Switzerland.

his

his thoughts toward his native country, and makes the following patriotic reflections:

'I cannot avoid making ſome mournful reflections in my own mind, when I compare thoſe beautiful hills with our bleak and barren mountains in the north of Scotland.—I conſole myſelf with a fond preſage, that our induſtry, and our lately acquired ſkill in agriculture and cultivation which have already made a conſiderable progreſs, may, in courſe of time, accompliſh the complete improvement of our country.—I have no doubt that it is practicable, to convert all our barren moors into fruitful fields, and to cover all our hills with paſture or plantations.—When this is done, Scotland, with its natural advantages, with its numerous tracts of fertile land, its fine lakes and rivers, and its ſituation as part of the Great Britiſh Iſland, will become a beautiful country, and fit to be compared to the beſt parts of Switzerland.—One gloomy reflection overcaſts this chearful proſpect of futurity.—One half of our landed property is already entailed.—If no remedy is provided by the wiſdom of the nation to this growing evil, our brave and ſpirited race of gentry muſt decay, and, at no diſtant period, be extinguiſhed.—Our whole property muſt be engroſſed by a few overgrown luxurious families.—Under ſuch an ariſtocracy, no country on earth can flouriſh.—There is no argument like matter of fact.—We already experience the dreaded miſchief.—No conſiderable improvements appear on any of the great eſtates which are entailed.'

Theſe reflections on the miſchiefs conſequent on feudal entails merit the ſerious attention of the public.

Of M. Lavater, whom he viſited, his Lordſhip ſays,

'His converſation on ſubjects of his ſingular art is highly agreeable and intereſting.—He ſhewed us many curious ſpecimens from an excellent collection of deſigns, in which the various diſpoſitions of men are viſibly delineated in their features. We ſaw characters in extreme, ſuch as the tyrant, the beneficent man, the prodigal, the miſer; and mixed characters, ſuch as the man of great underſtanding with a weak and timid mind; the man of wit without common ſenſe; the ſteady upright man without ability; the brave man afraid; the coward deſperate.—In his own countenance and geſtures, extraordinary quickneſs of parts, and ſweetneſs of diſpoſition, are viſibly blended; and I ſaid, without intention to flatter, "I myſelf am phyſiognomiſt enough to eſteem and admire you on a ſhort acquaintance."

Of the author's unremitted attention to the improvement of his own country, the following memorandum may afford a proof:

'I have engaged Mr. Brixhe, painter, to go to Lawreneekirk*, on a plan to introduce and eſtabliſh his art of printing on wood, which is elegantly practiſed in this place.—They make all ſorts of trinkets, toilets, dreſſing boxes, tea cheſts, ſnuff boxes, pick-tooth caſes, &c. &c.—He is a man about thirty years of age, bred to all the

* Lawreneekirk is the new town in Scotland, built on his own eſtate by this truly noble improver.

branches

branches of the art, and particularly eminent for painting flower pieces, and imitations of marble chaffers.—For twenty years, he has wrought with Monſieur de Lou, who gives him a great character for ſobriety, as well as ſkill in his buſineſs.—I am bound to give him thirty pounds for three years certain, and five guineas with every apprentice whom he engages to teach.—During that period, his works are all at my diſpoſal.—I furniſh materials; and if, at the end of three years, he chooſes to ſettle and carry on buſineſs for himſelf, I give him a commodious houſe for life, without rent*.'

Deſcribing his route from Ratiſbon to Munich, the author makes the following remarks:

'The country, through which we have paſſed, is moſtly an extenſive plain, the ſoil a ſtrong clay, very fertile of wheat and other grain.—They uſe two horſes to the plough, and do not employ oxen in country carriages ſo much as in ſome other parts of Germany.—We ſaw fine and extenſive meadow grounds, and great fields of wheat every where, yet no marks of ſkill in agriculture; no ſowed graſs, nor any proper incloſures, or rotation of crops.—We ſaw many, and extenſive fields, incloſed with wooden pailings.—Under the protection of thoſe pailings, which periſh in three or four years, they might eaſily raiſe ſufficient and durable thorn hedges, for the ſoil is excellent; but of this they ſeem to have no idea.—In ſo fine a country, it is woeful to ſee an innocent, but ſtupid ſuperſtitious, and in the higher part of Bavaria, a very poor people.—The roads are beſet with ſenſeleſs monuments of ignorance and idolatry; indeed the people of this country appear to have emerged leſs from the ſhades of night and darkneſs, than in any other part of Germany where we have yet been.—The late King of Pruſſia obſerves, "That of all the countries of Germany, Bavaria is the one where there is the leaſt genius, and the greateſt fertility.—It is a terreſtrial paradiſe, inhabited by beaſts."—The people are devout adorers of the Virgin Mary.—I never ſee any of her votaries thrive, except her good friends the prieſts.'

Lord Gardenſtone was here informed of a ſingular ſect, of which he gives this account:

'Some years ago, a very ſingular, and almoſt incredible ſpecies of fanaticiſm aroſe, and has been propagated in this country, ſo far as to alarm the friends and aſſociates of regular government, and eſtabliſhed religion.—It is indeed a ſyſtem of total infidelity of all religion, and, in the room of it, they attempt to ſubſtitute a ſort of *adoration of virtue*, as the principle, and ſource of all wiſdom and happineſs among mankind.—As the appellation of this new ſect, they call themſelves "*The Illuminated*."—The author and preacher of this extraordinary doctrine was a Monſieur Waiſhaurt, profeſſor of canon and civil law at Ingolſtad.—He firſt taught thoſe leſſons to his ſtudents, and, when obliged to abandon his office, he went about and propagated his faith, with no ſmall ſucceſs, among the younger ſort of all ranks and pro-

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ſeſſions.

ſeſſions.—He, for ſome time, has retired, and is allowed to live in quiet at Saxe-Gotha; but ſeveral of his diſciples in this country have been ſeverely puniſhed, and ſome of them are now in priſon.'

Of the regulations of Leopold, while Grand Duke of Tuſcany, the following particulars are related:

'The Grand Duke has wiſely reduced the formerly unreſtrained power of his nobles within regulated limits and laws.—He protects, and encourages, the uſeful and induſtrious body of peaſants, who are in more eaſy and happy circumſtances than under any other ſovereign prince in Italy.—He has retrenched the exorbitant papal power, and made a great progreſs in correcting the abuſes, and leſſening the number of idle and ſuperſtitious convents.—In the courſe of this truly noble and beneficent deſign, he was interrupted, ſome years ago, by a ſudden and tumultuary inſurrection of about ten thouſand common people, excited by the ſecret arts and emiſſaries of Rome.—As they had no formed plan, nor leader, they were eaſily ſuppreſſed, and ſome of them were puniſhed.—The particular occaſion of this diſturbance was a circumſtance of a ludicrous nature.—In one of the convents, within ten miles of Florence, a very ſhabby piece of cloth, hung up at an altar, had, for ages, been revered as the original girdle of the Virgin Mary.—None of the people doubted, that many miracles, and wonderful cures were, from time to time, performed by the virtues of this ſacred relic; a prevailing apprehenſion for the loſs of it was the cauſe of this inſurrection.—Such was the *vox populi* upon this occaſion in Tuſcany; and it is often ſimilar in other countries.—It is, for the moſt part, the diſſonant voice of prejudice and deluſion, infinitely varied through the world.'

In the midſt of many articles, which by themſelves might appear of little conſequence, the reader will here meet with much curious information and many juſt and uſeful reflections.

FOREIGN LITERATURE.

ART. XVIII. *Bibliotheca Claſſica, ſive Lexicon Manuale; quo Nomina Propria Pleraque, apud Scriptores Græcos et Romanos Maximè Claſſicos, obvia illuſtrantur.* 8vo. pp. 555. Daventriae, (Over-Yſſel.) 1794.

IN forming accurate claſſical ſcholars, perhaps there is nothing more deſirable, after the firſt grammatical preparation is completed, than that the learner ſhould be obliged to rely as much as poſſible on his newly-acquired ſtrength, with no other aid than a correct text and the neceſſary lexicons. Among many other inconveniences, which attend the method of putting into the hands of boys thoſe editions of ſchool-books which have interpretation, notes, and other apparatus for the purpoſe of expediting their labours, (ſuch as the editions of Minellius, Farnaby, and thoſe *in uſum Delphini*,) one of the principal is that they gather up, in a curſory way, and often from very defective

fective or falſe ſources, mutilated accounts of perſons or places mentioned in their authors: whereas, if they be accuſtomed to conſult a good dictionary for theſe articles, the entire explanation, coming frequently before their eyes, is fixed in their memory, and recurs in an unbroken form to their recollection.

The dictionaries, however, which are in common uſe in ſchools, not excepting the beſt edition of Ainſworth, are too conciſe in their mythological, hiſtorical, and geographical explanations, completely to anſwer the purpoſe. On the other hand, ſuch large works as thoſe of Stephens and Lloyd are too cumbrous for hourly uſe, and are more adapted to aſſiſt the ſtudies of the learned than to facilitate the progreſs of the learner.

To ſupply the wants of the ſcholar in this reſpect, ſeveral very laudable and ſucceſsful attempts have been made in our own language. As far as concerned the geographical part of learning, a very uſeful manual has been provided by Mr. M'Bean* in his dictionary of Antient Geography, printed in the year 1773, by which the barren alphabetical liſt, known by the name of Eachard's Geographical Dictionary, was ſuperſeded. In like manner, the defects of more general claſſical dictionaries of proper names, particularly thoſe of Danet's Dictionary of Roman and Greek Antiquity, (drawn up in French for the uſe of the Dauphin, and tranſlated into Engliſh in the year 1700,) have been of late years very happily ſupplied, in the Engliſh language, in part by Wilſon's Archæological Dictionary, publiſhed in 1783†, and ſtill more extenſively in Lempriere's Claſſical Dictionary, publiſhed in 1789‡.

The preſent work is intended to furniſh the ſchools in general with a lexicon of this kind in the univerſal language of ſcholars. The compiler informs the reader that he at firſt propoſed to give a direct tranſlation of Mr. Lempriere's book, but, on a cloſe examination of the work, found ſo many errors, and ſo many articles of dubious credit, that he was under the neceſſity of changing his plan. This charge is unſupported by any particular inſtances; and, notwithſtanding the faults which he finds with this work, he makes it his principal guide. It ſhould be remarked, alſo, that in 1792 was publiſhed a ſecond edition of Mr. Lempriere's work, greatly enlarged; and which is a much thicker volume than the one now before us, and on a ſmaller type. It does not appear that the Deventer editor ever ſaw that impreſſion; and we ſhall not, therefore, decide on the comparative merits of the two performances.

* See Review, vol. xlix. p. 155.

† —— Vol. lxviii. p. 537.

‡ ——Vol. lxxx. p. 452, and New Series, vol. xii. p. 115.

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Where Mr. L. had tranſlated from Stephens, Lloyd, or Hoffman, the preſent author has indeed copied their words, except where theſe were manifeſtly erroneous: but, in other parts, he has followed Mr. Lempriere, with ſuch abridgements and corrections as he found neceſſary: not, however, without calling in the aid of the commentators and other writers on Greek and Roman antiquity, to improve the work. The explanations are juſtified by particular references to authors; and, where the pronunciation of the names might appear to the learner uncertain, the quantity is marked. On the whole, we ſee much reaſon to recommend this work to the attention of preceptors, as a very uſeful manual for the illuſtration of the claſſics.

ART. XIX. *Pieces Intéreſſantes, &c.: i.e.* Intereſting Pieces, ſerving to authenticate the principal Events which happened under the Mayoralty of J. PETION, Member of the Conſtituent Aſſembly of the National Convention, and Mayor of Paris. Vol. IV. 8vo. pp. 415. Paris. London, imported by De Boffe.

WE formerly noticed the preceding volumes of the works of this celebrated but unfortunate magiſtrate *, whoſe principal error appears to have conſiſted in forming too favourable an opinion of human nature in general, and particularly of his fellow-citizens. This fourth part may be conſidered as a chronological ſtatement of the important events which happened at Paris during his mayoralty, accompanied with ſuch obſervations as ſeemed neceſſary to place actions and characters in their true light. Among theſe detached pieces, we diſtinguiſh three which appear to us peculiarly worthy of attention. The firſt contains the account of his own conduct in office, and explains the duties required from a mayor of Paris. The ſecond relates to the accuſation of *Robeſpierre*, with M. PETION's opinion of the character and views of that unfeeling and blood-thirſty demagogue. The third is entitled 'a few words on an important truth;' from which, as it is peculiarly applicable to the recent ſtate of things in France, we ſhall give the following extract, freely tranſlated:

'At the time when we are giving a new government to France, founded on the eternal baſis of morality and philoſophy, the light of knowlege ſeems daily to decline. The public in general pay too little attention to this retrograde motion, and to the empire which ignorance is beginning to aſſume. I ſpeak not of the lethargy which has ſeized the arts. Theſe children of leiſure and luxury can only proſper in the boſom of peace and abundance. The ſtorms of a revolution are unpropitious to their welfare: but, when the calm returns,

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* See Rev. vol. x. p. 515.

there

there is reaſon to hope that they will revive and flouriſh, and aſſume a greater character. I ſpeak of that general darkneſs which thickens and ſpreads, which every day marks with deeper tints the horizon of our moral and political knowlege, and threatens finally to overwhelm both the agreeable arts and the uſeful ſciences. This triumph of ignorance depends on ſeveral cauſes, but there is one principal cauſe that merits all our attention. During theſe laſt four years, the elements which compoſe ſociety have been in a perpetual agitation. There was a neceſſity for preparing the minds of men for liberty. Papers, journals, writings of all ſorts have been circulated and diffuſed even to the extremities of the provinces. Men, who before blindly obeyed the will of deſpotic authority, have been brought to think and to reaſon; ſocieties for inſtruction have been formed; apoſtles of freedom have taught; men have been collected into aſſemblies for exerciſing their political functions; functions which formerly were engroſſed by the few, but which are now communicated to the people at large. Thus it has happened that liberty, if we may ſo expreſs it, has been ripened in a hot-houſe. Before the revolution, the ſcience of government was ſtudied by a few philoſophers; it has now become at once the ſtudy of all the citizens of France. What is the conſequence? Theſe citizens, juſt emerged from the Dunghill of prejudice and abaſement, are incapable of exalting themſelves to the height of their preſent fortune. They take their firſt notions for knowlege; their crudeſt conceptions for reſults of experience; and the groſſer is their ignorance, the greater is their preſumption. Men, deſtitute of intellectual culture, harangue the multitude, and confidently decide the moſt difficult queſtions. Their hearers receive and convey their errors through a thouſand channels; and thus the public opinion, taking a falſe direction, overwhelms the conſtituted authorities, and hurries them captive in its wild but irreſiſtible torrent.—If there be caſes in which the people are better conducted by inſtinct than by reaſon, they are not thoſe which relate to objects demanding accurate obſervation, combination, and reflection:—let us examine the characters of thoſe who aſpire to high political functions. They are men fluent in popular jargon, deſtitute of capacity, devoured by ambition, and who think no ſituation above the level of their talents. By flattering the people, they obtain an aſcendency over them: but, ſtripped of their calumnies, perſonalities, accuſations, and a few common phraſes, what are theſe men in themſelves? Have they diſcovered a ſingle truth, have they advanced one ſtep toward principles, have they written any uſeful work, or even delivered any one uſeful diſcourſe? No! but they have driven, from the ſervice of the public, men of ſenſe and virtue, who, provoked and diſguſted at their impertinence, groſſneſs, and abſurdity, retire with a ſigh, waiting better times, and hoping that the exceſs of the evil will cure itſelf.'

It remains for time to reveal whether the proceedings of the *Indulgents* will juſtify theſe remarks, as fully as they were illuſtrated by the conduct of their predeceſſors.

MONTHLY

MONTHLY CATALOGUE,

For OCTOBER, 1794.

LAW.

Art. 20. *Term Reports in the Court of King's Bench*; from Michaelmas Term, 26th George III. to Eaſter Term, 27th George III. both inclusive. By Charles Durnford and Edward Hyde Eaſt, of the Temple, Eſquires, Barriſters at Law. The Fourth Edition, corrected, with additional References. In Two Volumes. Royal 8vo. pp. 840. 19s. Boards. Butterworth. 1794.

THE preſent publication is a handſome and convenient edition of the firſt volume of thoſe Reports which originally came out in folio in the year 1786, and which are now continued at the cloſe of every term. Some references to later deciſions are introduced in the margin of theſe volumes.

Art. 21. *The New Natura Brevium of the moſt reverend Judge, Mr. Anthony Fitzherbert.* To which is added a Commentary, ſuppoſed to be written by the late Lord Chief Juſtice Hale. The Ninth Edition, collated with former Editions, and corrected; ſome Notes and References added; and the Index conſiderably enlarged. Royal 8vo. 2 Vols. 1l. 4s. Boards. Butterworth. 1794.

This is a very learned work on an uſeful, though abſtruſe, part of the law, and the preſent editor has corrected ſeveral inaccuracies which appeared in moſt of the former impreſſions.—The Index is conſiderably enlarged and improved.

Art. 22. *Caſes argued at Niſi Prius*, in the Courts of King's Bench and Common Pleas, from Eaſter Term 33 George III. to Hilary Term 34 George III. with ſome additional Caſes of an earlier Period. By Iſaac 'Eſpinaſſe of Gray's Inn, Eſq. Barriſter at Law. Royal 8vo. pp. 145. 5s. Boards. Butterworth. 1794.

To perpetuate points of evidence is ſo uſeful, that we have often wondered that Reports of *Niſi Prius* Caſes have not been more frequent in the profeſſion.—Lord Raymond and Sir John Strange have left ſome few Reports of this deſcription, but their example has never, as far as we can recollect, been followed until the appearance of the preſent publication. We think that the plan deſerves encouragement, becauſe it may be accompanied with many advantages; and the execution of this volume is entitled to approbation.

Art. 23. *The Trial of John Froſt for ſeditious Words*, in Hilary Term 1793. Taken in Short-hand by Ramſey. 8vo. pp. 54. 1s. 6d. Ridgway. 1794.

The following are the words on which the priſoner was indicted:—"I am for equality; I ſee no reaſon why any man ſhould not be upon a footing with another; it is every man's birth-right;" and, on being aſked what he meant by equality, he replied, "Why no Kings;" and, again being aſked if he meant no King in this country, he ſaid, "Yes, no King; the conſtitution of this country is a bad one."—The defence ſet up by Mr. Erſkine, in one of his moſt eloquent and able

able ſpeeches, was that the priſoner was in liquor, and that the words were ſpoken *unadviſedly*.—The jury brought him in guilty, and the court ſentenced him to ſix months' impriſonment in Newgate, to ſtand once in the pillory during that time, to find ſureties for his good behaviour for five years, himſelf in 500l. and each of his two ſureties in 100l. and to be ſtruck off the roll of attornies.—It is well known that Mr. Froſt ſuffered the impriſonment, but was ſo ill at its expiration, when it was intended to execute the ſentence of ſtanding in the pillory, that this part was remitted.

Art. 24. *Abſtract of an Act for the Diſcharge of certain inſolvent Debtors in that Part of Great Britain called England*, 34th Geo. III. cap. 69. with Explanatory Notes and Remarks. 12mo. pp. 35. 6d. Scatcherd and Whitaker. 1794.

Art. 25. *An Abſtract of the Inſolvent Act*, paſſed this Seſſion of Parliament, A. D. 1794, for the Relief and Diſcharge of Inſolvent Debtors, with neceſſary Inſtructions on the ſeveral Clauſes, for the Guidance of thoſe who intend to take the Benefit of it, as well as of thoſe Creditors who mean to oppoſe the Operation of the Act in Favour of improper Perſons. By William Lawſon, Eſq. Barriſter at Law. 8vo. pp. 24. 1s. Stratford.

Theſe two publications are abſtracts of a compaſſionate and ſalutary act of parliament for the relief of inſolvent debtors. *The notes and remarks* in the firſt pamphlet, and the *inſtructions* in the ſecond, are very few, and nugatory. The name of *Lawſon*, as a Barriſter, is not to be found in the Law Liſt.

Art. 26. *The Laws reſpecting Landlords, Tenants, and Lodgers*, laid down in a *plain, eaſy*, and *familiar* Manner; and free from the *Technical Terms of the Law*. With many practical Directions concerning Leaſes, Aſſignments, Surrenders, Agreements, Covenants, Repairs, Waſte, &c.; *Demand* and *Payment* of Rent, Diſtreſs, and Ejectment, as collected from the ſeveral Reports and other Books of Authority, up to the Commencement of the preſent *Eaſter Term* 1794. Containing alſo diſtinct Treatiſes on the various Kinds of Eſtates, particularly Eſtates for Life, for Years, and Copyhold Eſtates, &c. 8vo. pp. 125. 2s. 6d. Clarke. 1794.

This will be found an uſeful compendium of an important branch of Engliſh law.

Art. 27. *The Trials at large of Robert Watt, and David Downie, for High Treaſon*, at the Seſſion of Oyer and Terminer, at Edinburgh, Aug. 27, Sept. 3, and 5, 1794. At which they were both found guilty, and ſentenced to be *hanged, drawn*, and *quartered*. Taken in Short-hand by an Engliſh Barriſter. 8vo. 2s. Ridgway.

All that can be requiſite for us to note, with reſpect to a publication of this kind, is, that we ſee no reaſon to queſtion its authenticity and correctneſs. Watt has been executed; Downie is reprieved.

MEDICAL.

Art. 28. *A Treatiſe on the Struma, or Scrofula, commonly called the King's Evil:* In which the common Opinion of its being an Hereditary Diſeaſe is proved to be erroneous; more rational Cauſes are

aſſigned, illuſtrated by a Variety of appoſite Caſes; and a ſucceſsful Method of Treatment recommended: Together with general Directions for Sea-bathing. By Thomas White, Surgeon to the London Diſpenſary. The Third Edition*. 8vo. pp. 217. 3s. Murray, &c. 1794.

With reſpect to the preſent publication, we have only to announce this new edition; in which 'ſome few additional remedies are ſuggeſted, though there is little variety' (variation?) 'in the mode of treatment.' The following paſſage we extract for the conſideration of rich patients,—it certainly does not extend to the caſe of the poor:

'When we conſider the many complaints to which children are expoſed from their birth; the number of epidemical diſeaſes, ſuch as ſmall-pox, meaſles, hooping-cough, &c. they have to contend with, and that they often are ſufferers by the indiſpoſition and irregularities of the mother or nurſe; it may be ſaid theſe circumſtances are ſufficient to account for the number that die in their infancy: but I am firmly of opinion, the general bad management is an evil paramount to the whole, and which is chiefly compriſed in too much feeding, too much ſleep, and too little exerciſe. The ſad conſequences of this conduct are ſeldom obſervable until towards the eighth or tenth month; when, if the child be what is commonly deemed a fine child, (by which is meant a very fat child, half as large and heavy again as it ought to be,) the mother is perfectly happy: this however experience proves, by its conſequence, to be preternatural, and thence wrong. In numberleſs inſtances, when I have been conſulted about children, it has been ſaid, what a very fine child it was at eight, ten, or twelve months old. The conſequence of this improper ſuckling, or feeding, and ſleeping alternately, is, that it produces a full habit; and, in caſe of the attack of meaſles, ſmall-pox, or any other inflammatory diſeaſe, it increaſes the inflammatory diathefis, and renders them liable to be great ſufferers: even teething, in ſuch a habit of body, will frequently produce a very ſerious ſymptomatic fever: but diſeaſed meſenteric glands, with all the concomitant evils, is almoſt the invariable conſequence.'

Mr. White does not perfectly convince us of the falſehood of the common opinion mentioned in the title. The pamphlet would have been more improved, if Mr. W. had exerted himſelf to attain a more compact ſtyle.

EAST INDIES.

Art. 29. *Nine Letters* from a very young Officer ſerving in India, under the Marquis Cornwallis, to his Friend in Bengal, containing ſome Particulars of the Operations of the Army, from the Period of his Lordſhip's aſſuming the Command, to the Capture of Bangalore: To which is added, A ſlight Sketch of its ſubſequent Movements and Tranſactions to the Junction of the Marrattah Army, on the 28th of May, 1791. 4to. 2s. 6d. Robinſons.

Theſe letters contain many intereſting details of a war which will long be remembered for the importance of its ſucceſs, and fondly re-

* See Rev. vol. lxxi.

corded

ıe generoſity of its conduct. One anecdote breathes the
s of antiquity:
l Kellidar, or Governor, (at Bangalore,) whoſe firmneſs
ned bravery I before mentioned, received the coup de
grenadier of the thirty-ſixth regiment, having been pre-
nded in three places. A more ſoldier-like venerable
er beheld, apparently upwards of ſeventy years of age,
white beard reaching to his waiſt; his body was put into
two centinels placed over it, and Lord Cornwallis imme-
tched a meſſenger to the Sultan with an offer of ſending
o his camp. Tippoo returned his Lordſhip thanks; but
offer made with this remark, that, *he thought a ſoldier
ried where he fell*, but requeſted his Lordſhip to permit
priſoners to inter him according to the rites of the Ma-
religion, and he was accordingly buried with every mili-
, at a little diſtance from the Petta-Gate, and a ſmall
ıde round the grave to prevent its being trampled on.'
he epic poet of ſome future age will ſelect this conqueſt
ne, and repreſent the antient divinities of Hindoſtan as
ıong the Britiſh troops, and leading them to avenge on
medan tyrants the long-imboſomed ſufferings of their
ies.
tation is ſigned J. M. Matthew.

AMERICA.

merican Budget, 1794. *The Income and Expenditure of the
tes of America*, as preſented to the Houſe of Repreſenta-
fundry Eſtimates and Statements relative to Appropria-
the Service of the Year 1794, by Alexander Hamilton,
Secretary to the Treaſury of the United States of America.
ı is added, the Report to the Congreſs of the United States
ca, on the Nature and Extent of the Privileges and Re-
of the Commercial Intercourſe of the United States with
Nations, &c. By Thomas Jefferſon, Eſq. Secretary of
lvo. pp. 42. 1s. 6d. Debrett. 1794.
ſtate-papers the reader is informed of the expences of the
overnment for the preſent year. There can be no doubt
nticity of this curious publication.

peeches of Mr. Smith, of South-Carolina, delivered in the
f Repreſentatives of the UNITED STATES, in January
ı the Subject of certain *Commercial Regulations*, &c. 8vo.
ladelphia printed; London reprinted, for Stockdale.
h is a very ſtrenuous and able advocate for the happy con-
a good underſtanding and perfect harmony between the
the North American governments; and, in our opinion,
g is unanſwerable.
ſpeeches, he takes a very extenſive view of the whole ar-
ıder all the principal heads of commercial and political
m; and he appears to be fully equal to the great and im-
ıuſſion.—The United States will never want able ſenators
nen, while their country produces men of ſuch ample

capacity as this reſpectable member of the South-Carolina Repreſentation.

Art. 32. *An Addreſs from William Smith*, of South-Carolina, to his Conſtituents. 8vo. 1s. Philadelphia printed; London reprinted, for Debrett.

Mr. Smith having received information that his celebrated ſpeeches, (the ſubject of the preceding article,) have been deemed, by ſome of his conſtituents, derogatory to the honour and welfare of the United States,—he, in the preſent addreſs, lays before the complainants, and the public at large, 'A fair, explicit, and honeſt account of the motives which actuated, and the principles which governed him, in oppoſing the propoſed commercial regulations.'—As far as *we*, at ſo remote a diſtance from the ſcene of this political conteſt, can pretend to judge, in regard to the cogency of Mr. Smith's arguments, he has here given a very ſatisfactory expoſition of his conduct, reſpecting the matter which has occaſioned this animated and maſterly vindication.

BIOGRAPHY.

Art. 33. *Some Account of the Life of the Rev. Charles Weſley*, A.M. late Student of Chriſt-church, Oxford. Collected from his private Journals. By John Whitehead, M.D. 8vo. pp. 276. 3s. 6d. Boards. Matthews. 1793.

To this account, copied from the volume mentioned in pages 159—161, the following advertiſement is prefixed: 'Having been requeſted to publiſh the life of the Rev. Charles Weſley in a pamphlet ſeparate from the larger work, I have complied with that requeſt; and hope it will be a bleſſing to many who cannot afford to purchaſe two octavo volumes.'

This, as a diſtinct work, is not complete. It not only wants the portrait and the laſt leaf, but ſome notes to explain the *claſſes*, *bands*, and *watch-nights*, which muſt be noticed in the proſecution of the larger work, but occur here without a word to lead to their meaning.

FRANCE.

Art. 34. *Report made by Saint Juſt, to the Committee of Public Safety at Paris, in the Month of May* 1794, *on the Subject of Expences incurred with the Neutral Powers.*—Tranſlated from the French. 8vo. pp. 49. 1s. 6d. Jordan.

This report proves, in a very ſtriking manner, the great difference between theory and practice. All theoretic writers tell us that *virtue* is the foundation of *republics*, as *honour* is of *monarchy*: but, if we may believe St. Juſt (and, as he was prime miniſter in May laſt to Robeſpierre, in whoſe hands the government of France reſided at that period, he may be preſumed to have been in poſſeſſion of all the ſecret correſpondence of the republic with her diplomatic agents, and conſequently to have been well informed on the ſubject on which he was ſpeaking,) not ſo much as a trace of virtue was then to be found either in thoſe who ruled, or in thoſe who ſerved the republic abroad in the character of miniſters; for the ſyſtem adopted by the former, and purſued by the latter, in order to gain friends to France among the neutral powers, was a ſyſtem of downright bribery and corruption.

Fabricius would have thought himſelf not leſs diſhonoured in deſcending to bribe others to betray their duty, than in ſuffering himſelf to be corrupted: but French republicans have no objection to open a wide door to *ſtate policy*, that ſanctifies deeds from which virtue would ſhrink with horror.

If in this report we find nothing of the inflexible virtue of a republic, neither are we able to find the unſullied honour of monarchy; for we are told that whatever favour was procured at the courts of the neutral kings, it was ſolely in conſequence of bribery and corruption.

'Denmark (ſays St. Juſt) though neutral from policy, from jealouſy, from neceſſity, has however ſucceeded in drawing ſubſidies from us; and our agents there have ſucceeded in robbing us with the moſt diſguſting impudence, ſometimes to procure corn for us, which, by the price it coſts us, one would imagine to be gold duſt; ſometimes to procure ſupplies of naval ſtores, which we have never received; ſometimes for Mr. *Such-a-one* or Mrs. *Such-a-one* who poſſeſs an influence in ſuch or ſuch a way; ſo that, if the correſpondence of our agents is ever publiſhed, and I hope the time is not far off, it will be imagined that we pay our ſubſidies to kings, for their alliance or their neutrality, in whores, pimps, and rogues of every kind.'

It would ſeem as if the greateſt efforts of bribery had been tried at Conſtantinople, Genoa, and Swiſſerland. With reſpect to the firſt, he ſays, 'what have been the conſequences of an expenditure of above 40 millions of livres? I might bring my calculation up to 70 millions, were I to reckon the ſeveral diamonds employed in preſents, according to the eſtimate of the jewellers, who made the valuation. And what has all this produced to us? Nothing, abſolutely nothing! At one time the Reis Effendi cannot be brought over; at another, the Captain Pacha is not to be ſatisfied: then come demands for aids and ſubſidies; and at the very moment we grant them, things are changed, and they no longer wiſh for thoſe ſame aids or ſubſidies.'

He tells us that the neutrality of Swiſſerland has coſt France upward of 40 millions of livres; and one would imagine, from the ſtyle and ſentiments of this reporter, that, after all, it was a neutrality worthy of very little reliance. Such a torrent of abuſe as he pours on the Swiſs never fell before on any nation. Swiſſerland, he ſays, is 'a country, where, for want of the proper ſuſtenance of commerce, juſtice, liberty, men and the opinions of men are expoſed to ſale by auction, ... I do not deny, then, what our miniſters are for ever repeating, that Swiſſerland is mercenary; that every thing is bought and ſold there: I admit that there is nothing wanting to this country but a Jugurtha; and that, were he in exiſtence, he might exclaim with truth: *urbem venalem! et maturè perituram, ſi emptorem invenerit!*' Nay St. Juſt goes ſo far as to deny the Swiſs of the preſent day the ſmalleſt portion even of courage: but their beſt anſwer to ſuch injuſtice is the bravery of the gallant Swiſs guards, who fought ſo nobly on the 10th of Auguſt, in defending the palace of Louis XVI.

One might imagine that, when St. Juſt ſays that, for want of the proper ſuſtenance of *commerce*, the Swiſs put up every thing to ſale, he intended to pay a compliment to trade: but nothing was farther from his thoughts; whether it was from early habits and prejudices of edu-

cation that he derived a contempt for trade, (he was of the order of nobility, and was ſtyled the *Marquis de Fontvielle*,) or from any other ſource, we cannot pretend to ſay: but certain it was that he deſpiſed it moſt cordially, as may be collected from the following paſſage, which will not make the merchants of England think of embalming his memory *:

'Commerce has capacious hands and an inſatiable throat; but the moſt impudent miniſter has never talked to us here of her *ſoul* or her *heart*: the two former are the moſt eſſential articles in every merchant's ſtock. Look *elſewhere* for patriotiſm, for humanity, for reſpect, for the dread of infamy; for amongſt *traders* you will find one principle, one ſentiment, one god, and that god is gold..... If the fleſh and blood of the Genoeſe had been proper food for our armies, the Genoeſe merchants would have ſold us their very children to ſuſtain our armies.'

The money of the republic appears to have been employed with the greateſt ſucceſs at Genoa, though not with all the effect that was expected from it. It ſeems that the object for which a miniſter was ſent to that republic, and for which the money was expended, was twofold, firſt to procure a ſupply of corn and proviſions; next, as St. Juſt expreſſes himſelf, 'to form a party in Genoa that might deſtroy the influence of the coalition, force the friends of the tyrants to confine their views to the preſervation of an oſtenſible neutrality; of contriving that this neutrality ſhould be altogether to our advantage, and detrimental to our enemies; of gaining by ſubſidy partizans to our cauſe; of *ſowing there the ſeeds of liberty*; of effecting a revolution, which ſhould bring over Genoa to our principles, and *her money to our treaſury*; and which, conſequently, might open to our armies one of the gates of Italy; foſtering in ſilence this revolution, that, at *the time appointed for a general exploſion throughout Europe*, the partizans of ariſtocracy might be ſtrangled by the hands of ſome new Hercules, of whoſe birth they ſhould ſcarcely have had even an idea.'

This paſſage throws great light on the conduct of Lord Hood in blocking up the port of Genoa: it was conſidered by many, at the time, as a wanton and unmanly act of power againſt a ſtate too weak to reſiſt or reſent it: but it appears now in a very different point of view. It ſeems that two great intereſts were involved in it; one was the preſervation of Italy, to the conqueſt of which France was paving her way with gold; the other, the cutting off, from the ſouth of France, ſupplies which it could procure only from Genoa. The prodigious importance which France conſidered to be attached to an influence in the counſels of that republic may be gathered from this circumſtance, that, to carry her political objects, ſhe expended the immenſe ſum of 54 millions of livres, through the medium of her miniſter at Genoa, excluſively of the ſums laid out for the purchaſe of corn. She ſucceeded with reſpect to the ſupply of proviſions, &c.; and to this ſucceſs her exiſtence at this moment as a republic may be ſaid to be due; for St. Juſt himſelf ſays, 'The immenſe quantities of corn, of clothing,

* He was cut off in the laſt revolution with his principal, Robeſpierre.

of

of provifions of every kind, purchaſed by our agents at Genoa, have been to us a very valuable acquiſition; and I will venture to ſay that you are indebted to theſe negociations for the recovery of Toulon, the taking of Marſeilles, the preſervation of Nice, and I will add, the peace and union of the ſouthern departments of the republic.'

From this report we learn one great truth, which we ought conſtantly to keep in mind, viz.: that, let France ſay what ſhe will about wiſhing to make other nations *free*, her great object has been to extend her dominion, and to encreaſe her wealth, at the expence of her neighbours. St. Juſt fairly acknowleges that ſhe expected, by her negociations at Genoa, to get poſſeſſion of one of the gates of Italy; to give her principles to the Genoeſe; and to aſk *nothing* in return but the *remittance of their money to the French treaſury*. Such are the fruits which ſhe expects to reap from the *ſeeds of liberty*, when ſhe ſows them in other countries. The failure of this part of the negociations, and the conſequent loſs of treaſure, he laments in very forcible terms; and he turns all his rage againſt Tilly the French miniſter at Genoa, and other miniſters elſewhere in Italy, who had raiſed the expectations of the public by the accounts which they ſent home of the ſucceſs that was likely to attend their meaſures;—which meaſures he began to ridicule only when they were defeated.

Art. 35. *State of France in May* 1794. Tranſlated from the Original of Le Comte de Montgaillard, by Joſhua Wilkinſon. 8vo. pp. 64. 1s. 6d. Croſby.

Having already paſſed our judgment on the original, we have nothing to conſider in the work now before us but the merit of the tranſlation, of which it is not in our power to ſpeak very highly. Mr. W. adhering to French idioms, frequently uſes Engliſh words in a ſenſe which they were not intended to expreſs; and he ſtill more frequently departs entirely from the grammar and idiom of his own language: thus he tells us of a republic 'conſtituted *of* Roman names, *of* impunity, &c.' He ſays, 'It is *ſure*, (for it is *certain*) that a ſlow poiſon was inſinuated, &c.' Page 12, 'Born with *an only* ordinary genius,' for with only an ordinary: [but this looks like a ſlip of the preſs.] Page 18, 'the forty-eight revolutionary committees, in whom is *confided* all the power of the committee of public ſafety!' To confide is a verb neuter, here turned into a verb paſſive; the expreſſion is every way barbarous. 'I am convinced, that my aſſertions will be confirmed by the teſtimony of every perſon who *has* lately left France, and who *merit* any confidence.' 'When this triumphant army *traverſed* (for croſſed) the Loire, when its colours floated in *the* Maine and Normandy, &c.' Might not a perſon, unacquainted with the geography of France, be led to imagine from the word *traverſed* that the Loire and the Maine were two provinces? Or, ſhould he be told that the former was a river, might he not from the manner in which this ſentence is worded, the article "the" appearing before Maine as well as Loire, be led to conclude that they were *both* rivers? Yet the latter only is a river, the former a province. The French put the article before the name of every province, except after the word "en:" but an Engliſh tranſlator ought to omit it; for in Engliſh we do not ſay *the* Maine, *the* Normandy, *the* Artois, &c. In the note page 61, where

inſtances are given of the fortitude with which ſeveral individuals heard their ſentence of death, and went to execution, the fortitude is ſometimes loſt in the coldneſs of the tranſlation; and, in one caſe at leaſt, the tranſlator has ſteered wide of his author. The Duke of Orleans, for example, is made to ſay, page 61, 'I am innocent; but my death is neceſſary to your republic; and *I muſt ſubmit.*' A man that had not a particle of courage or fortitude might have ſaid the ſame, for *nolens* or *volens* he muſt have ſubmitted: the words in the original are, *je ſaurai la ſubir*; and the meaning is, *I will know how to meet it*, literally *undergo it*. In this ſaying, there is firmneſs; in the other none. The tranſlator makes Barnave ſay in the ſame page...."I deſpiſe you and deſire death!" The words put into his mouth by the Comte de Montgaillard are "*Je te mépriſe trop pour ne pas deſirer la mort:*"—"I deſpiſe you too much not to wiſh for death."

More inſtances of inaccuracy in this tranſlation might be cited, but we muſt proceed to articles of greater urgency.

Art. 36. *Deſultory Thoughts on the atrocious Cruelties of the French Nation:* with Obſervations on the Neceſſity of the War, and a calm admonitory Addreſs to all Engliſh Jacobins. By a Loyal Subject to the King and Conſtitution of Great Britain. 8vo. pp. 111. 2s. Bath, Cruttwell; London, Bell. 1794.

Conſidering this author's account of himſelf, and the complexion of the pamphlet, he ought to have entitled it *paſſionate* rather than *deſultory* thoughts; for, though the former implies the latter, the latter does not neceſſarily imply the former. He conceives that he "*does well to be angry**;" and this being the caſe, he is proud to own it: but the misfortune is that, when a man makes a merit of his paſſion, he is apt to indulge it to exceſs; which this writer appears to have done. We ſincerely applaud him for expreſſing a virtuous indignation at French atrocities: but we cannot perceive how the cauſe of virtue, humanity, truth, or of the Britiſh Conſtitution, is to be promoted by his '*railing* at the French republicans, like a *drab*,' which he practiſes confeſſedly 'with the greateſt pleaſure.' The inſpiration of anger makes the pen move with rapidity, and gives a *certain* glow to a writer's ſtyle: but it muſt be lamented that it does not communicate that calm and diſpaſſionate reaſoning which really illuminates a ſubject. It is not by abuſive epithets that the ignorant are to be enlightened, the vicious reclaimed, or the multitude furniſhed with principles of wiſe conduct. *To ſpeak the truth in love*; and to ſpeak it with temper and mildneſs is a good political as well as religious maxim. Give ſoft words and hard arguments. Terms of rage and wild invective may be called '*writing down* to the comprehenſion of the multitude,' but from ſuch writing down we cannot perceive what good conſequences are to enſue. To inform our countrymen of the errors into which the French have fallen, and of the horrid crimes of which they have been guilty, and at the ſame time to point out the excellencies of our Conſtitution, may be extremely proper: but it may be done in a very improper way. We leave our readers

* Jonah, chap. iv. ver. 4.

to

to judge of our author's mode of conveying inſtruction, by tranſcribing the firſt ſentence of his

'Addreſs to *all ragged-breeched* Engliſh Jacobins.

'In deſcribing you by this title, I am far, gentlemen, from meaning to inſult you. It is only to denote your ſuperior reſpectability to thoſe of your brethren among the French, who denominate themſelves perſons without any breeches at all.'

Theſe ragged-breeched Engliſh Jacobins he warns againſt ſedition, telling them that it is 'the greateſt crime that can be committed by a human being;' and informing them that the Houſe of Commons is a body choſen by *themſelves*. He owns that the former government of France required many changes, but inſiſts that the political conſtitution of our own country demands *none at all*; and that our religious ſyſtem is equally perfect; for, though errors, ſtrange errors, have crept into every religion, the proteſtant muſt be excepted. From a country ſo complete in its religious and civil inſtitutions, we are ſurpriſed that he ſhould repreſent 'baniſhment, for a ſuppoſed crime, no very dreadful ſentence.' This is, no doubt, a *deſultory thought*; and when he thinks again he may probably change his opinion.

On the war, for which he is a ſtrenuous advocate, he remarks: 'It is a war in which it may truly be ſaid that we are fighting in the cauſe of God and man; and it may further be obſerved, without the old cant of *fanaticiſm*, or the falſe principles of *chivalry*, that we are fighting the good fight of faith under the croſs and banners of our Redeemer, againſt infidel enemies armed with the bloody guillotine!'

We would refer thoſe writers, who are diſpoſed to utter ſuch ſentiments, to Biſhop Hoadley's ſermons on *the Kingdom of Chriſt*.

As to the ſtyle of this pamphlet, it is ſtuck as thickly with quotations and ſcraps from Shakſpeare, as an old ſermon is with texts of Scripture.

The money received for this publication, without deducting for print or paper, will be preſented to the ſubſcription at Lloyd's Coffee Houſe for the widows and children of the ſeamen and marines who fell in the victory of Earl Howe.—This deſign is truly laudable.

POETRY *and* DRAMATIC.

Art. 37. *Eſſay on Novels*; a Poetical Epiſtle addreſſed to an ancient and to a modern Biſhop: with Six Sonnets from Werter. By A. Thomſon, Eſq. Author of Whiſt, a Poem*. 4to. 1s. 6d. Cadell.

This epiſtle, together with the preface and notes which accompany it, contains much information on the ſubject of novels, and with great plauſibility attempts to rank theſe productions among the higher efforts of human genius: to the Werter of Goethe the author ſeems inclined to adjudge the palm. We apprehend that he is incorrect in aſcribing to Heliodorus the firſt novel. The loves of Diniace and Deocillis, by Antonius Diogenes, is the earlieſt Greek production of this claſs; thoſe of Rhodanis and Simonides, by Jamblichus; the true ſtory of Lucian; the hiſtory of Leucippus and Clitophon, by Achilles Tatius; all preceded the Theagenes and Chariclea. Rajah Camarupa is probably older than any of them. In the enumeration

* See Rev. New Series, vol. vi. p. 401.

of

of our Engliſh maſter-pieces, ſhould the Vicar of Wakefield have been forgotten?

The annexed ſonnets are elegant. We ſhall tranſcribe the laſt:

'Ah why ſo ſeldom does the ſtream of Song
Break forth, by Genius ſwell'd beyond controul;
So ſeldom pour its mighty waves along,
And whelm with rapture's flood th' aſtoniſh'd ſoul?
Why, but for this—that all along the ſhore
The pedant ſons of claſſic taſte reſide;
Who tremble when they hear the waters roar,
For all their pretty works on either ſide.
Leſt all that ſwells their feeble hearts with pride,
Their ſcentleſs, tiny beds of tulips gay,
Their roots ſo rare, and ſummer domes beſide,
Should by the torrent rude be ſwept away;
Whoſe force they ſtrive inceſſant to reſtrain,
By many a critic dam, and many a formal drain.'

Art. 38. *A Farewell Ode on a diſtant Proſpect of Cambridge.* By the Author of the Brunoniad*. 4to. 1s. Kearſley. 1794.

In our opinion, this writer has here a much more favourable ſubject for the diſplay of his poetical powers, than that of the former effort, by which he chuſes to identify himſelf. It is, however, a ſubject which almoſt neceſſarily leads to imitation; and our poet can hardly be reckoned of that order of genius which can beſtow originality on a beaten topic. With ſome vigorous lines and poetical ideas, we meet with too much of the lyric obſcurity and affected phraſeology:—but the ſentiments of the ode are liberal, as will appear from the concluding ſtanzas, which we ſhall tranſcribe as a ſpecimen:

'Let Europe, CAM, with hideous mien,
Light perſecution's frightful fire.
Amid the general ſtorm ſerene,
Bid thou the new-born thought aſpire.
Let not thine hand its courſe controul,
Unbounded bid the ſeas of ſcience roll;
Nor bind, in ſlavery's chain, the bold the vigorous ſoul.

'Why ſhould the gloom of antient years
O'ercloud the day-ſpring of the mind?
In youth renew'd, diſpel thy fears,
And caſt the wither'd ſlough behind.
Amidſt mortality's drear maze,
From hope's high cliff, let virtue's beacons blaze,
And, up perfection's ſteep, thine eye inſatiate raiſe.

'Wherever truth and reaſon meet,
Wherever worth, deſerted, ſtrays,
Do thou afford a generous ſeat,
And claſp them, with a friend's embrace.
Thine be the truly liberal plan,
And, dauntleſs, in the philoſophic van,
Aſſert, with ſteady zeal, the dignity of man.'

* See M. Rev. vol. ii. N. S. p. 356.

his writer, and all writers who make uſe of rhime, attentive than they often are, to the legitimacy of . bad rhime is a mere baſtard in poetry:—Such, for above extract,) as *ſtrays—embrace.* Where a compe- les as Judge, in a Court of Criticiſm, ſuch defects o eſcape condemnation.

'urſuits of Literature, or What you Will: a Satirical ialogue. 4to. pp. 40. 2s. Owen. 1794. written with eaſe and ſimplicity; and the notes ma- ydneſs and diverſified erudition. We read in Miſ- Madona ſo richly decorated with jewels and brocade, doubted if the ſtatue were made for the dreſs or the ie. In like manner, it is difficult to aſcertain whether tended as illuſtrative of the poem, or the poem as a otes. They abound, like all the tranſitory writings e, with alluſions, which are often obſcure; and they mple of Mr. Boſwell, and the leaders of the high- 1 introducing at every turn ſome ſneer at Prieſtley, ieretical writers. A ſhort extract will ſuffice:

's banks I heard ACTÆON * mourn,
ch-Letter Dogs in pieces torn;
from Gothic kennels eager ſtart,
ke-in by *Coney-catching* † *Art:*

Hark,

---

re CANES; primuſque *Melampus,*
et Dorceus, velox cum fratre *Lyciſca*
e ſagax et villis *Aſbolus* atris,
que valens et trux cum Lælape *Theron,*
ſgriodos, et acutæ vocis *Hylactor,*
ferre mora eſt;—ea turba CUPIDINE PRÆDÆ,
fficilis, *quàque eſt via nulla,* ſequuntur.
os fugit IPSE ſuos: clamare libebat,
Ego ſum; DOMINUM cognoſcite VESTRUM:
quidem—ſed ADEST. Ovid. Metam. lib. iii.

conceived that this *canine* metamorphoſis of commen- ceived in a pleaſant point of view without offence; : it to the credit of our Engliſh *black-letter* dogs, that there is more harmony among them, (a few caſes ex- ong the dogs that worried Greek and Roman authors s. I ſurely may be excuſed for this *caninity*, if Mr. has been allowed to declare, without cenſure, that Ιερης: though certainly *the Hierarchy* are infinitely in- for the diſcovery. Bryant's Mythol. vol. i. p. 329,

† ularity of this term which is the only reaſon of my in- called for my attention, as no treatiſes or farces, or may be, are more appealed to by the commentators *'s Art of Coney-catching*; Greene's *Ground-work of Coney-* reene's *Defence of Coney-catching*; Greene's *Diſputation r Coney-catcher and a She Coney-catcher.*" As my poor

library

Hark, JOHNSON * ſmacks his laſh; loud ſounds the din:
Mounted in rear ſee STEEVENS *Whipper-in*,
Rich with the ſpoils of learning's black domain,
And guide ſupreme o'er all the tainted plain.
Lo! firſt *Melampus* † FARMER deftly ſprings,
(WALTER-DE-MAPES ‡ his ſire) the welkin rings:

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library will not afford theſe *valuable* books, I profeſs myſelf ſtill ignorant of this ancient *art of coney-catching*, and therefore am by no means fit for a commentator; yet the reader may perhaps think me fit for writing a note or two upon theſe "SNAPPERS UP OF UNCONSIDERED TRIFLES." (Wint. Tale, a. 4. ſc. 1.)—I do not agree with Mr. Steevens that *Coney-catching* means *the art of picking pockets*; (ſee his note on the words "Silly Cheat," vol. iv. p. 368. ed. 1778)---except there is any pleaſant alluſion by anticipation to ſome late editions of Shakſpeare. My poor *pockets* cannot keep up with theſe *riſing demands* upon them. SIX POUNDS FIFTEEN SHILLINGS!! for the laſt edition of Shakſpeare, and without any binding! I cry you mercy, my good Maſter Steevens; think of us *poor* poets.'

* 'The reader muſt know enough of this *Huntſman*, his green velvet cap, and brown braſs-buttoned coat, his churliſh chiding of every hound that came near him, &c. &c. at leaſt it is not Jemmy Boſwell's fault if he does not.—This great man's comments on Shakſpeare are never ſullied and contaminated with *minute* explications of indecent paſſages:

He bears no tokens of thoſe fable ſtreams,
But mounts far off among the ſwans of Thames.

In whatever Dr. Johnſon undertook, it was his determined purpoſe to rectify the heart, to purify the paſſions, to give *ardour to virtue and confidence to truth*.'

' † *Melampus* ſignifies a dog with black feet. He is ſuppoſed to have run over the town and county of *Leiceſter*, but never could be perſuaded *to give any account of it*.—This dog ſcented out the *Learning of Shakſpeare* with true and original ſagacity, and abſolutely *unkennelled* it. This is his proper praiſe.—Mr. Steevens ſays, "Could *a perfect* "and *deciſive* edition of Shakſpeare be produced, it were to be "expected ONLY (though we fear in vain) from the hand of Dr. "FARMER, whoſe MORE SERIOUS AVOCATIONS *forbid* HIM to "undertake what, &c. &c." See Advert. by Mr. Steevens to Shakſpeare, Edit. 1793, p. 11. Such *gravity of compliments* between two editors reminds me of what Shakſpeare calls, "THE ENCOUNTER OF TWO DOG APES."

' ‡ *Walter de Mapes* was the jovial archdeacon of Oxford, the Anacreon of the eleventh century, "*A decent Prieſt, where monkiſh* "*were the gods*," and author of the *divine* ode, beginning:

"Mihi ſit propoſitum in tabernâ mori;
Vinum ſit appoſitum morientis ori,
Ut dicant, cum venerint angelorum chori,
Deus ſit propitius huic Potatori." &c.'

STOWE

Stout GLOUCESTER * mark in *Pamphagus* † advance,
Who never *ſtood aghaſt in ſpeechleſs trance*;
The ſage *Ichnobates* ‡ ſee TYRWHITT limp;
MALONE *Hylactor* § bounds, a clear-voic'd imp;
Nor can I paſs *Lyciſca* MONTAGUE, ‖ 275
Her yelp though feeble and her ſandals *blue*;
Aſbolus ¶ HAWKINS, a grim ſhaggy hound,
In *Muſic* growls and beats the buſhes round **;

'* Stout *Glouceſter*.—Warburton, Biſhop of Glouceſter.'

'† *Pamphagus*—ſignifies a dog of a moſt voracious appetite, who ſnaps at, and devours every thing digeſtible or indigeſtible. They who are acquainted with the *Divine Legation*, &c. &c. well know the nature of Warburton's literary appetite and the danger of hunting in the ſame field with him. With all his eccentricities this was a noble dog, and there is not one of the true breed left worthy of the progenitor, though there are a few mongrels.'

'‡ *Ichnobates* means a dog who *tracks* out the game before him. No one was more diligent than this dog, yet he frequently went upon a wrong ſcent; but would never ſuffer the huntſman to call him off, eſpecially in the neighbourhood of *Canterbury* and *Briſtol*.—If I were again to metamorphoſe theſe hounds into men, I ſhould lament the application of Mr. Tyrwhitt's learning and ſagacity. "Illum *pro lite-* "*rato* plerique laudandum duxerunt, quum ille *neniis quibuſdam ani-* "*libus* occupatus inter *Mileſias Punicas* APULEII SUI et *ludicra* "*literaria* conſeneſceret." (Vid. Julium Capitolinum in Vita Clodii Albini ad Conſtantium Auguſtum;). I will however ſay, as to my own part, Illum pro literato *laudandum* ſemper duxi, but with a reſerve as to the application of his learning. I wiſh this *Ichnobates* had been *utilium* ſagax *rerum*.'

'§ *Hylactor* means a dog with a clear and ſtrong voice. One would think that *this dog* was one of Canidia's breed, which called from the ſepulchre the actual remains of the dead to enchant and ſtupify the living. This dog has been ſcratching up the earth about *Doctors Commons*, and has torn up all *the Wills* of the actors who lived in Shakſpeare's time, and carried them in his mouth to the printer of a late edition of that author.—But when I ſpeak of rational men, it paſſes the bounds of all ſagacity to divine, by what ſpecies of refined abſurdity *the Wills and Teſtaments of Actors* could be raked up and publiſhed to *illuſtrate* Shakſpeare. (See Malone's Shakſpeare, vol. ii. p. 186, &c. &c. and in the 2d vol. of the edit. of Shakſpeare, in 1793.) A critic for ſuch an ingenious invention ſhould be preſented with the *altum Saganæ caliendrum*, which would not eaſily fall from his head.—But Mr. M. has redeemed this piece of folly by many valuable excellencies.'

'‖ See her Eſſay on Shakſpeare, chiefly againſt the French critics. A very pretty eſſay, and a great many very pretty things have been ſaid about it, which I ſhall not contradict. "*Dives agris, dives po-* "*ſitis in fœnore nummis*," is a verſe that has always filled a houſe with ſincere admirers, *without any flattery*.'

'¶ *Aſbolus* ſignifies a dog of a ſwarthy complexion.'

'** *Beats the buſhes round*.—Deſcriptive of Sir John Hawkins's Hiſtory of Muſic.'

Then

Then PORSON view *Nebrophonos** the ſhrewd†,
Yet foaming with th' Archdeacon's‡ critic blood?
In *Theron*'s§ form mark RITSON next contend,
Fierce, meagre, pale, no commentator's‖ friend;

'* *Nebrophonos* ſignifies a dog that deſtroys the fawns and deer; and ſo in truth it is;

Archdeacons, rats, and ſuch ſmall deer,
Have been DICK's food for many a year.

And, as Lear ſays, "I'll take a word with this ſame LEARNED THEBAN." My learned *Maſter* Richard Porſon:—but he loves no *titles!* It would be better if he did.'

'† *Shrewd.*—Mr. Malone ſays, the word *ſhrewd* means *acute*, or *intelligent*; Mr. Steevens ſays, it is, *bitter* or *ſevere*. Shakeſp. Ed. 1793, vol. iv. p. 430. Reader, you may chuſe, or rather combine the terms.'

'‡ The reader may be ſurprized to find any theological writings in this part; but Mr. Steevens's ingenuity has contrived *to preſs* Mr. Porſon's letters to Mr. Archdeacon Travis *into the ſervice* of Shakſpeare; and by ſuch ingenuity *who* or *what* may not be *preſſed* into it? This is quite a ſufficient excuſe for me, or rather a full juſtification of my alluſion to them. See Tempeſt, vol. iii. p. 68. Steev. Edit. 1793. Mr. Steevens ſtiles Mr. P. "*an excellent ſcholar and a perſpicacious critic*;" in which I moſt cordially agree. But, if I am rightly informed, he thanks neither Mr. Steevens, nor me, nor Dr. Parr, nor Dr. Burney the ſchoolmaſter, nor any other Doctor or Miſter in this country, for any opinion they may entertain or expreſs of him or his works. He neither gives nor takes. "*Walker, or hat.*"—But there is a ſomething, as I have learned from Horace of great men, "quod *lenz tormentum* ingenio admovet plerumque *duro.*"——I find the Archdeacon has republiſhed his work, and in my opinion has very wiſely declined being *led* any more by DICK and the *foul-fiend* "through fire, and through flame and whirlpool, "o'er bog and quagmire, and having knives laid under his pillow, "&c." But the Archdeacon has had the weakneſs to print his work on a *wire-wove paper* and *hot-preſſed*. Had I been the Archdeacon, I ſhould have been contented with the *hot-preſſing* by Mr. Porſon—hot indeed, *hiſſing hot!*—This controverſy has no good end: learning is good, and theology is good; but there is ſomething better, Η Αγαπη. There is alſo a writer who ſays Κατακαυχᾶται ΕΛΕΟΣ κρίσεως. Is it not ſo, Mr Profeſſor?'

'§ *Theron* ſignifies a dog of innate ferocity.'

'‖ *Poor Tom Warton* could have told a piteous tale, how *his* hiſtoric *body was puncked full of deadly holes* by this literary Richard IIId.—Dr. Percy could make a lamentation or two in ſome ancient ditty in *fit* or canto. Mr. Malone probably has felt a gripe rather ſtrong. The Antiquarians—but they have *ſpoken for themſelves*. The Antiquarian Society is amiable and harmleſs, and from what I have ſeen their publications reſemble the ſubjects of them. Νηκτων AMENHΝΑ καρηνα. Who could wiſh to diſturb ſuch repoſe?'

Tom WARTON laſt *Agriodos** acute,
With *Labros* PERCY † barks in cloſe purſuit:
Hot was the chace; I left it out of breath;
I wiſh'd not *to be in* at SHAKSPEARE's death.'

Art. 40. *The Engliſh Anthology*, Vol. I. 8vo. 6s. Boards. Egertons. 1793.

We do not think that this ſelection, though it contains good poems, is made with much judgment. It includes pieces by Spenſer, Shakſpeare, Milton, Dryden, Otway, Pope, &c. authors whom every ſtudent of taſte chooſes to peruſe and to poſſeſs wholly. A Britiſh Anthology, containing *all* the good poems of the minor poets, interſperſed with ſhort biographies, would render a multitude of volumes entirely ſuperfluous: the preſent only ſerves to increaſe the *number* of volumes.

The 2d and 3d volumes were lately publiſhed, but we have not yet peruſed them.

Art. 41. *The Maid of the Caſtle*, a Legendary Tale. By Jemima Maria Stratton. 4to. 3s. Lane. 1794.

This tale, the incidents of which are common in many old ballads, is written with poliſhed prolixity, in elegiac quatrains, and is nearly free from faults, without being very attractive.

Art. 42. *Hymen*, a Poem. 4to. pp. 40. 2s. Knott. 1794.

The Muſes cannot be more honourably employed than in the ſervice of Hymen. On his altar, to their credit be it acknowleged,

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' * *Agriodos* ſignifies a dog with a ſharp tooth.—I always regret the loſs of *Thomas Warton*: in his various writings, he is amuſing, inſtructive, pleaſant, learned, and poetical.—Tom Warton had rather a kindly affection for the jovial memory of Archdeacon Walter de Mapes of the 11th century, mentioned for his drinking ode in a former note. Mr. W. tells us, (with a warm panegyric) in his 2d Diſſert. to the Hiſt. of E. P. that this divine Anacreon wrote alſo a Latin ode in favour of *married* prieſts, concluding with theſe *ſpirited* lines:

Ecce *pro Clericis* multum allegavi;
Nec non pro Preſbyteris multum comprobavi;
Pater noſter pro me quoniam peccavi,
Dicat quiſque Preſbyter *cum ſua* SUAVI!'

' I quote this for *my own* ſake, *quoniam peccavi*, and am inclined to hope that every *Preſbyter cum ſua* SUAVI, will be as kind to the author of this poem on THE PURSUITS OF LITERATURE. Requieſcat!'

' † *Labros* ſignifies a dog that *opens* continually.—But I forget—Si quis dixerit EPISCOPUM *aliquâ infirmitate* laborare, anathema eſto. ——AND thus I take my leave of the WHOLE black-letter KENNEL, with all their wit, and all their follies, and all their merry humours; and they may both now and hereafter, unawed by their great *Huntſman* who is no more, and moſt probably unmoleſted by me, continue to bark and growl, and ſnap, and quarrel, and teaze one another, till there remains not a critical offal for which they may contend. *Et velut abſentem certatim* ACTÆONA *clament.*'

they have preſented many a precious gift. From the ſentiments expreſſed in this poem, we conclude that this divinity has ſeldom had a more zealous votary than its author. If his poetical talents be not equal to his ardour in the cauſe of matrimony, the purity of his ſentiments and the utility of his precepts may be well allowed to atone for any defects in a kind of verſe which is ſomewhat proſaic, but is not deſtitute of melody. He juſtly celebrates the praiſe of virtuous love, and offers prudential and moral advice for the attainment and preſervation of conjugal felicity.—On the whole, we think this poem, on account of its moral merit, worth whole rheams of the rhiming traſh that is almoſt daily obtruded on the patience of the good-natured public.

Art. 43. *Poetical Chronology of Ancient and Engliſh Hiſtory* *; with Hiſtorical and Explanatory Notes. 12mo. pp. 52. 1s. 3d. Elmſley. 1794.

Among the various aids which have been provided to facilitate the recollection of hiſtorical dates, this is one of the moſt judicious and pleaſing. The author agreeably enlivens a very dry ſtudy by giving the leading heads of chronology in a poetical form; and the verſes are much ſuperior to thoſe doggrel rhymes, which have been often uſed for purpoſes of this kind. They have ſufficient harmony to entice the ear, and may eaſily be learned on account of their ſimplicity. Brief heads of the ſcience of chronology are prefixed.

Art. 44. *Britain's Glory*: or a Trip to Portſmouth. A Muſical Entertainment, as it is performed at the Theatre Royal in the Hay-market. 8vo. 1s. Barker. 1794.

A jovial ſailor-like effuſion, in commemoration of his Majeſty's late viſit to Portſmouth, in conſequence of Lord Howe's ſignal victory over the French fleet.

Art. 45. *The Apparition*: a Muſical Dramatic Romance, in Two Acts; as performed with univerſal Applauſe at the Theatre Royal, Hay-market. By J. Croſs, Author of 'The Purſe,' and 'Britiſh Fortitude,' &c. 8vo. 1s. Barker.

We have frequently remarked, in regard to theſe *minor dramas*, that, if they afford half an hour's innocent diverſion to a good-humoured audience, they completely anſwer the writer's end.—The title informs us that this Apparition has been ſeen with 'univerſal applauſe.'

Art. 46. *The Purſe*; or Benevolent Tar; a Muſical Drama. In one Act, as performed at the Theatre Royal, Hay-market. By J. C. Croſs. The Muſic by Mr. Reeve. 8vo. 6d. Scatcherd.

Mr. Croſs makes handſome acknowlegements to the *actors* for the advantage which his dramatic pieces have derived from *them* in the repreſentation. We have no doubt that his gratitude has been juſtly excited; for theſe *after-pieces* always ſucceed better on *the boards* than in the cloſet. Indeed the beſt of theſe are not very happily calculated for *peruſal*.

Art. 47. *The Captive Monarch*. A Tragedy, in Five Acts. By Richard Hey, of the Middle Temple, Eſq. LL. D. and Fellow of

* Said to be the work of the Rev. Dr. Valpy.

Magdalen

Magdalen College, Cambridge. 8vo. 1s. 6d. Vernor and Hood. 1794.

"Something too much of this".——Why muſt loyal hearts be thus repeatedly harrowed with the exhibition of murdered ſovereigns? In truth, we cannot but conſider ſuch application of the drama to political purpoſes, as a lamentable perverſion of its general deſign. In one reſpect, however, this repreſentation differs from others which have appeared on the ſame occaſion. The writer has not given an exact picture of recent events, but has mixed ſomething of fiction with the real ſtory. With regard to the execution, the play is written with that mediocrity which, if it may eſcape cenſure, cannot command praiſe.

EDUCATION.

Art. 48. *Rudiments of the Latin Tongue*; or an eaſy Introduction to Latin Grammar: To which is prefixed a ſhort Vocabulary, Engliſh and Latin. Second Edition, improved. By George Chapman, LL.D. 12mo. pp. 132. 1s. Cadell. 1793.

The author of this little work is already known to the public by his treatiſe on education, which, we find, has paſſed through five editions*. The long and diligent attention, which he has beſtowed on the inſtruction of youth, will naturally ſuggeſt a favourable opinion of his grammar and ſyntax. They indeed bear the evident marks of inveſtigation and judgment; and, if carefully-uſed and regarded, will no doubt prove very beneficial.—Of the vocabulary, it is obſerved that 'the words are moſtly primitive, and expreſſive of the moſt common objects; and the manner in which they are arranged tends at once to aſſiſt the memory, and to inform the judgment.'—This account is juſt: but a vocabulary of yet greater length ſeems requiſite for that early period which is moſt proper for ſtoring the mind with the names of things and their more various qualities.

Art. 49. *Pocket Dictionary of the Dutch and Engliſh Languages*. In two Parts. I. Engliſh and Dutch. II. Dutch and Engliſh. Containing all Words of general Uſe, and authoriſed by the beſt modern Writers. Alſo the Terms of Commerce, Navigation, Arts, Sciences, &c. By Baldwin Janſon, Profeſſor and Tranſlator of the Dutch and French Languages, &c. Small 4to. 6s. Bound. Vernor. 1793.

This ſmall but comprehenſive vocabulary of the Low-Dutch tongue has derived ſome aſſiſtance from the *Woerden boek der Nederduitſche en Franſche Taalen* of Francis Halma, the beſt edition of which appeared at Amſterdam in 1729; and ſtill more from the large Low-Dutch and Engliſh Dictionary of 1791, which has Halma's collection of words for its baſis. The compiler ſpeaks in his preface of the great utility of the popular language of the Dutch, which is no doubt an object of curioſity to the etymologiſt, and of convenience to the ſailor and the traveller:—but, as the French language is ſufficient all over the United Provinces for the purpoſes of polite intercourſe and of commerce, as their works of taſte are few and unimportant, (even the

* See Rev. vol. x. New Series, p. 90.

poems of Vondel, ſo vaunted in this preface, being of ſecondary merit,) and as their cultivators of ſcience moſtly acquire the Latin and the German, it is ſurely more deſirable that the Low-Dutch ſhould ſink into a provincial jargon, and gradually diſappear, than that it ſhould be poliſhed into a claſſical language. It is already the misfortune of modern Europe to poſſeſs too many cultivated dialects. The literati, who would keep pace with the progreſs of the general mind, muſt be acquainted with many of them; and the emergence of every new nation into learning and refinement multiplies the elementary toil of each ſtudent. It is therefore important that the ſmalleſt poſſible number of leading languages ſhould contain the whole ſtock of information and amuſement; and that inconſiderable diſtricts, ſuch as Holland, Denmark, Piedmont, or Wales, ſhould not endeavour to immortalize their reſpective phraſeology, but contentedly ſlide into the ſpeech of the larger contiguous nations.

The Engliſh half of this vocabulary is faulty in mingling the i and j, the u and v, letters as wholly diſtinct as any others of the alphabet. The degree of abridgment may be judged by the following liſt of words, beginning at *kee* and proceeding to *kek*, contained in Halma's work, but omitted here:

Keelgezwel, quinzey.
Keel knobbel, Adam's apple.
Keel letter, gutteral letter.
Keelziekte, crick of the neck.
Keen, crevice.
Keeper, chevroon.
Keerkring, tropic.
Keer weer, blind alley.
Keerzijde, reverſe of a medal.
Keffen, to bark.
Keffer, ſnarler.
Keffter, vixen.
Kei pebble, a flat ſtone.
Keilen, to make ducks and drakes.
Keizerin, Empreſs.
Keizerdom, empire.
Keizerlijk, imperial.
Kekers, ſplit peas, &c.

On the whole, however, this is a meritorious, cheap, and, we doubt not, marketable publication.

Art. 50. *Fabulæ in uſum Scholarum ſelectæ. Operâ et ſtudio Georgii Whitaker, A. M. Grammaticæ Scholæ Magiſtri Alresfordiæ in Comitatu Hampt.* 12mo. pp. 106. 1s. Law. 1793.

School-books are become ſo numerous, that we are inclined to ſay, "Surely, among them all, every taſte and opinion muſt be gratified." The preſent little performance appears to be a well-intended and an uſeful introduction to Latin authors. Mr. Whitaker has added a conſtruing and parſing index of the firſt ten fables, for the aſſiſtance of that early ſtage of education which this book immediately regards. The gradual tranſition from ſhorter to longer fables, and the brevity and propriety of the morals, ſeem to recommend it to attention.—Several *errata* are noticed at the end: but a few more might be pointed out: *Aves*, inſtead of *apes*, *fab.* lxi. p. 31. is material.—We do not admire the phraſe, in the ſame fable, ſpeaking of *bees*, 'ex earum *manibus* elapſus;' though it may be allowable.

THEOLOGY, POLEMICS, &c.

Art. 51. *Notes and Annotations on Locke on the Human Underſtanding*, written by Order of the Queen; correſponding in Section and Page with the Edition of 1793. By Thomas Morell, D.D. Rector of Buckland,

Buckland, and F. SS. R. and A. 8vo. pp. 125. 3s. Boards. Sael. 1794.

Dr. Morell is ſo well known to the learned world, as the editor of he improved edition of Ainſworth's Latin Dictionary, and the tranſ-ator of Seneca's Epiſtles, &c. that his name is a ſufficient recom-nendation of this work. The notes are, evidently, the produce of a lear and penetrating underſtanding, and will form a valuable appen-age to Locke's Eſſay. They are commonly ſhort, but pertinent; nd they will be particularly uſeful to young ſtudents in aſſiſting them o underſtand the meaning of the great Locke, and to examine the ac-uracy of his obſervations.

Art. 52. *The unpurchaſed Love of God in the Redemption of the World by Jeſus Chriſt, a great Argument for Chriſtian Benevolence*, illuſtrated in three Diſcourſes: To which are added, Remarks on the Diſ-courſes of the late Caleb Evans, D. D. entitled "Chriſt Crucified;" and a Letter to the Rev. David Bogue, of Goſport, on his Sermon entitled "The great Importance of having right Sentiments in Religion." By D. B. Jardine, Miniſter at the Unitarian Chapel, Bath. 8vo. pp. 206. 2s. 6d. ſewed. Johnſon.

The leading object of theſe diſcourſes is to prove that the doctrine of the atonement of Chriſt, as it has been commonly received in ortho-dox churches, is inconſiſtent with our natural conceptions of the mora' attributes of God, and is without ſupport from ſcripture. The firſt point is maintained in the three diſcourſes; the latter, in the author's reply to Dr. Evans. Some diſcuſſions are added on the topics of the pre-exiſtence and divinity of Chriſt. The letter to Mr. Bogue is a manly and ſpirited defence of thoſe who profeſs what are called free principles in religion, againſt ſome illiberal reflections thrown out in the ſermon mentioned in the title.—The whole work appears to have been written under the influence of a ſincere love of truth, and of a ſpirit of Chriſtian benevolence; and it bears marks of ability and judg-ment which reflect honour on the writer. Theſe, however, are ſub-jects which have been of late ſo frequently before us, that we may be excuſed if, under the preſſing demand of temporary publications, we permit this ſmall volume of theological controverſy to paſs without farther notice than a general commendation.

Art. 53. *A Letter addreſſed to the Hon. and Rev. Bromley Cadogan*, on the Subject of his two Sermons, preached in the Churches of St. Giles, Reading, and St. Luke, Chelſea; and publiſhed in London, Oxford, Cambridge, Reading, &c. entitled Liberty and Equality. 8vo. 1s. Deighton. 1793.

It is on theological and not on political grounds that Mr. Cadogan becomes the object of this writer's animadverſions. The Letter is a ſerious and not injudicious refutation of Mr. Cadogan's notion con-cerning Chriſtian preaching, that it conſiſts, "not in ſaying you muſt do this, or do this, but in lifting up Jeſus Chriſt, and ſaying, believe on him, and thou ſhalt be ſaved." To that claſs of preachers who, in order to exalt their Saviour, depreciate good works, the author of this letter very properly addreſſes the apoſtolic exhortation, "Add to thy faith, virtue."

Art. 54. *Sermons:* To which is affixed a ſhort Diſcourſe on the Divinity of Chriſt. By the Rev. Richard Worthington, M. D. 8vo. pp. 343. 5s. Boards. Debrett. 1793.

Several important topics of practical religion and morality are treated in theſe ſermons, but with ſuch mediocrity of manner as leaves little room either for praiſe or cenſure. The ſentiments are commonly juſt, but withal ſufficiently trite; and the language, though ſeldom faulty in point of correctneſs, has a general air of ſtiffneſs, and is ſometimes obſcure. To many readers, the orthodoxy of the preacher's ſyſtem may be a recommendation: but they muſt not expect to ſee it ſupported by learned criticiſm and elaborate arguments; for the author has a violent antipathy to controverſy, and ſpeaks of a polemical divine as a *hateful character*. He has, indeed, ſo far ventured into the field of theological ſpeculation, as to give what he calls a ſhort diſcourſe, (which, by the way, is much the longeſt in the volume,) *on the divinity of Chriſt:*—but he makes the reception of this doctrine a mere act of implicit faith; and, inſtead of attempting to refute the objections of heretics in the ordinary way of argumentation, he is contented to wonder at their ignorance and perverſeneſs. He appeals to the general ſentiments and common ſenſe of mankind:—but this is an appeal which has always been made by the opponents of this doctrine.

Art. 55. *Devotional Offices for Public Worſhip.* Collected from various Services, in uſe among Diſſenters: To which are added, Two Services, chiefly ſelected from the Book of Common Prayer. 8vo. 3s. Printed at Saliſbury; ſold in London by Longman. 1794.

The compilers of theſe offices, doubtleſs, aware of the extreme difficulty of drawing up acceptable forms of public devotion, have very judiciouſly, as well as modeſtly, availed themſelves of former publications of this kind. They have, notwithſtanding, preſerved throughout a perfect conſiſtency of ſentiment, and a general uniformity of language. With reſpect to ſentiments, they have confined themſelves to thoſe univerſal principles of religion which are common to all Chriſtians; cautiouſly excluding all diſtinguiſhing tenets of ſects, under the liberal notion that Chriſtians of different perſuaſions, whatever be their peculiar views of ſome diſputable doctrines, may all unite in worſhipping the Eternal Father through his ſon Jeſus Chriſt. In language, theſe offices poſſeſs, in an eminent degree, the firſt excellence in devotional compoſitions, clearneſs and ſimplicity. Perhaps, in order to attain this end, the compilers have taken too much pains to break the prayers into ſhort ſentences. The more extended flow of language, which is every where preſerved in the Book of Common Prayer, ſeems the more proper liturgic ſtyle, as better ſuited to ſpread a general air of dignified ſolemnity over the ſervice. In this view, as well as in ſome other particulars of phraſeology, too much liberty is perhaps taken with the original, in the two ſervices which are here compoſed from the national liturgy. Theſe ſervices are, however, valuable, not only for their intrinſic merit, but becauſe they ſhew how eaſily the eſtabliſhed forms of devotion might be ſo altered as to adapt them to univerſal uſe in Chriſtian ſocieties.

In order to avoid the too frequent return of the ſame form, ten different ſervices are given in this volume. This variety, however, conſiſts more in expreſſion than in ſentiment, or method; and where the ideas are nearly the ſame, and are arranged in the ſame order, a ſmall diverſity of language is perhaps of leſs conſequence than is commonly ſuppoſed. In theſe ſervices, and in almoſt all the publications of this kind which we have ſeen, the ſame general plan is followed; namely, adoration, thankſgiving, confeſſion, petition, and interceſſion. We are ſurprized that no attempt has been made to vary this arrangement. Devotional exerciſes, in which no ſuch formal ſeries of ſubjects ſhould appear, would perhaps be more intereſting; and we cannot ſuppoſe that devotion is ſo barren a theme as not to afford ſcope for conſiderable variety. A wide field for the exerciſe of invention and judgment appears to lie open to the future compoſers of liturgies; and it may reaſonably be expected that attempts of this kind will meet with encouragement among Diſſenters:—eſpecially when it is recollected, as the editor of theſe offices remarks, that their anceſtors, the original non-conformiſts, in many particulars leſs enlightened, admitted the lawfulneſs, and in ſome caſes the expediency, of forms of prayer; and that, at the Reſtoration, the main body of the Diſſenters would have complied with the uſe of the national liturgy, if ſome points, which appeared to them unſcriptural, might have been omitted.

Beſides the ten ſervices above mentioned, this volume contains occaſional prayers and thankſgivings, and ſervices for the communion, baptiſm, and the burial of the dead.—We underſtand that this work was compiled for the uſe of a diſſenting congregation at Bridport, in Dorſetſhire.

Art. 56. *The Myſtery of Providence and Grace, and the Sins of Britain:* Two Sermons preached at Woodbridge in Suffolk; the former delivered Feb. 2, 1794, and the latter Feb. 28, being the day appointed for a General Faſt. By Samuel Lowell. 8vo. 1s. Johnſon.

To juſtify himſelf from the charge of being "a mover of ſedition" is the reaſon alleged by the preacher for this publication. The firſt ſermon, from Iſ. xlv. 15. tends to ſhew 'that, though there are intricacies in the diſpenſations of the Lord towards his people, he will be their deliverer:' the ſecond, from Jer. xii. 4. has for its baſis the two following propoſitions: '1ſt, We, as a nation, have ſins which it becomes us to lament; and, 2dly, With men of real religion, national as well as perſonal ſins will be matter of lamentation.' Among our national ſins, the preacher enumerates—infidelity—pride and luxury—religious ignorance and indifference—and injuſtice and cruelty, particularly exemplified in the *ſlave-trade*, which he regards as our capital national crime.

If theſe ſermons be all the evidence adduced to prove that their author is ſeditious, he muſt be acquitted of the charge. In the firſt, indeed, he pays a compliment to Mr. Wnitfield at the expence of the clergy, for which he apologizes; and in the ſecond, he repreſents eſtabliſhments as uneſſential to Chriſtianity: but we rather ſuppoſe that objections were made to his ſermons not ſo much for thoſe things, as for his ſerious and pointed attack on the vices of the age.

Art. 57. *A conciſe View of the Hiſtory of Religious Knowledge,* from the Creation of the World to the Eſtabliſhment of Chriſtianity. Intended as an Introduction for young Perſons and others, to a proper Apprehenſion of the Origin, Progreſs, Principles, and final Settlement of the Chriſtian Church; on the Authority of the Holy Scriptures. 12mo. pp. 210. 3s. Boards. Robinſons. 1794.

The view here given of the hiſtory of religious knowlege is almoſt entirely drawn from the Bible. The work is little more than a brief abſtract of the hiſtorical parts of the Old and New Teſtament, with ſuch comments as may ſerve to eſtabliſh the reader in a firm perſuaſion that what is uſually called the orthodox ſyſtem of faith is, without doubt, the doctrine of the Scriptures.—A very ſmall portion is introduced of the collateral hiſtory of religion in the Pagan world. Not the leaſt intimation is given of any doubts or difficulties, with reſpect either to facts themſelves, or to chronological dates: but every thing, both hiſtorical and doctrinal, is laid down with as much oracular deciſion, as if the whole had been univerſally received in the Chriſtian world without controverſy. Such manuals of *credenda* may very well anſwer the purpoſe of ſupporting a ſyſtem, but will contribute little toward the real propagation or advancement of religious knowlege.

Art. 58. *A Charge given at the Primary Viſitation of the Archdeaconry of Salop, in the Dioceſe of Hereford,* in the Year 1793. By Joſeph Plymley, M.A. Archdeacon. 4to. 1s. Longman.

This charge is almoſt entirely directed toward two points, the repairing of churches, and the reſidence of the clergy on their ſeveral cures. The Archdeacon appears to have taken laudable pains to inform himſelf not only of the ſtate of the dioceſe of Hereford, but of the church of England in general, in theſe reſpects. He ſtates the rectories of the two provinces of Canterbury and York to be about 5098; the vicarages 3687; the churches neither rectorial nor vicarial, about 2970; and he reckons 1200 parochial churches, to which no parſonage-houſes nor glebe-lands uſually belong, and of which the incomes are ſo ſmall that no houſe could be thereby maintained. Mr. Plymley is of opinion that, if the whole land of each deanry paid tythes according to the compoſitions now in force, it would not amount to more than a tenth part of the rent; and of this ſum above one half would be due to lay-impropriators; whence he concludes that the right of tythes, as exerciſed by eccleſiaſtics, is "a faculty borne moſt mildly."—Whence, then, the innumerable complaints of the laity on this ſubject, and the general prevalence of the notion that a much more eligible method of ſupporting the clergy might be deviſed?

Art. 59. *A Charge delivered to the Clergy of the Archdeaconry of Cleveland,* at the Viſitations held in the Year 1793. By Robert Peirſon, A.M. Archdeacon of Cleveland. 4to. 1s. Baldwin.

General obſervations on the tendency of human nature toward civilization, on the neceſſity of ſubordination, and on the value of religious principles and public virtue as the baſis of national proſperity, form the body of this charge. It concludes with a brief exhortation to the clergy to direct their labours toward the ſupport of ſound principles of religion and policy.—In a clerical charge, ſomething leſs trite

and declamatory might have been expected: but the author has given his address a classical air by introducing several poetical quotations.

Art. 60. *The Immutability of God*, and, *The Trials of Christ's Ministry:* Represented in Two Sermons preached at Essex Chapel, in the Strand, March 30, and April 6, 1794. By Joshua Toulmin, A.M. 8vo. pp. 49. 1s. Johnson.

Mr. T. justly observes 'that the impression, made by pulpit-discourses, is often more owing to the circumstances under which they are delivered, than to the excellencies of composition, or even to the justness and importance of the sentiments they conveyed.' To *this* he modestly imputes the earnestness with which the publication of these discourses has been requested.—The first obviously applies to the changes which are taking place in the world. The second appears to have directed the thoughts of the preacher and the audience to a man of eminence, who has lately become a voluntary exile from his native country.—The sermons are sensible, plain, and practical; solely directed to compose and strengthen the mind amid the fluctuation of human things, and to animate it to a persevering practice of truth and duty, whatever obstacles may be cast in the way, or whatever may be the calumnies and the trials to which such a conduct may be exposed.

Art. 61. *An Essay tending to shew in what Sense Christ hath brought Life and Immortality to Light through the Gospel.* By John Spencer Cobbold, A. M. Fellow of Gonville and Caius College. 8vo. 1s. Rivingtons. 1793.

This essay gained the Norrisian prize in the University of Cambridge. It contains many sensible and instructive remarks, which evince with what strict propriety life and immortality are said to be brought to light by Christianity.—Some exceptions might possibly be mentioned. Had the author observed that eternal life is the gratuitous effect of divine benevolence manifested by our Saviour, we could most cheerfully have agreed with him: but, when he tells us,—'The only title to the gift of immortality, as promised in the Gospel, is the blood of a redeemer,'—we do not well comprehend his meaning. When he talks of *faith* (an important principle!) as the condition of participating the benefits of immortality, we find ourselves again rather perplexed, as perhaps might be the case with the writer himself:—for he does not inform us what we are to understand by *faith*, nor what are its effects and proofs.—In other respects, we must acknowlege ourselves well pleased with this performance.

Art. 62. *The Footman's Pamphlet*; or the Footman's Arguments against the Unitarians, &c. and in Defence of the Divinity of Christ; is humbly offered to the Public. By John Saunders. 8vo. pp. 152. Printed at Falkirk. 1793.

We have been informed that this is in fact the production of a menial servant, lately in the livery of Lord Balgonie; and we can easily believe it; for the work is strongly marked with that narrowness of conception, vulgarity of language, and bigotted attachment to old notions, which are the natural consequences of the want of education. The Unitarian doctrine is treated as an invasion made on our spiritual rights and privileges; and the writer offers himself a volunteer in

Chriſt's injured cauſe. He talks of *a man*, Mr. Lindſey by name, who has publiſhed a book, in which he makes himſelf believe he has clearly demonſtrated that Jeſus Chriſt was not the ſon of God, but only a creature of God; and who, to prove this, has extracted arguments from Lord Barrington, Father Paul of Venice, and many others, which he, the ſaid footman, never heard before, nor knew that they were men renowned either for good judgment, or ſound doctrine. He ſpeaks alſo of Dr. Prieſtley, of whom he ſays, 'I believe *that man* to be an elegant philoſopher reſpecting earth, air, and water, and many other things of a ſimilar nature; but is equally unſound, and wrapped up in error and unbelief reſpecting goſpel doctrine, as Mr. Lindſey.'—Againſt theſe *two men*, this bold champion comes forward as a combatant: but to their ability and learning he oppoſes only a confuſed maſs of words, piled up by zeal without knowlege.

HISTORY, ANTIQUITIES, &c.

Art. 63. *An Eſſay towards a Hiſtory of Biddeford in the County of Devon.* 8vo. pp. 284. 6s. Boards. Sewell.

Works of this kind are become ſo numerous, that they almoſt overwhelm us. We learn that the preſent, the dedication of which is ſigned John Watkins, was intended to give ſome aſſiſtance to the preſent ingenious hiſtorian of Devonſhire, but that the wiſh of reſpectable friends determined its appearance in a ſeparate form.

Ex nihilo nihil fit, ſays this author; and he therefore exhorts his readers not to raiſe any great expectations from the ſpot which he has undertaken to deſcribe. To characterize this volume in general terms, we may obſerve that it contains ſeveral curious and amuſing particulars, together with ſenſible and pertinent remarks: but that it is occaſionally diſfigured by obſervations which manifeſt prejudice and bigotry, and is at times both defective and ſuperfluous. It is divided into eleven chapters, of which the ſubjects are, 'General Deſcription; Antient Hiſtory and gradual Increaſe; Commerce; Church and Rectors; Diſſenters; Bridge and Quay; Charities and Charity-ſchools; the illuſtrious family of *Granville*, which for 500 Years poſſeſſed the Lordſhip; Biographical Sketches; Witches; Addenda and Corrigenda.'

The bridge over the *Torridge* forms a capital figure in the deſcription of this place: it is ſuppoſed to have been founded at leaſt as early as the year 1350. The *Granville* connection, by which the town had been honoured and ſometimes benefited, is diſſolved; the manor having been purchaſed, about the year 1750, by John Cleveland, Eſq. whoſe ſon now enjoys it. The biographical article is very unproductive: a ſucceſsful and benevolent merchant, whoſe name was *Strange*, ſtands firſt on the liſt; and next appears the ſingular character of Thomas *Stucley*, who was negligent of pecuniary concerns, yet, ing piles of money in almoſt every corner of his houſe, and ting in his chamber amid heaps of gold and ſilver, was devoted he quadrature of the circle and perpetual motion. One other e completes the number; that of Dr. *Shebbeare*, well known litical conteſts:—it is obſervable that he received from govern-

ment

ment a penſion of 200l. about the time when Dr. Johnſon alſo obtained the ſame; on which a wag remarked that the King had penſioned a *He Bear*, and a *She Bear*. We think that one of the hundreds in this county is called *Shebbear*.—The chapter *on witches* might well have been ſpared.

NATURAL PHILOSOPHY.

Art. 64. *A Synopſis of Mineralogy*. By James Miller. 13 large Folio. Sheets. 1l. 1s. Nicol.

The materials of ſcience are now become ſo bulky, that to preſent them in a compendious and well-arranged form muſt be conſidered as an attempt of great utility. This has been done with much care and ingenuity, with reſpect to mineralogy, in the tables before us. The compiler has followed the arrangement of Magellan's laſt edition of Cronſtedt, and has given, in ſeparate columns, all the circumſtances relative to the conſtitution, texture, figure, qualities, affinities, uſes, and denominations of each ſubſtance. The tables are contrived ſo as either to be paſted together and framed, or to bind in the form of an Atlas.

It would not be eaſy for us to give an adequate idea of the execution of the work by any extract, but we recommend it as likely to prove very uſeful to perſons who are deſirous of information on theſe ſubjects.

POLITICAL.

Art. 65. *The Voice of Truth againſt the Corruptions in Church and State*. 8vo. 1s. 6d. Ridgeway. 1794.

If the voice of truth ſpeaks in this pamphlet, it diſdains to be indebted to eloquence for ſucceſs. The writer talks, in a looſe and immethodical way, and with very little energy either of thought or language, concerning the inſufficiency of monarchical government to produce the general welfare of ſociety, the unneceſſary burden which it brings on the general maſs of the people, and concerning the influence of religious eſtabliſhments in perpetuating error, and in propagating ſlaviſh principles of policy. He inſiſts on the neceſſity of a total renovation in all the governments of Europe, and makes the French republic the model of perfection.—Corruptions have unqueſtionably ſprung up, and will for ever ſpring up, both in church and ſtate: but ſuch vague and flimſy diſcourſe, as is here addreſſed to the public, will do little toward preventing or removing them.

Art. 66. *Vindiciæ Britannicæ:* Being Strictures on a late Pamphlet by G. Wakefield, A. B. Late Fellow of Jeſus College, Cambridge, intitled, "The Spirit of Chriſtianity compared with the Spirit of the Times in Great Britain." By an Under Graduate. 8vo. pp. 66. 1s. 6d. Gardner. 1794.

We find in theſe ſtrictures a large portion of declamation, but little of correct and rational diſcuſſion. It is eaſy to perceive, for it is written on every page, that the author is a violent enemy to reform and reformers, and a zealous advocate for "things as they are:" but why he is ſo we have vainly attempted to diſcover by an attentive peruſal of his pamphlet. Indeed he aſſerts that the eſtabliſhments of our anceſtors ought to be continued, even when the reaſons, which gave riſe to their original inſtitution, have partly, or in ſome caſes

caſes wholly, ceaſed to have effect,—merely to keep the minds of the people in one ſettled train of thinking, and to prevent their contracting, from habitual exerciſe, an attachment to innovations, and a hankering after revolutions.

He ſuggeſts no reaſons, which appear to us concluſive, either againſt temperate and peaceable exertions for preſerving the purity of the Britiſh conſtitution, or in favour of attempts to ſtop the progreſs of opinion by meaſures of violence and coercion. The Biſhop of Rocheſter, the preſent miniſtry, &c. are the object of the author's unbounded panegyric; while the *party*, as he calls the friends of reform, is loaded with obloquy; of which, Mr. Wakefield, in courſe, receives an abundant ſhare.—For an account of Mr. W.'s Spirit of Chriſtianity, &c. ſee our laſt vol. (the xivth.) p. 237.

NOVELS, *&c.*

Art. 67. *Turkiſh Tales:* By Joſeph Moſer. 12mo. 2 Vols. 6s. ſewed. Lane. 1794.

We have often been ſurprized at the degree of admiration and praiſe which has been beſtowed on thoſe laboured productions, in which northern induſtry has attempted in vain to ſupply the place of eaſtern fire; and we have ſmiled to ſee with how much pains many writers have loaded their pages with pompous language, and have aggrandized their fictions with ſupernatural machinery, in order to produce a maſs of abſurdity under the title of an eaſtern tale. We are therefore diſpoſed to applaud the good ſenſe of the author of theſe volumes, in venturing to write Turkiſh tales without copying the bloated ſtyle of former writers of this claſs, or invoking the aid of giants, dwarfs, genii, dæmons, and other ſupernatural agents. In doing this, he may perhaps, according to the common idea, have rendered his work leſs eaſtern: but he has at the ſame time made it the more natural; or, at leaſt, more conſonant to the judgment and feelings of an European reader; and, by theſe means, he has alſo avoided many painful efforts to ſwell himſelf up, like the frog in the fable, to an imaginary ſtandard of excellence.

In peruſing theſe tales, the reader will not find his fancy dazzled with ſplendid dreams; nor will his heart be torn by a ſtorm of paſſion: but he will be led through a ſucceſſion of fictions, ſometimes amuſing, ſometimes intereſting, always natural and within the limits of probability. Of the third tale, which is one of the moſt pleaſing, the author informs his readers that the hint, and merely the hint, on which it is erected, is to be found in Tavernier's Oriental Travels, and in the Turkiſh Spy. The reſt, we believe, are entirely original. The laſt tale, which is continued through the ſecond volume, ſuſpends the reader's curioſity by many romantic incidents, and has an agreeable mixture of the comic. Sterne's *unfortunate* ſtory of the king of Bohemia is imitated, but with little effect. The character of the barber, who, like the European barber, is made to unite the uſe of the lancet with that of the razor, is well ſupported. He is the *Quidnunc* of Conſtantinople.

The ſtyle of this work is neat, and, on the whole, not deſtitute of elegance: but it is not free from inaccuracies.

Art.

Art. 68. *The Medallion.* By S. Pearſon. Dedicated, by permiſſion, to his Royal Highneſs the Prince of Wales. 12mo. 3 Vols. 9s. ſewed. Robinſons. 1794.

Any thing animate or inanimate, that can be ſuppoſed to change maſters or to ſhift places, whether it be a parrot or a devil, a guinea, a medallion, or a poſt-chaiſe, may in the hands of an ingenious writer be made the convenient vehicle of humour or ſatire. Such an imaginary adventurer may ſerve as a ſtring to bind together a number of detached ſtories, or characters, and may give to a work, which would otherwiſe be perfectly miſcellaneous, an appearance of unity. In a novel, however, the characters and incidents of which are connected by the thread of the narrative, ſuch a contrivance is not only ſuperfluous but becomes an incumbrance. The Medallion in the preſent production anſwers no purpoſe which might not, with a ſmall degree of contrivance, have been much better effected without it. Independently of this unneceſſary fiction, the work has ſufficient unity of plan; and the principal characters which appear, at the opening, are continued on the ſtage till the cataſtrophe.

As a love-ſtory, we have read many novels better contrived to produce an intereſting effect. The two principal characters are not enough brought forward in the piece, nor throughout kept ſufficiently in view; and to the hero is aſcribed a degree of inconſiſtency which can ſcarcely be conceived to take place in real life. A paſſion ſuddenly raiſed in a volatile breaſt may be as ſuddenly diſſipated by the appearance of a new object:—but, in a mind like that of Sidney Milton, in whom generoſity and honour were deeply rooted, and whoſe attachment had been confirmed by a long intimacy, and by intereſting occurrences, it is wholly unnatural to imagine that the ſudden ſight of a new face, however angelic, would have the power to alienate his affections. This defect leaves the reader diſſatisfied at the cloſe of the work, notwithſtanding the haſty reconciliation with which it terminates. Nevertheleſs, the volumes are on the whole lively and amuſing: their chief merit conſiſts in the humourous exhibition of comic characters, and in the introduction of ſome intereſting epiſodical ſtories; particularly, at the end of the ſecond volume, the adventures of an honeſt European ſoldier, during the late war in the Eaſt Indies.

Art. 69. *Lucy.* By Mrs. Parſons. 12mo. 3 Vols. 6s. ſewed. Lane. 1794.

Without poſſeſſing, in any high degree, thoſe excellencies which diſtinguiſh the firſt claſs of novels, this tale will command attention by the mere power of incident and buſineſs. The ſcenery and characters, in the beginning of the ſtory, are romantic and intereſting. An unfortunate pair, retiring from the world in deſpondency to a deſolate caſtle; an outcaſt infant, brought up by them in a ſtate of entire ſeparation from the world, and, after their death, left for years in total ſolitude, till chance provides her a protector and guide in a neighbouring hermit; are circumſtances that afford an opportunity for deſcription and ſentiment, of which the author has made very ſucceſsful uſe. The reſt of the ſtory, in which the heroine is introduced into the world, and

and paſſes through a variety of trials, though leſs original, is amuſing. Love, as uſual, plays for a while at croſs purpoſes, but at laſt ſatisfactorily rewards his faithful devotees. We remark, however, in the character of Lucy, more fondneſs for dreſs and ſhow than might have been expected from her peculiar mode of education. We think it a miſchievous perverſion of moral ideas to ſay of a young man, who, after having tried in vain to ſeduce an innocent girl, attempts to debauch her by carrying her by ſtratagem to a houſe of ill fame, that he had not a bad heart. We cannot admit that the introduction, into the ſame tale, of three diſtinct ſtories of violent aſſaults on virgin innocence is any proof of fertility of invention: nor can we think it either morally inſtructive, or conſonant to nature, to make the moſt abandoned character of the piece, whoſe life has been a continued courſe of deliberate and horrid villainy, become on a ſudden a ſincere penitent and a good man. A total change of character is a longer and more difficult proceſs than is commonly apprehended.

Art. 70. *Caroline de Montmorenci:* A Tale founded in Fact. By La Marquiſe de ———. 8vo. pp. 196. 3s. ſewed. Longman. 1794.

A tender tale of diſappointed love; in which, while the cruel inconſtant is puniſhed by a matrimonial connection with an undeſerving object, the injured fair, pining in hopeleſs grief, and at laſt returning to the convent which ſhe had left, falls a victim to her unfortunate paſſion. This ſhort ſtory is not deſtitute of affecting incidents, but does not diſplay much originality of invention, nor any great degree of elegance of language.

Art. 71. *Argentum:* Or Adventures of a Shilling. 12mo. pp. 167. 2s. 6d. ſewed. Nichols. 1794.

By the help of a ſhilling which, naturally enough, paſſes from pocket to pocket, the reader is here introduced to the acquaintance of its owners, one after another:—but, as it is alſo very natural for a ſhilling to exchange maſters in a pretty rapid ſucceſſion, we are not permitted to remain with any one long enough to become acquainted with his character. Among the variety of portraits preſented in this raree-ſhow book, ſome, however, are tolerably ſketched, and the reader will find two or three little ſtories which may afford amuſement for a few minutes.

MISCELLANEOUS.

Art. 72. *The Caſe of the Agent to the Settlers on the Coaſt of Yucatan, and the late Settlers on the Moſquito Shore.* Stating the whole of his Conduct in ſoliciting Compenſation for the Loſſes ſuſtained by each of thoſe Claſſes of his Majeſty's injured and diſtreſſed Subjects, 18th November, 1793. 4to. pp. 320. 8s. Boards. Cadell.

The object of this addreſs the author declares to be 'a fair ſtatement of the conduct of the agent in attempting to petition parliament: as well on the merits of the Yucatan claimants, for loſſes ſuffered by the depredations of the Spaniards, in September 1779; as on the merits of the Moſquito-Shore claimants, for loſſes ſuffered by them on their evacuating that country to the Spaniards, by command of his Majeſty, in the ſummer of 1787.'

'Thi-

'This province of Yucatan, or Jucatan, is a peninſula, projecting from the province of Honduras into the ſea northward; and forming the Bay of Campeachy on the weſt, and the Bay of Honduras on the eaſt. It ſtretches from about latitude 16° to latitude 21° 30' north, and from about longitude 89° to longitude 94° weſt from Greenwich.'

'The Moſquito Shore, in America, extends from the northern branch of the Deſaguaders, in 10° 21' to Cape Gracias a Dios, in 15° north latitude; and from Cape Gracios a Dios, in 81° 41', to Cape Caſtile, or Cape Honduras, in 85° 41' weſt longitude from Greenwich.'

Every ſtep, which was likely to be attended with ſucceſs, appears to have been taken by Mr. White the agent; and the miſcarriage of the claimants in their reſpective petitions cannot be attributed to any deficiency of zeal or attention on his part.

Art. 73. *An Hiſtorical Deſcription of Dunkirk,* from its origin in 646 to the Year 1785. By H. E. Diot. 4to. pp. 51. 8s. Boards. Faden. 1794.

This very ſatisfactory account has been tranſlated from a *memoire* drawn up in 1785 by H. E. Diot for the uſe of M. de Calonne, at the ſale of whoſe library the French manuſcript was purchaſed. It deſcribes the progreſſive importance of the town of Dunkirk from its firſt eſtabliſhment, the various ſieges and revolutions which it has ſuſtained, and the naval conſequence of its privateers and ſmugglers. Before the preſent war, it was ſuppoſed to contain 25,000 inhabitants. Four plans are annexed to illuſtrate the ſiege of Dunkirk in 1658 by Lockhart, its ſubſequent fortification by Vauban, its ſtate in 1785, and its inveſtment by the Britiſh army in 1793. The appendix contains a curious extract from the memoirs of Roger de Rabutin, honourable to the ſpirit and conduct of the republican troops of England.

'In 1655, a league being made between the protector Cromwell and the French, twelve Engliſh men of war blocked up the port of Dunkirk, but to little purpoſe, as the privateers continued to ſail out and in, and to make many rich captures. Two years after, the two courts having determined to undertake the ſiege of this obnoxious ſeaport, Cromwell ſent over 6000 men to reinforce the French army under Marſhal Turenne. Mardyke was taken in October, 1657, and delivered up to the Engliſh commiſſary, who placed a ſufficient garriſon in it. Not long after the Marquis of Caracena, at the head of 6000 Spaniards, attempted to retake it; but met with ſo warm a reception that he was obliged to retire with the loſs of one-fifth of his force. Next ſpring, Lockhart arrived with freſh troops from England to join Turenne, and the ſiege of Dunkirk was opened by 22,000 men on the 1ſt of June, 1658. The lines of circumvallation and countervallation began on the weſt at the ſea, and continued to the ſtrand on the eaſt ſide, which being left dry at low tide, was defended by paliſadoes. Cromwell took care alſo to prevent all ſuccour from the ſea by means of a powerful fleet. The Marquis of Leyda commanded in the town, and Don John of Auſtria and the Prince of Condé, then in rebellion, were encamped at Furnes. The trenches were opened on the 4th of June, by two ſeparate attacks, one on the

ſide

ſide of the gate of Nieuport, by the French; the other near Fort Leon, by the Engliſh: the garriſon made ſeveral bold, but unſucceſsful ſorties, and the beſiegers puſhed their works with ſuch vigour that in five days they made a lodgment in the covert way. As this place was of the utmoſt importance to the Spaniards, they determined to relieve it, if poſſible, by attacking the enemy in their intrenchments. To this effect their army appeared in ſight on the 13th of June, and although it was unprovided with artillery and tools for an encampment, pitched its tents within two cannon ſhot of the French lines. Turenne perceiving clearly what their intentions were, and being informed by deſerters of their want of cannon, took all neceſſary precautions againſt the garriſon, and marched out of his intrenchments before day-break to attack the Spaniards with a ſuperior force. His infantry amounted to 9000 men, his cavalry to 6000; the Spaniards had only 6000 of each. After the French had cannonaded the enemy, the Engliſh began the attack with great intrepidity, and being joined by a French corps, routed the whole left wing; ſoon after the Marſhal totally defeated, and drove out of the field, the reſt of their army, notwithſtanding all the valour and efforts of the great Condé.

'Though deprived of all hopes of relief, the garriſon held out with great obſtinacy, for ten days. Louis XIV. came from Mardyke to ſee it march out, and after taking poſſeſſion, delivered up the town to the Engliſh; ſo that by a ſingular combination of circumſtances, Dunkirk belonged in the ſame day, at different times, to the three greateſt powers of Europe.

'The Engliſh being peaceable poſſeſſors of Dunkirk by the peace of the Pyrenees, ſet about repairing the fortifications without loſs of time. They began to build a citadel on the ſite of fort Leon, a crown-work on the eaſt ſide, and ſeveral other works were planned.

'Louis XIV. whoſe miniſters were too ſolicitous for the proſperity of French commerce to let any opportunity ſlip of increaſing or ſecuring it, ordered his ambaſſador, the Count de Eſtrades, to treat with Lord Clarendon for the purchaſe of Dunkirk. After ſome dirty bartering, Charles II. conſented to yield it up, with all its appurtenances, ammunition, and artillery, for 5,000,000 livres Tournois. Thus, in 1662, did Dunkirk paſs for ever under the dominion of the French monarchs.'

Art. 74. *Serious Conſequences attending the Suſpenſion of the Habeas Corpus Act:* Exemplified in the Caſe of Thomas Humphreys, Blackſmith, near Blackfriar's Bridge, taken up on falſe Information, and examined before the Privy Council, at Whitehall, &c. 8vo. 6d. Smith. 1794.

The caſe of this inoffenſive tradeſman appears to be a very hard one indeed! and, taking for granted the truth of the circumſtances as here ſtated, he certainly ought to have redreſs. The ſubſtance of his complaint is, that he has been, falſely, and altogether groundleſsly, charged, by his *perſonal enemies*, with being a ſeditious and dangerous perſon.—To the honour of the gentlemen in adminiſtration (as here ſet forth,) after having examined the party accuſed, they indignantly diſmiſſed the villainous buſineſs, and adviſed Humphreys to proſecu[illegible]

ſecute the wretches who had ſo wickedly conſpired to ruin an ho-
ſt man: but it appears that H. is not properly ſupported, or not
ficiently enabled to make head againſt his inveterate enemies; who
l continue, on the baſeſt motives, to perſecute him, although they
ve been again defeated, on a *ſecond* falſe accuſation, before the
rthy 'juſtices at Union-Hall, Southwark.'

This extraordinary affair ſhould be thoroughly inveſtigated by
ſe who have public ſpirit and leiſure enough to purſue the inquiry.
r *us*, we know nothing of the caſe, farther than what we learn from
: pamphlet before us; which ſeems to tell a plain unvarniſh'd tale,
l to exhibit an inſtance of ſuch injurious treatment of an honeſt and
uſtrious individual, as ought not to paſs unnoticed.

t. 75. *Memoirs of General Dumourier.* Written by Himſelf. Tranſlated from the French by J. P. Beaumont. 8vo. pp. 184. 4s. Boards. Allen and Weſt. 1794.

Public curioſity has created ſuch a demand for Dumourier's Me-
irs as to induce another tranſlator to give them in Engliſh, in a
aper form than the tranſlation which has already paſſed under our
ice*. In this edition, which is cloſely printed on coarſe paper and
h a ſmall type, the editor has ſtudied conciſeneſs, where it could be
pted without omitting facts or injuring the ſenſe of the work; and
has ſubſtituted a few prefatory obſervations of his own, inſtead of
long political diſquiſition prefixed to the original Memoirs. Though
may chooſe to call this diſquiſition unintereſting, the want of it will
bably be deemed, by many readers, a defect.

t. 76. *A Letter to the Clergy of the Church of Scotland.* By Mark Blake, Eſq. 8vo. 6d. Eaton. 1794.

The clergy of Scotland come in for only a ſmall ſhare of this
ter's attention. After having taxed them with having been always
vile ſupporters of arbitrary power, he reviews the progreſs of Britiſh
erty, and remarks the obſtruction which it has experienced in an-
ur times, and the defective ſtate in which it was left at the revo-
ion. He then adverts to the preſent imperfect repreſentation in
liament, the miſchievous effects of the national debt, the ruinous
dency of the preſent war, and other alleged cauſes of public com-
int. The pamphlet offers nothing new, but is decently written,
l contains obſervations which merit attention.

t. 77. *The Citizen of the World.* By John Lovett, H. D. 8vo. 1s. 1793.

We find little connection between the title of this pamphlet and the
ter of the ſubſequent pages, which contain only a few random
ughts feebly conceived, and vulgarly expreſſed, relative to large
ns, rack rents, the national debt, paper circulation, places and pen-
n, the ruinous nature of the preſent war with France, the treachery
Lewis XVI., the errors and contradictions of the bible, the abſurdity
methodiſm and popery, the folly of faſhion in dreſs, the abuſes of
vernment and laws, the miſchiefs of luxury, &c. &c. The author
knowleges that he has no pretenſions to the advantages of education,
t is ſolely indebted to the gifts of nature for this little performance;

* Rev. Auguſt, p. 397.

and

and he flatters himſelf that this will be a ſufficient apology for the unavoidable errors which it may contain. Unavoidable errors can need no apology: but there was one great error, which the writer might have avoided, and thus have prevented all the reſt, viz. that of writing at all.

Art. 78. *Character of Dr. Prieſtley*, conſidered as a Philoſopher, Politician, and Divine. With a ſhort Account of the Riſe, Progreſs, and Eſtabliſhment of the Arian and Socinian Doctrines. 8vo. 1s. Symonds.

This pamphlet apologizes for the Dr.'s politics, compliments his philoſophy, and miſrepreſents his religion. If the writer had not undertaken to draw Dr. P.'s literary character without conſulting his writings, he would not have repreſented him as believing that 'Jeſus Chriſt had been formed in a virgin by the omnipotence of God.' All who have looked even curſorily into Dr. P.'s theological works muſt be acquainted with his denial of the miraculous conception. From the incorrect manner in which the Greek and Latin quotations are exhibited, ſome readers may ſuſpect that the writer affects more learning than he poſſeſſes.

Art. 79. *Moral Annals of the Poor, and middle Ranks of Society*, in various Situations, of good and bad Conduct. 8vo. 1s. 6d. Rivingtons.

As virtue is confined to no rank, but frequently appears with diſtinguiſhed luſtre in thoſe whoſe lot in this life ſeems to be the moſt rigorous, we cannot ſufficiently applaud the good intentions of the editor of this work, in recording inſtances of honeſty, fidelity, and diſintereſted attachment among the poor, in order to excite them, by the force of example, to a conſcientious diſcharge of their duty, and to repreſent to them the honour, the reward, and above all the ſelf ſatisfaction, which even in this world accompany thoſe who "do juſtice, love mercy, and walk humbly with their God."—That the practice of thoſe duties which religion and morality enjoin ſhould be a ſovereign remedy for all the ills of life, is a truth which, however obvious it may be to a reflecting mind, can never be too often inculcated. The praiſe-worthy editor conſiders the tract before us as the groundwork of a book for the uſe of poor children. 'Thoſe incidents, (he ſays) have therefore been ſelected which promiſed to afford them moſt of uſeful admonition, as ſpringing from ſituations to which they are deſtined; from emergencies, for which it will be happy for them to be prepared; from temptations, which it will be their eternal conſolation to have reſiſted; and duties, which it will be their ſpecial buſineſs to fulfil.' He adds, in the concluſion of his preface, that 'the intention of the preſent ſmall collection is ſimply to mark the ſort of anecdote, which he is deſirous of collecting, and to ſolicit from his friends and others the communication of ſuch facts, as ſuit the immediate object of the collection.' We heartily wiſh him all the ſucceſs which an undertaking ſo laudable deſerves.

The writer takes occaſion, in the courſe of his preface, to acknowlege very juſtly the utility of Mrs. Trimmer's many admirable publications for Sunday and other charity ſchools, in the early ſtages of parochial education.

Art.

Art. 80. *Letters to his Friends*, by the Rev. John Parker, late Miniſter of the Goſpel at Wainſgate, in Wadſworth, near Halifax, with a Sketch of his Life and Character; by John Fawcett, A. M. 12mo. pp. 214. 1s. 6d. Boards. Johnſon. 1794.

True piety is entitled to our beſt eſteem, under whatever outward garb, or with whatever particular opinion, it may happen to appear:—though ſtrangers to the late Mr. Parker, we muſt therefore honour his memory; for, amid ſeveral diſadvantages, he diſplayed, in a moſt exemplary manner, the Chriſtian virtues of contentment, humility, and reſignation; together with a warm and active benevolence toward his fellow creatures. He had not the benefit of a liberal education. It is evident that he had converſed much with the puritanical writers of the former age, 'till he had imbibed their ſpirit and their manner; which, to ſome readers, will render his letters particularly acceptable; to the *devotional taſte* of others, they will, probably, be more unſuitable.—As to the poetry, which is frequently interſperſed, it is all, like his proſe, in Mr. Parker's own "plain way."

Art. 81. *Familiar Letters on a Variety of Subjects*, Addreſſed to a Friend. By the Rev. Edward Barry, M. D. 12mo. pp. 163. 5s. ſewed. Payne.

Had not Dr. Barry told us, in his preliminary addreſs, 'that the public have only to queſtion him as to the production itſelf, and not the price of it,' we ſhould have been induced to take the hint, from the extraordinary price fixed on his book, that its ſale was a material object to one who deſcribes himſelf as a curate at fifty pounds a year;—and this would have been a powerful plea againſt exerciſing the rigour of criticiſm on it. Setting this plea aſide, however, we have another equally ſtrong to prevent us from taking up our own and our reader's time with an examination of its merits.——Does this require explanation?

Art. 82. *Early Wiſdom:* Deſigned to improve young People in Religion and Virtue, in the Knowledge of themſelves and the World; of the Beauties of Nature and the Ingenuity of Art. By Thomas Finch, of St. Mary-hall, Oxon. 12mo. 2 Vols. 5s. Boards. Faulder.

Theſe little volumes are introduced by the names of nearly two hundred ſubſcribers; and they are dedicated to the Biſhop of London. Of the two, the ſecond may on ſome accounts be thought to claim the preference: in the firſt we have obſerved the marks of negligence, or inſufficiency;—to which opinion, perhaps, the reader will accede when he attends to the following paſſages:—'Filial obedience I would *have be* the effect of theſe pages, with a due regard to every claim of ſociety, and that reſpect to the laws of the realm, which, being thus implanted into young people, *will grow in their generation to be the ſtate's collateral ſecurity.*'—'Grant, I pray thee, that like as thy Son Jeſus Chriſt aſcended into heaven, *ſo* lift up my mind and heart unto thee.'—One of the prayers is entitled, 'a prayer for the King, &c. and a continuance of the *Partial* Bleſſings now enjoyed by this Nation.'—In a thankſgiving on a birth-day it is ſaid,—'This is my birth-day of a year older.'—In another place, we read,—'Now,

—'Now, indeed, is ſad æra—conflagration threatning the deſtruction of happy government, than which, what can be more impediment to the progreſs of arts and ſciences—.'

The author's intention, however, is benevolent and commendable; he imparts much information on different ſubjects to the youthful mind, and every where he enforces a ſtrict regard to piety and virtue: on which account the reader will be inclined to comply with his requeſt, 'to view the work with a favourable eye, and make ſome kind allowance for defects or errors.' The firſt volume conſiſts of very ſhort prayers and lectures, the ſecond of dialogues.—Of the prayers it is obſerved, improperly as we think, 'they will explain to your comprehenſion the divine myſteries of Chriſtianity.'—The lectures illuſtrate and recommend their ſubjects by examples and paſſages of the ſcriptures. The dialogues are on the works of creation, extending to a variety of ſubjects, and occaſionally paſſing to works of art. In the laſt of them is contained, in reference to a ſermon by Dr. Horſley, a narration of the melancholy fate of Lewis 16th of France:—but this relation, however ſeaſonable in itſelf, is ſurely not very properly introduced, when it is immediately connected with, and ſeems ſuggeſted by, the account which had been given of the high example, the patient, magnanimous, and unequalled ſufferings, of THE SAVIOUR OF MEN!

Art. 83. *The Remembrancer:* Addreſſed to young Men in Buſineſs, ſhewing how they may attain the Way to be rich and reſpectable. Small 8vo. 6d. Parſons.

This little tract exhibits a variety of inſtruction and admonition, to which it is very deſirable that youth ſhould carefully attend: a thoughtful and proper regard is likely to contribute to their intereſt and honour. The publication is certainly ſeaſonable, having been occaſioned by that ſcene of bankruptcy and ruin which was preſented laſt year in the commercial world, exceeding, perhaps, what has been generally known in this kingdom.

In one part of this tract, the writer obſerves,—'all theſe admonitions are uſeleſs, where there is not a fund of good ſenſe and reaſon, to ſuggeſt, rather than to receive them:' but, although all perſons are not equally furniſhed with natural capacity and good ſenſe, we truſt that, in general, *all* are capable of deriving benefit from ſuch inſtructions as are here communicated. The chief and almoſt only obſtacle is, that they do not *conſider*, but give attention rather to inclination, humour, cuſtom, companions, and preſent indulgence, than to their real improvement.

Art. 84. *Evening Recreations:* A Collection of original Stories for the Amuſement of her young Friends: By a Lady. 12mo. 2s. 6d. ſewed. Deighton. 1794.

This collection of tales has certainly on the whole a tendency to engage the attention and contribute to the improvement of young minds: but we are ſorry to add that the unknown authoreſs has allowed herſelf to compoſe, and to publiſh, with a degree of haſte which has ſomewhat injured the performance. Beſides errors of the

preſs

preſs, there are others which more attentive judgment would have prevented. This lady's own pen would doubtleſs have been ſufficient, had it been carefully exerted, to correct the work, and to deliver it to the public with greater advantage: we ſhould not then have read, p. 40. 'though I do not expect to have the power of *guiding* your affections, yet I flatter myſelf, I may be able to *direct* them.'—Nor ſhould we, probably, have ſeen ſome countenance given to an *untruth*, when it was thought requiſite for the accompliſhment of what might be regarded as a *generous* action (p. 76):—The love of TRUTH is ſo eſſential to the practice of all virtue, that the leaſt abatement of its force, or *allowed* deviation from its influence, is hazardous.—We attribute, therefore, rather to precipitance than to want of ability, the little defects of this performance.

Art. 85. *A Diſcourſe on the Duty of making a Teſtament.* By Samuel Charters, D. D. Miniſter of Wilton. 8vo. 1s. Longman. 1794.

The poſſeſſion of property has ſomething in it ſo alluring, and the deſire of diſpoſing of it in a manner according to our own liking, when the time comes that we muſt relinquiſh it to others, is, in general, ſo ſtrong, that we might think there would be little occaſion for a learned and pious divine to taſk himſelf with the compoſition of an elaborate treatiſe to enforce the duty of making a teſtament. It is alſo a happy circumſtance that our law, in the caſe of a perſon dying inteſtate, frequently provides for his family as wiſely and equitably as, in all probability, he would himſelf have done, had he made a will:—at leaſt, ſuch is the opinion of many who have attended our courts of juſtice, and have witneſſed the loſs of property, and the unhappy feuds that have been occaſioned among children of the ſame parent, by a miſconception of the teſtator's intentions: not to mention the evils which may poſſibly ariſe from his weakneſs, caprice, or injuſtice.—None, however, will deny that every man, who is poſſeſſed of property, ought to diſpoſe of it, on the event of death, among his children, or relations, in ſuch a manner as to him may ſeem conformable to the dictates of nature, wiſdom, and moral obligation. On this ſubject, every man muſt judge for himſelf; and as no two perſons are placed in exactly the ſame circumſtances, we ſhould, perhaps, be rather cautious of laying down general rules for their conduct, in concerns of this nature; yet we are very ready to allow Dr. C. the general merit of good intention; and we think that, in moſt reſpects, and in the various caſes which he has premiſed, he has well executed a deſign which, in the main, as far as regards religion, morality, and common prudence, is truly laudable.

Art. 86. *General Rules and Inſtructions for all Seconds in Duels.* By a late Captain in the Army. 8vo. 1s. Cadell. 1793.

This pamphlet well deſerves the attention of all thoſe who may be placed in the momentous ſituation to which it is applicable. A few good hints are added reſpecting the conduct of the *principals* in private miſunderſtandings, which ſo frequently commence in mirth and *jollity*, and terminate in death and proſcription.

Art. 87. *The former and preſent State of the principal Public Offices in this Kingdom*; including the Offices of his Majeſty's Treaſury, Exchequer, Poſtmaſter General, Secretaries of State, Admiralty, Army and Navy Pay Offices, and all the ſubordinate Naval Departments; with Tables of the eſtabliſhed Fees received in moſt of the ſaid Offices, and in ſundry other Departments. Compiled from the Reports of the Commiſſioners of Accounts and Enquiry, appointed in 1780 and 1785, from various Statutes, Orders in Council, Warrants, and Documents reſpecting the ſaid Offices, and from other authentic Sources of Information. 8vo. pp. 150. 3s. 6d. Boards. Rivingtons. 1794.

The information contained in this work appears to us to be accurate, and we think that the publication will prove uſeful.

Art. 88. *Letters to a Wife*, by the Author of Cardiphonia. 12mo. 2 Vols. 6s. ſewed. Johnſon. 1793.

The repetition of the ſame ſentiments through two volumes, even though they be ſentiments of love and piety, without ſome extraordinary exertions of genius, muſt become tireſome. We have no doubt that theſe letters, when they were written, afforded great delight to both parties: but a courſe of what will be uſually termed methodiſtical love letters from a huſband to his wife will not, we apprehend, be very intereſting to the public. Though a great part of them were written during three voyages to Africa, the writer ſcarcely ever ſteps out of his way to communicate any information which is either amuſing or inſtructive.—When the reader has peruſed theſe volumes, he will perhaps recollect little more than that the author was for 35 years a fond huſband, whoſe love to his wife was ſuch that, as he expreſſes it, 'the reſt of the ſex were no more to him than the tulips in a garden;' and that, though they were a very pious and a very happy couple, they fancied they had *vile hearts*, and were continually diſtreſſing themſelves with an apprehenſion that they *idolized* one another too much. From many internal proofs, we conclude that theſe letters are to be conſidered as a ſupplement to the life of the Rev. Mr. Newton, formerly rector of Olney, now rector of St. Mary, Woolnoth, London.

Art. 89. *The Patriot's Calendar*, for 1794. Containing the uſual Engliſh Almanack, the Decree of the French National Convention for the Alteration of the Style; the intereſting Report of Fabre d'Eglantine, on that Subject, tranſlated at length; the French Calendar, reprinted from the Paris Edition, with an accurate Tranſlation of the ſame; the Declaration of the Rights of Man; the Muſic and Words of the four French National Airs; the Marſeilles Hymn, Ça-ira, the Chant civique, and the Carmagnole; with a Collection of the beſt Odes and Fugitive Pieces written in favour of Liberty; and a Chronological Table of the principal Events of the French Revolution. 12mo. 2s. 6d. ſewed. W.

The title-page of this little manual ſufficiently informs the reader its nature; and it is ſcarcely neceſſary for us to ſay that it is an

uſeful and amuſing pocket companion. Some of the pieces of poetry are very beautiful. A neat little map of France, according to its new ſeparation into 23 military diviſions and 83 departments, is prefixed.

Art. 90. *Characters of eminent Men in the Reigns of Charles I. and II.* including the Rebellion, from the Works of Lord Chancellor Clarendon. 8vo. pp. 201. 3s. 6d. Faulder. 1794.

It is eaſy to perceive, from the well-known political connections and character of Lord Clarendon, with what particular view theſe extracts from his hiſtory are publiſhed at the preſent time. The deſign (to copy the editor's own words,) is to afford an inſtructive leſſon to the preſent age in diſcloſing the ambitious views of the principal actors, at a time when this country was involved in all the horrors of a civil war. Apart, however, from the temporary purpoſe of this publication, it muſt be allowed to be a valuable ſelection from an important work; for, with ſome allowance for the bias of party under which theſe characters were drawn, the obſervation of an elegant biographer (Granger) may perhaps ſtill be admitted, that Lord Clarendon is in this particular as unrivalled among the moderns, as Tacitus is among the antients; they both ſaw thoſe nice diſtinctions, and thoſe ſpecific differences, in human nature, which are viſible only to the ſagacious.

Art. 91. *Inſtructions for collecting and preſerving various Subjects of Natural Hiſtory*; as Animals, Birds, Reptiles, Shells, Corals, Plants, &c. with a Treatiſe on the Management of Inſects in their ſeveral States; ſelected from the beſt Authorities. By E. Donovan, Author of the Natural Hiſtory of Britiſh Birds and Inſects. 8vo. 4s. 6d. Rivingtons. 1794.

As this work will admit neither of abridgment nor extract, it is enough for us to announce it to ſuch of our readers as are intereſted in the ſubject.

FAST SERMONS, *Feb.* 28.

Art. 92. Preached at Gainſborough. By D. H. Urquhart, M. A. Vicar of Gainſborough, and Prebendary of Lincoln. 4to. 1s. Cadell.

Mr. Urquhart paſſes many deſerved eulogiums on the Britiſh conſtitution, and juſtly laments that any perſons ſhould be found among us, who are ſo inſenſible of the bleſſings which they enjoy as to *uſe their liberty as a cloak of malicioufneſs*. Text, 1 Pet. ii. 16. Againſt ſuch people he cautions his countrymen; bidding them recollect 'that, in all emergencies, "Unity is ſtrength;" and that, in times like theſe, loyalty and liberty are one.'

Art. 93. Preached by J. Brand, Cl. M. A. 4to. 1s. Clarke.

In this elaborate diſcourſe on Luke xix. 41, 42. the author deſigns a parallel between the political principles and licentiouſneſs of the Jews, (which brought on the deſtruction of Jeruſalem,) and thoſe of the modern French; and he aſſerts that it was againſt this fanatical perverſion of the principles of freedom, leading the way to the greateſt atrocities,

atrocities, that Chriſt pointed the words of the text. To this new comment, notwithſtanding it is ſupported with all the abilities of the preacher, we cannot aſſent. The common interpretation, that Chriſt intends to reprove the Jews for their religious infidelity in rejecting him, rather than for political fanaticiſm, appears to us more probable. Subjects of politics he never diſcuſſed, but always avoided; and to find out a reference to them in his lamentation over Jeruſalem is as ingenious as ſome of Biſhop Warburton's ſcriptural diſcoveries in his Divine Legation, and as little ſatisfactory. The paſſage ſcarcely requires a comment, except to obſcure or to pervert it. Our Saviour weeps over his countrymen becauſe they did not know *in this their day*, that is *then, the things that belonged to their peace.* Now this muſt refer rather to what was paſſed, viz. their rejection of him, than to any ſubſequent guilt or folly; ſo that the political madneſs which preceded and accompanied the deſtruction of their city, and which is here ſo fully detailed, muſt be conſidered as part of the judgments denounced on them, not as the primary cauſe of thoſe judgments.

When Mr. B. leaves his text and becomes a political preacher, we cannot perfectly agree with him. We would do juſtice to his abilities, but we cannot pronounce him always correct and candid in his ſtatements, nor juſt in his concluſions. We do not, however, controvert his argument to prove the tendency of virtue to meliorate our civil ſtate; yet we think it unneceſſarily prolix.

SINGLE SERMONS.

Art. 94. *The Order, Qualifications, and Duty of a Chriſtian Miniſter*; preached at the Viſitation of the Archdeacon of Surrey, September 20, 1791, at the Church of St. Saviour's, Southwark. By David Gilſon, M. A. Curate of St. Saviour's, Southwark, and St. Magnus, London Bridge. Publiſhed at the Requeſt of the Clergy preſent. 8vo. 1s. Rivingtons.

The author of this ſermon profeſſes himſelf an advocate for human learning, and makes it one leading head of his deſcription of the character of a chriſtian miniſter that he ſhould be a good ſcholar: yet he takes eſpecial care that his learning ſhall not be miſapplied, by adding that he muſt be a ſound divine. What muſt the good ſcholar do, if his ſcholarſhip ſhould happen to prevent his becoming a ſound divine? He is admoniſhed not to waſte his time in making himſelf acquainted with the tenets of thoſe miſtaken or ill-intentioned ſectaries, who 'build uncommanded ſynagogues in every ſtreet.' As to the laity, he refers them, *if they muſt be judging!* to the articles of our church—but previouſly warns them againſt indulging this evil propenſity, leſt they bring on them the divine judgment, which he apprehends to be faſt approaching, nay to be already arrived, in a judicial blindneſs to all the ways of God. Whatever credit this preacher may obtain as a pillar of that edifice of which he ſays that, with all the breaches made in it by open foes, and all the underminings wrought by dangerous friends, it yet remains a goodly fabric; he will not, we apprehend, find it *eaſy* to obtain a place of diſtinction among that enlightened and illuſtrious band of labourers, who are employed in erecting the temple of ſcience.

Art.

Art. 95. *Obedience to the eſtabliſhed Laws and Reſpect to the Perſon of the Adminiſtrator, the joint Support of Civil Society.* Preached in the Chapel of Eton College, October the 27th, 1793. By the Rev. W. Langford, D. D. Chaplain in Ordinary to his Majeſty; Canon of Windſor, and Under Maſter of Eton School. 4to. pp. 13. 1s. Payne.

It is doubtleſs perfectly right, and very neceſſary, that the principles of ſubordination, and of religious obedience, ſhould be inculcated on the riſing generation; and, in this view, a diſcourſe on theſe topics was properly enough addreſſed to the Eton ſcholars, and printed for their uſe:—but it ſurely was not neceſſary, in order to impreſs on youth ſentiments of piety and loyalty, to aſſert what we believe has never yet been proved,—that the rulers of the French nation have profeſſed their diſbelief in a God. Much leſs could it be neceſſary to prepare them for acting the part of tyrants and perſecutors, by telling them that, if, in this country, 'miſchief ſhould ever unhappily ariſe, and evils unforeſeen accompany intemperate zeal for modern reformation, the firſt authors muſt not lament, if the millſtone ſhould recoil upon their own heads, and in the language of ſcripture, ſhould grind them to powder.'

Art. 96. Preached at the Triennial Viſitation of the Lord Biſhop of Hereford, holden at Church Stretton, Salop, July 5, 1792. By Joſeph Plymley, M. A. Archdeacon of Salop, in the Dioceſe of Hereford. 4to. 1s. 6d. Longman.

What degree of religious knowlege was poſſeſſed by that part of the antient world, which was not immediately bleſſed with divine revelation,—and how far that knowlege was the mere reſult of the natural exerciſe of reaſon, or was derived from traditionary communications, ultimately to be traced back to the ſacred fountain,—are difficult inquiries, which demand a much more elaborate and minute hiſtorical inveſtigation than can poſſibly be brought within the limits of a ſermon. Mr. Plymley, however, has here undertaken to diſcuſs and to decide on theſe ſubjects. His preſent review of antient philoſophy muſt of courſe be ſlight, and not free from inaccuracy. We apprehend that his aſſertion concerning Socrates and his followers, that they defined no ſyſtem of religion, the parts of which, if taken ſeparately, are not refutable by themſelves; or which, if taken in a body, do not refute each other; is contradicted by the account that Xenophon, in his *Memorabilia*, gives of the method in which Socrates inferred the exiſtence and perfections of a Supreme Being from the works of nature. We own, too, that we do not find the creed of the Stoic philoſophy either ſo indefinite in itſelf, or ſo ſtrangely aſſociated, as Mr. P. repreſents; and we are of opinion that there are many facts, in the hiſtory of philoſophy, which refute the notion 'that the Grecian philoſophers could not advance ſo far towards God, as to have any diſtinct ideas concerning his attributes.' We do not mean to depreciate the value of revelation, but merely to intimate that the mode of defending it, which annihilates natural religion, appears to us injudicious; and that we do not think the oddly expreſſed poſition of this author admiſſible, that

that the bible is the *fact* through which we are to know God. We, however, think with him that practical piety and morality have been eſſentially benefited by Chriſtianity.—The ſermon bears ſtrong marks of intelligence and ingenuity.

Art. 97. *The general Religious Inſtruction of the Poor, the ſureſt Means of promoting univerſal National Happineſs.* Preached 30th Sept. 1792, at Hemel-Hempſtead, Herts, for the Benefit of the Sunday-ſchools. By John Liddon. 8vo. 6d. Dilly.

A ſenſible and uſeful diſcourſe from *Iſaiah*, xi. 6, 7, 8, 9. It earneſtly recommends Sunday-ſchools, offers the moſt cogent arguments in their favour, and ſhews the purpoſes to which they ſhould be directed. If, inſtead of party diſtinctions, theſe inſtitutions ſhould be thus guided to advance *real* Chriſtian knowlege and virtue, they are likely to prove great bleſſings indeed!

CORRESPONDENCE.

*** 'An Enemy to Impoſition' is received: but, as it contains no *argument* nor *fact* on the ſubject, we cannot afford room for the inſertion of it. We have already given both ſides of the queſtion.

†‡† The letter of J. L. ſhall receive due attention; yet we muſt not loſe ſight of the maxim, *Fiat juſtitia*, &c.

‡†‡ We are ſorry that our correſpondent *Candour* profeſſes himſelf unconvinced: but we have too much employment for our pages and our time to devote the former to the publication of extenſive letters, or the latter to the prolongation of arguments, for the gratification of individual anonymous writers.—The ſame anſwer muſt be given to *Candide*.

‖‡‖ *Amicus* ſhall be gratified as early as other engagements permit.

†‖† S. L., Woodbridge, will find the pamphlet, concerning which he writes, noticed in this Review.

‡*‡ Our recollection does not at preſent enable us to anſwer the queries of N. Y.

‖ We ſhall pay all *proper* attention to the well-written letter of Mr. Roberts; of whoſe work we propoſe to give an account in our next number.

†*† Other letters remain for conſideration.

☞ In the laſt Appendix, p. 516. l. 15. read KLAPROTH. In the *Index*, article *Grafton*, dele *is*.—Review for September, p. 8. l. 3. for '*appotency*,' r. *appetency*. 96. parag. 2. l. 4. put a comma after '*in*,' and take it away from '*confers*.'

THE

MONTHLY REVIEW,

For NOVEMBER, 1794.

ART. I. *Britiſh Synonymy*; or, an Attempt at regulating the Choice of Words in familiar Converſation. Inſcribed, with Sentiments of Gratitude and Reſpect, to ſuch of her foreign Friends as have made Engliſh Literature their peculiar Study. By Heſter Lynch Piozzi. 8vo. 2 Vols. pp. 420 in each. 12s. Boards. Robinſons. 1794.

As Critics, we could not help ſtumbling at the very threſhold of this *building* *. We ſhould be glad to know from the ingenious lady, who has favoured the public with the work before us, why this *Synonymy* is denominated *Britiſh*? Britiſh troops imply Engliſh, Scots, and Iriſh: but, when we are ſpeaking of our language in its utmoſt purity, it is called *Engliſh*; nor, when we mean to compliment or do juſtice to a foreigner who has ſtudied our language, do we ſay that he writes or ſpeaks good *Britiſh*. This form of ſpeech might have been uſed before the arrival of the Saxons in this country: but, in modern times, it is only from the period of the union with the kingdom of Scotland that the appellation *Britiſh* has been uſed, with propriety, to expreſs certain things in common with the whole iſlands of Great Britain and Ireland: as inhabitants, ſubjects, troops, ſeamen, &c. In many inſtances, the term carries us beyond the Tweed; and it would be no recommendation of a philological book to ſay that it abounds in Scotticiſms, or that it was written in the dialect of Dublin itſelf; or in that of Yorkſhire, Somerſetſhire, or any province remote from the capital of the Britiſh empire.

Of the work entitled *Synonymes François*, by the Abbé Girard, we have formerly given our opinion; (vol. lxxx. p. 573.) and we expreſſed a wiſh for ſimilar works in our own and other languages. The firſt edition of the Abbé Girard's new, in-

* Milton allows the poet, "who builds the lofty Rhyme," to be an *architect*: but we are not ſure that the conſtruction of works in proſe would equalize the workmen with Vitruvius and Palladio.

genious, elegant, and uſeful work appeared at Paris in 1718, under the following title,—*Juſteſſe de la Langue Françoiſe:* but it was ſoon afterward publiſhed not only under a more appropriate and ſignificant title, but with conſiderable additions.

Since we reviewed M. d'Alembert's *Hiſtory of the Members of the French Academy**, when we ſuppoſed that no work reſembling that of the Abbé Girard had appeared out of France, we have met with the following production in Italian: *Sinonimi ed aggiunti Italiani raccolti da Carlo Coſtanzo Rabbi:* the firſt edition of which was printed in Bologna 1732; and we have ſeen another edition much enlarged, being the 7th, that was publiſhed at Venice 1764, by Aleſ. Maria Bandiera. In this work, the author has very laborioufly collected and claſſed all the words of a ſimilar ſignification, but has not illuſtrated their uſe with the refined and elegant diſcrimination which the French academician diſplays.

We were glad to ſee that ſo uſeful and deſirable a work was undertaken in our own country by a lady of a claſſical education, who had ſpent the chief part of her life in the ſtudy of literature and in converſations with the learned: but we could not help being a little envious and aſhamed that the honour of this enterpriſe ſhould have been uſurped in England by a female, as that of tranſlating Homer and Terence was in France by Mad. Dacier; and who ſhall ſay that this envy may not vent itſelf in a little ſeverity, in our remarks on a work which has defrauded our ſex of that ſuperiority to which it has long laid claim? Envy itſelf, however, is a conceſſion, which allows great merit even in the attempt to fill up this chaſm in Engliſh literature.

We may call thoſe words *ſynonymous*, ſays D'Alembert, (*Eloge de Girard*,) which have abſolutely and rigorouſly the ſame ſignification, and may at all times ſupply the place of each other, or which preſent the ſame idea with ſome ſlight difference or modification. It would perhaps be a fault in a language, or at leaſt an uſeleſs abundance, if it had many words of the firſt kind, which were ſtrictly ſynonymous: but to be in want of the ſynonymy of the ſecond claſs would be a lamentable indigence. A language, unprovided with ſuch ſhades of meaning, would be devoid of refinement and accuracy of expreſſion.

The ſame author has ventured to ſay that the Germans and the Engliſh, immediately after the publication of the Abbé Girard's book, compiled dictionaries of ſynonymous words: an aſſertion which is ill-founded; and he ſeems to have been totally ignorant of the Italian *Sinonimi* above mentioned.

* See Rev. vol. lxxix. p. 642.

It

It has been ſuppoſed, or rather ſuggeſted by envy, that Mrs. Piozzi had in her poſſeſſion fragments of a work on Synonymy by the late Dr. Johnſon,—but, we believe, totally without foundation. The lady frequently cites Dr. Johnſon's opinions on ſubjects which he had diſcuſſed in converſation, and which probably were heard only by herſelf and family; if ſhe had choſen to arrogate to herſelf the honour of theſe, there was not the leaſt chance of her being detected. Indeed, a correct and learned, though a dry, ſynonymy might poſſibly have been extracted, by a plodding compiler, from the definitions and different acceptations of words in Johnſon's Dictionary: but it would have wanted the lively and ingenious illuſtrations with which the preſent work abounds, and to which we have little to object, except on account of the careleſſneſs, inaccuracy, colloquiality, and inequality of the language; which ſometimes borders on affected vulgarity, and ſometimes on downright pedantry. We ſhall point out a few ſpecimens of both theſe exceſſes; and then, in juſtice, proceed to quote and indicate ſuch articles as manifeſt abilities, and qualifications for the undertaking, of no ordinary ſtandard.

In compoſing this Synonymy for the uſe of foreigners, Mrs. P. ſeems frequently to have deviated ſo much from the line of purity and elegance in her dialect, that ſhe would not have been allowed ſome time ago in France to have poſſeſſed *le bon ton de la converſation.* We did not expect to ſee the word *one* uſed ſo frequently as a pronoun for *us* and *we*, by an elève of Dr. Johnſon, who had a decided averſion to its uſe for any ſignification but that of *number*; as it is manifeſtly a Galliciſm. This lively female Philologiſt is not ſingular, indeed, in this inaccuracy: but it would be difficult to find, in elegant writers, the following expreſſions; which frequently occur in the work before us:—*Somehow—in earneſt—how*, conſtantly uſed in ſuch a way as to put us in mind of the London vulgar barbariſm—"he ſaid *as how:*"—*then abouts—ſure enough—comically enough—ſays prettily—banter—at the back on't*, &c. Theſe weeds may be eradicated in a ſecond edition.

We ſcarcely imagined, indeed, that the fair writer, in order to be familiar, would have deſcended ſo low into the regions of vulgarity in 'the ſelection of words in converſation and *elegant* colloquial language:' though, to make us amends, ſhe occaſionally gives us all the Greek and Latin which ſhe can muſter, and is ſo bountiful in ſcientific terms and learned alluſions, that in one ſhort article (vol. i. p. 316.) we have *aurum fulminans*, *preticable*, *pyrotechnical*, and *gnoſtics:* ſo that the poor foreigner will find himſelf not only in want of Engliſh, but of Greek, Latin, Logic, and Chemiſtry. In other parts of the work, the

following terms are uſed, we think, with ſome degree of oſtentation: *aphæreſis—levigating—Pathognomic—exoteric—eſoteric—Rhepalic—æſtuate—anorexia—metonymy, &c.*

Before we quit the chair, and terminate our cenſure, we muſt ſtill point out a few inaccuracies, ſome of which may be typographical. For this kind of miſtakes, a table of *errata* is very much wanted; and an *Index* ſhould by no means have been omitted.

Vol. I. p. 33, 361, &c. we have *adjectivially*, for adjectively. P. 228, 'the *good* Duke of Orleans,' ſon of the Regent, and grand-father of the *bad*, erroneouſly ſaid to have died in 1712, was born in 1703, and did not reſign his breath (though he did almoſt every other human bleſſing,) till 1752. P. 250, we think our animated authoreſs wholly miſtaken in the idea which ſhe has annexed to the claſs at preſent diſtinguiſhed by the title of *People of Faſhion*. The appellation does not imply *fops* and *coxcombs*, and *coquettes*, (as Mrs. P. imagines,) who derive their whole importance from the *faſhion* of their dreſs, but rather means perſons of family and fortune, in *faſhion* for their taſte and the elegance of their manners; who keep good company, and are conſtantly ſeen in the circles and haunts of high life. P. 319. Though we have lately heard much of *energies*, yet *to energize* is a new verb in our language, firſt ſtarted, we believe, by the writer of the preſent work. P. 356, Cuzzoni, the celebrated opera ſinger, is badly deſcribed by being merely called an *actreſs*.

Vol. II. p. 21. In a very lively and ingenious article, the word *auricular* ſeems wanting in the penultimate line, to qualify the expreſſion of *all our ſenſations*. P. 62, for *Purcell* ſhould be read *Matthew Locke*, whoſe muſic is ſtill performed in Macbeth, which was never ſet by Purcell. When Mrs. P. was writing page 114, if ſhe had conſulted a very good judge of muſic at her elbow, he would have told her that *bars* do not *make* the harmony, though it is regulated by them in muſical compoſitions. We are inclined to believe that the inhabitants of *Borneo* would not like to be called Hottentots, (as in p. 178.) and we are not ſure that any other people are honoured with that title but thoſe in the vicinity of the Cape of Good Hope. P. 270, we have *agriculiſts* for agriculturiſts; and, p. 288, *impreſe* for impreſs, unleſs it were intended for Italian; and, in that caſe, it ſhould have been printed in italics, and in the ſingular number, like its companions, *(impreſa.)*

Now, after all this vengeance for wreſting from the lords of the creation the credit of this undertaking, it is time to do juſtice to the ſpirit, at leaſt, of the execution, by inſerting ſome articles which are written with force and elegance.

Opening

Opening the firſt vol. by chance, at page 18, we ſhall inſert that and the ſubſequent four pages, as ſpecimens of the ſtyle in which articles, not the moſt ſpirited of the work, are treated:

'AFFECTION, PASSION, TENDERNESS, FONDNESS, LOVE.

'The firſt four of theſe words, then, ſo commonly, ſo conſtantly in uſe, are, although ſimilar, certainly not ſynonymous; and the laſt, which always ought and I hope often does comprehend them all, is not ſeldom ſubſtituted in place of its own component parts, for ſuch are all thoſe that precede it. Foreigners however will recollect, that the firſt of theſe words is uſually adapted to that regard which is conſequent on ties of blood; that the ſecond naturally and neceſſarily preſuppoſes and implies difference of ſex; while the reſt without impropriety may be attributed to friendſhip, or beſtowed on babes. I have before me the definition of FONDNESS, given into my hands many years ago by a moſt eminent logician, though Dr. Johnſon never did acquieſce in it.

"FONDNESS," ſays the Definer, "is the haſty and injudicious determination of the will towards promoting the preſent gratification of ſome particular object."

"FONDNESS," ſaid Dr. Johnſon, "is rather the haſty and injudicious attribution of excellence, ſomewhat beyond the power of attainment, to the object of our affection."

'Both theſe definitions may poſſibly be included in FONDNESS; my own idea of the whole may be found in the following example:

'Amintor and Aſpaſia are models of true LOVE: 'tis now ſeven years ſince their mutual PASSION was ſanctified by marriage; and ſo little is the lady's AFFECTION diminiſhed, that ſhe ſate up nine nights ſucceſſively laſt winter by her huſband's bed-ſide, when he had on him a malignant fever that *frighted* relations, friends, ſervants, all away. Nor can any one allege that her TENDERNESS is ill repaid, while we ſee him gaze upon her features with that FONDNESS which is capable of creating charms for itſelf to admire, and liſten to her talk with a fervour of admiration ſcarce due to the moſt brilliant genius.

'For the reſt, 'tis my opinion that men love for the moſt part with warmer PASSION than women do—at leaſt than Engliſh women, and with more tranſitory FONDNESS mingled with that paſſion: while 'tis natural for females to feel a ſofter TENDERNESS; and when their AFFECTIONS are completely gained, they are found to be more durable.

'AFFLICTION, LAMENTATION, SADNESS, SORROW, MISERY; GRIEF, CONCERN, COMPUNCTION, CONTRITION, DISTRESS.

'We are come, by a melancholy though ſudden tranſition, from

'Love, Hope, and Joy, fair Pleaſure's ſmiling Train,

To

'Hate, Fear, and Grief, the family of Pain;

As Mr. Pope ſays.

'The diſmal ſubſtantives are not however ſynonymous; for there may be much LAMENTATION certainly with little DISTRESS, and

GRIEF enough, God knows, without due CONTRITION: which laſt word ever carries a religious ſenſe *along*, and is chiefly uſed upon pious occaſions, as preparatory to ſerious amendment and a new life. There are, notwithſtanding all this, examples enough I fear of worldly ſituations, that may unhappily include the whole ſynonymy. For inſtance,

'Mercator's unexpected death impels many of our common acquaintance to make heavy LAMENTATION; ſome friends feel ſincere SORROW; and I profeſs myſelf ſenſible of very particular CONCERN. His family is in the deepeſt SADNESS, as I hear; and you will doubtleſs be led to pity their AFFLICTION, when told that the poſture of their pecuniary affairs is likely very much to heighten the DISTRESS. His ſon's GRIEF is poſſibly connected with COMPUNCTION, too, as fearing his extravagant conduct might have haſtened his father's end: and when his ſilly widow ſees the MISERY brought upon her more deſerving children by that blind partiality ſhe ſhewed to her eldeſt boy, her heart will I hope feel CONTRITION enough to produce true repentance for the wretched part ſhe has acted.'

The article beginning at p. 34, in which no very nice diſcriminations were required, is lively and ingenious:

'BASE, LOW, SORDID; PALTRY, SORRY, POOR.

'Theſe wretched epithets would be perfectly ſynonymous in their application to intellectual depravity, did one not diſcern inherent worthleſſneſs in ſome of them, acquired poverty of ſpirit in the others. A man may be born a LOW, a PALTRY, and, as we ſay, a POOR creature; an Engliſhman muſt however *learn* to be SORDID, SORRY, and BASE I believe:—which laſt word, though it leads the way here in a new letter, being the vileſt of its claſs, may be conſidered as the moſt diſtant of all deviations from good, in every ſenſe it is uſed. BASE birth in human creatures; BASE fruits in horticulture; BASE metals in the mineral kingdom; BASE dialects, ſuch as that of St. Giles's, in our Engliſh language.

'EXAMPLE.

'Miſellus was a lad of LOW extraction, and ſtudious of BASE practices even in his ſchool days; but now grown rich, it was a SORDID thing that they relate of his corrupting an ignorant maid to ſell her wealthy, inexperienced miſtreſs; and when he offered the wench a PALTRY preſent, it ſhould at leaſt have been, what ſhe conſidered it—a gold ring, but it was only BASE metal, and not worth half a crown. This ſeemed a SORRY trick, even in him, and beneath the natural narrowneſs of even ſo POOR a creature.'

The diſcriminations in the following article ſeem well imagined:

'BLAZE and FLAME

'Appear to be ſynonymous, yet are ſcarcely ſo in a literal, and certainly not in a figurative ſenſe. We ſay indeed with equal propriety that the houſe is in a BLAZE, or that 'tis in a FLAME. Both mean light bodies ſet on fire, ſo as to produce luminous effect. Yet all know FLAME to be the mere volatile parts of the fewel rarefied ſo as to kindle eaſily. Sir Iſaac ſays, FLAME is no other than red hot

ſmoke: but there are bodies which do not fume copiouſly, while others do; and we uſe the two words when we ſay gunpowder is ſet in a BLAZE moſt quickly when the heat is communicated by a ſpark; while ſpirit of wine takes fire by the FLAME of a lighted candle, as ſome tempers are provoked to violence by fierce oppoſition, ſome others by a hint dropt more obſcurely: all this goes right as to the literal ſenſe of our expreſſion. With regard to the figurative—ſhould a foreign gentleman unluckily liſten while an Engliſh friend happened to be ſpeaking of his favourite lady, and in a gay humour called her an old FLAME of his, which men do commonly enough; and ſhould the uninformed ſtranger in a ſpirit of imitation think it a good notion for him to call her his BLAZE; not the graveſt of the whole party would probably forbear to laugh, though not one perſon in the company could give a reaſon why—but that it is not cuſtomary. Doctor Johnſon affirms haſtily, that this noun is never appropriated to the paſſion of love, and perhaps it may be ſo:—the verb is uſed moſt certainly, nor would the moſt accurate converſer ſcruple to aſſert that Rufus's troubleſome paſſion for his Nævia BLAZES out at every turn ſo, that there is no ſuch thing as eſcaping the FLAME. Shakeſpeare brings both words into contact when deſcribing popular fury:—In his Coriolanus *one* ſays, "They are in moſt warlike preparation truly, and we ſhall come upon them in the very heat of their diviſion; the main BLAZE of it is paſt indeed, but a ſmall thing would make it FLAME out again."

The *ill-favoured* adjectives DEFAMED, UGLY, HIDEOUS, and FRIGHTFUL, have ſupplied materials for a good article: but it is too long for our *pattern* purpoſe. We ſhall, therefore, give the preference of convenience to the following clear and more compreſſed article:

'TO EXTOL, TO PRAISE, TO COMMEND, TO CELEBRATE.

'It ſeems as if commendation ſtood loweſt on this ſcale, if ſcale it is, and meaneſt, if we lay the words on a parallel line together; yet I believe 'tis generally underſtood that we COMMEND virtue, while we CELEBRATE knowledge, and that we feel diſpoſed to PRAISE a man's learning, whoſe genius we EXTOL. Should this method of conſidering the verbs in queſtion be approved, a foreigner might, after peruſing what our greateſt critic has thought fit to ſay of our greateſt poets, be ſtyled judicious for aſſerting among his own countrymen that Doctor Johnſon COMMENDS Iſaac Watts with delight, and CELEBRATES with pleaſure the ſuperiority of Dryden; that he PRAISES Pope and Addiſon with deliberate and calm eſteem of their great merit, while Shakeſpeare's general powers and Milton's Paradiſe Loſt are by him juſtly and zealouſly EXTOLLED above them all.'

The following article, beginning at p. 257, we think, will amuſe our readers:

'GESTICULATION, ACCENT, EMPHASIS, ENERGY; ACTION IN DISCOURSE; POSTURE AND ATTITUDE EXPRESSIVE OF SENTIMENT.

'The great difference here ſeems beſtowed by the words on their places, or rather by the places indeed upon the words. We call that

ACTION on a theatre, which is GESTICULATION in a room; and juſtly: for on the ſtage men's paſſions are applied to, whilſt converſation in our cold country is compoſed of argument or ſuperficial chat concerning facts not eaſily illuſtrated by attitude or geſture. There is a notion got among us of late years however, that pulpit eloquence may be enforced by theatrical manners. This comes over I believe with travellers from the continent, where pleaſure and duty alike make application to thoſe paſſions by which they deſire and are content to be guided. In their inſtructors, therefore, thoſe violent contorſions of the body, with loud EMPHASIS and piercing accent of the voice, are not unwiſely approved, which would excite no paſſion in *us* except contempt, and no ACTION except honeſt laughter *I believe:* nor would an Italian audience look gravely on to ſee a preacher of their own reciting a tranſlated ſermon upon Gentleneſs, by Blair perhaps—with his accuſtomed violence of ENERGY, and ſudden changes of POSTURE as if expreſſive of SENTIMENT, where the ſentiments are ſuch as attitude cannot expreſs; becauſe, to every ſpectator of every nation, ACTING is ſuperfluous to argument, and renders regular diſcourſe ridiculous. There is a national rhetoric which has its due force with its own countrymen, but can perſuade and delight only in its own circle, and within its preſcribed boundaries. Our great Lord Chatham would never have gained a cauſe in the Venetian Courts of Judicature by *his* oratory, I believe; nor would un'Avocato di Venezia riſe by *his* eloquence in our Houſe of Commons. When Pere Bourdaloue was requeſted to preach a Good Friday ſermon in a friend's church, they thought him late in coming to the veſtry, and calling at his apartments which were cloſe by, ſurpriſed the good old prieſt at ſeventy-ſix years of age dancing round the room in his night-gown to the tune of his own violin. "Oh! are you come to fetch me?" ſaid he, "I am ready—but having faſted on this ſolemn occaſion pretty rigorouſly, I felt ſo low and faint to-day, that without this little aſſiſtance to nature I could ſcarce have gone through the duty." Our ſtory ends by ſaying that he went immediately, and pronounced a ſermon ſo very paſſionate and pathetick, that ſeveral people were carried out in fits, and no one remained unaffected by his powers.

'Would ſuch a method of heating up thoſe powers ſuit *any countryman however*, but a Frenchman?

In p. 359, Dr. Johnſon's extemporaneous verſes, on an extravagant young heir (ſtill known on the turf,) coming of age, are ſo admirable, that we ſhall preſent them to our readers:

'Long expected one-and-twenty,
Ling'ring year, at length is flown;
Pride and pleaſure, pomp and plenty,
Great —— ——, are now your own.

Looſen'd from the minor's tether,
Free to mortgage or to ſell,
Wild as wind, and light as feather,
Bid the ſons of thrift farewell.

Call

Call the Betſeys, Kates and Jennies,
All the names that baniſh care;
LAVISH of your grandſire's guineas,
Shew the ſpirit of an heir.

All that prey on vice or folly
Joy to ſee their quarry fly;
There the gameſter light and jolly,
There the lender grave and ſly.

Wealth, my lad, was made to wander,
Let it wander as it will;
Call the jockey, call the pander,
Bid them come and take their fill.

When the bonny blade carouſes,
Pockets full, and ſpirits high—
What are acres? what are houſes?
Only dirt or wet or dry.

Should the guardian friend or mother
Tell the woes of wilful waſte;
Scorn their counſel, ſcorn their pother—
You can hang or drown at laſt.'

We think that the following article merits the praiſe due to tneſs and preciſion:

'LEVITY, INCONSTANCY, UNSTEADINESS,

Are nearly if not ſtrictly ſynonymous: for he who is diſpoſed to 'ITY in friendſhip well warrants a ſuſpicion of his INCONSTANCY ove; although the words here muſt not be uſed alternately: nor ld a wiſe man chooſe ſuch a character for partnerſhip in buſineſs, would he willingly accept him as coadjutor in ſtate matters, be- e no temper is ſo certainly fatal to affairs of conſequence as an ir- lute one, which gives diſpoſition towards wavering on every ſub- , either from natural lightneſs of mind, or from that almoſt lly vexatious UNSTEADINESS of conduct, ſo frequently the of- of too much philoſophy, and a way people get into, more with r own applauſe than that of their neighbours, of weighing every g ſo nicely, and inveſtigating every thing ſo cloſely, that finding ts in all, as in all ſublunary things faults muſt be found, they lve on nothing till that time is paſt in which any thing can be e.'

The article in p. 399 is admirably drawn up:—the ſubject it Mrs. P. well underſtands; and to her diſcrimination ween wit and humour, of both which ſhe poſſeſſes a conſi- able ſhare, we readily ſubſcribe:

UDICROUS, COMICAL, LAUGHABLE, HUMOROUS, DROLL,

If critically applied to eſſays, dramas, &c. are nearly but not ly ſynonymous; for a thing COMICAL in its own nature, and ingly well adapted to the ſtage, will not always be LAUGHABLE, *vice verſa*. There are HUMOROUS ſtories told every day in pany, that, as Shakeſpeare ſays, ſet the table in a roar, which would

would excite no ſympathy of mirth in an audience met on ſet purpoſe to be entertained: nor would any thing appear half ſo LUDICROUS as the inſenſibility of pit, box, and gallery to a tale which, told to any ten people there at ſupper, would divert them. Laughing depends upon a thouſand minute circumſtances; and the man of humorous faculties is never half as ſure of making thoſe who ſurround him laugh, as the man of wit is ſure to make them all admire. Wit is a brilliant quality, and of a poſitive nature; it may be tranſlated in twenty languages, and loſe but little; but foreigners can with difficulty learn to laugh with us, or we with them.

'Doctor Beattie ſeems to have confounded theſe qualities ſtrangely, and ſelects paſſages as HUMOROUS, which I think purely and perfectly witty; and ſelects from Hudibras too, of all books perhaps moſt dazzling with ſcintillant brightneſs. I ſhould as ſoon be tempted to laugh over Young's poems as Butler's; for though ridicule and ſatire provoke admiration, and we all agree to expreſs that admiration by laughing, 'tis but a company laugh at laſt, called up to ſhew that we underſtand the joke, but is expreſſive of no mirth; while in Goldſmith's five act farces you are momentarily preſented with ſome DROLL miſtake, ſome burleſque image, or ſome LUDICROUS ſituation, which aſſiſted by the actor forces out ſudden and involuntary laughter from the moſt ſeriouſly diſpoſed. Whatever appears ſtudied cannot be HUMOROUS, though COMICAL it may be made by ſtudy certainly; as Swift and Congreve knew. They were *facetious* writers in the trueſt ſenſe of that claſſical word; but I ſee more HUMOUR in Johnny Gilpin than in all Gulliver's Travels, replete as they are with wit, and ſatire, and raillery, and malice. Shakeſpeare meantime poſſeſſes the true power over his countrymen's hearts, who never at the thouſandth repreſentation forbear to give their unequivocal teſtimony to his various powers, while Lancelot Gobbo and his whimſical father inſtruct Baſſanio on his way to maſter Jew's; or when Elbow's examination before the magiſtrates is likely (as one of them obſerves) to outlaſt a night in Ruſſia, when nights are longeſt there. The difference between wit and HUMOUR is beſt exemplified however in the hiſtorical plays; where we find Falſtaff always witty, nor can diſtreſs at laſt in any degree blunt his powers of calling up COMIC images, and combining them with facetious pleaſantry: but mine Hoſteſs diſplays pure naïve and native HUMOUR, nor can any thing exceed her DROLL ſimplicity in the account ſhe gives of the poor knight's death, when he is gone, whoſe ſupport in every ſcene often took our attention away from *her* character—admirably, incomparably as 'tis drawn. Ben Jonſon has not, I ſomehow think, received his due praiſe for HUMOUR. Learning is an enemy to merriment, we fancy; yet ſurely the laſt ſcene of the Alchymiſt, which to every other perfection that a COMIC drama can poſſeſs, adds the LUDICROUS appearance of the gaping neighbours, apparently all wonderſtruck at ſight of what they knew perfectly well before, but had been perſuaded to diſbelieve againſt the evidence of their own ſenſes, chained down by the ſuperior genius of Jeremy Butler—is an aſtoniſhing performance—ingenious and ſubtle in the contrivance and grouping—yet ſo truly natural, pleaſant, and honeſtly laughable, no powers of face can ſtand it: and when I ſit alone and refreſh

freſh my memory with the effect that play had upon the ſtage in Garrick's time, I can laugh from recollection of its force. Garrick indeed knew all the avenues to laughter; and had ſuch extraordinary capacity for playful images, and light gaiety, that the words LUDICROUS, DROLL, and COMICAL can never ſurely be pronounced or written without exciting tender remembrance of him, whoſe pleaſantry made our lives cheerful—perhaps even at the expence of his own.'

Theſe extracts are all taken from the firſt volume of this peculiar production.

[*To be concluded in the next number.*]

ART. II. *The Tranſlator of Pliny's Letters vindicated from the Objections of Jacob Bryant, Eſq. to his Remarks reſpecting Trajan's Perſecution of the Chriſtians in Bythinia.* By William Melmoth, Eſq. 8vo. pp. 39. 1s. 6d. Dodſley. 1794.

THIS approved veteran in literature, after a long interval of repoſe, deems it incumbent on him to ſtep from his retirement in order to defend himſelf againſt the attack of another veteran: who, in a late *Treatiſe on the Truth of the Chriſtian Religion*, has arraigned the tranſlator of Pliny's Letters for his remarks reſpecting the perſecution of the Chriſtians under Trajan.

Mr. Melmoth had ſaid, in his tranſlation of Pliny, "If we impartially examine this perſecution of the Chriſtians, we ſhall find it to have been grounded on the ancient conſtitution of the ſtate, and not to have proceeded from a cruel or arbitrary temper in Trajan. The Roman legiſlature appears to have been early jealous of any innovation in point of public worſhip; and we find the magiſtrates, during the old republic, frequently interpoſing in caſes of that nature."—"It was an old and fixed maxim likewiſe of the Roman government, not to ſuffer any unlicenſed aſſemblies of the people; and of this Livy alſo is a voucher: *Majores veſtri* (ſays he) *ne vos quidem niſi quum*, &c. *forte temere coire noluerunt; & ubicunque multitudo eſſet, ibi et legitimum rectorem multitudinis cenſebant debere eſſe.* [Lib. xxxvi. c. 25.] From hence it ſeems evident, that the Chriſtians had rendered themſelves obnoxious (not ſo much to Trajan, as) to the *ancient* and *ſettled* laws of the ſtate, by introducing a foreign worſhip, and aſſembling themſelves without authority.

"We are not therefore to judge of the proceedings in queſtion, by the rules we ſhould apply to caſes of the ſame nature in our own times. The eſtabliſhed religion of the Romans was no other, in the judgment and confeſſion of their beſt writers, than an engine of ſtate, which could not be ſhaken without the utmoſt danger, or rather, perhaps, without the total ſubverſion of their civil government. Accordingly we find them ſtrongly inculcating a tenacious obſervance of all its rites: *Majorum inſtituta tueri* (ſays Cicero) *ſacris cæremoniiſque retinendis, ſapientis eſt.* [De Leg.]"

Mr.

Mr. Bryant, in the above-mentioned treatiſe, thought himſelf obliged to diſſent from theſe remarks in almoſt every article, and gave his reaſons, to the number of ten, for that diſſent. —Mr. Melmoth vindicates himſelf with great ability; and, we think, he clearly proves his point: namely, that neither Trajan nor Pliny was inclined to perſecute the Chriſtians through a wanton cruelty,—but that they were, in ſome meaſure, neceſſitated to it by the policy and laws of the ſtate.

Mr. M. treats his adverſary with all due reſpect, and expreſſes much ſurprize to find himſelf '*committed*' with the author of *a Treatiſe on the Truth of the Chriſtian Religion.*

'If, indeed, (ſays he,) the tranſlator had advanced any opinion which tended by fair inference to weaken the evidence of divine revelation; he would have kiſſed the rod and acknowledged the juſtneſs of the correction. But this diſtinguiſhed advocate of the moſt important of all cauſes, appears to have been alarmed by a phantom of his own imagination; for, there is no poſition in the remarks he has *endeavoured* to confute which can, by any legitimate mode of reaſoning, be conſtrued to weaken even the ſlighteſt link of that ſtrong chain of evidence, upon which the authenticity of divine revelation depends: on the contrary, the more intolerant the eccleſiaſtical laws of ancient Rome are proved to have been*, the more forcible is the conviction ariſing from the teſtimony and ſufferings of the primitive martyrs.'

We cannot refrain from tranſcribing the *poſtſcript* entirely; as it is worthy of the peruſal of every hot controverſiſt, and may poſſibly be a leſſon to ſome of that deſcription:

'Polemical writers are apt to carry on the debate with ſo much petulant intemperance, that the queſtion ſeems ultimately to be, which of the diſputants ſhall have the honour of the *laſt* word. The author of the preſent defence diſclaims all ambition of that kind; and no *reply*, from whatever *hand* it may come, ſhall induce him to advance a ſtep farther in the controverſy. It was, indeed, with the utmoſt regret that he was *conſtrained*, by a very unprovoked attack, to enter into it; and he could not but conſider himſelf, upon that occaſion, as in circumſtances in ſeveral reſpects ſimilar to thoſe of a certain veteran actor of ancient Rome†, who having in his declining years retired from the theatre, and being compelled by Cæſar, in the laſt period of his days, to re-appear upon the ſtage, addreſſed the audience in a ſuitable prologue, which concludes with theſe elegant and very *apoſite* lines:

'*Ut hedera ſerpens vires arboreas necat,*
Ita me vetuſtas amplexu annorum enecat:
Sepulchri ſimilis nihil niſi nomen retineo.'

'* Sir George Colebroke has lately diſcuſſed this ſubject with great erudition in the 4th of his very ingenious and ſatisfactory letters on INTOLERANCE.

'† *Laberius.* Vid. Macrob. Saturn. II. 7.

ART. III. *Natural Hiſtory of Birds.* From the French of the Count de Buffon. Illuſtrated with Engravings, and a Preface, Notes and Additions, by the Tranſlator. 9 Vols. 8vo. 3l. 12s. Boards. Cadell. 1793.

BUFFON, whoſe name is too univerſally known, and too highly celebrated, to render encomium on it neceſſary on this occaſion, devoted his ſplendid talents to the inveſtigation and illuſtration of nature. In the year 1744 he publiſhed his grand work, the Theory of the Earth. His Hiſtory of Man ſoon followed: but that of Quadrupeds was not completed till the year 1767*. The Hiſtory of Birds, which was next to be undertaken, was an extenſive and difficult taſk: but the Count engaged in it with every poſſible advantage. The correſpondents of the king's cabinet tranſmitted to him numerous communications and ſpecimens from all parts of the globe. Above eighty artiſts were employed in drawing, engraving, and colouring upward of a thouſand birds. He was aſſiſted in the work by M. de Montbeillard and the Abbe Bexon; and the collection was conſiderably enriched by many valuable communications from that adventurous Abyſſinian traveller, Bruce.—The work was completed in 1783. In our review of the original publication, we tranſlated at length the author's introductory account of his plan; and we have thus ſuperceded the neceſſity of doing more at preſent, than merely referring our readers for particular information to that article. (See Rev. vol. xliii. p. 566.) We need only ſay, in general terms, that we entirely accede to the tranſlator's character of the work; 'that it exhibits a clear and comprehenſive view of the knowledge acquired in ornithology, ſcattered through a multiplicity of volumes, and in various languages; it diſcuſſes and elucidates, with critical accuracy, the numerous controverted points; it reduces the whole to ſimplicity, order and elegance, and by large additions of valuable matter, it greatly extends the bounds of the ſcience.'

* The tranſlator has very properly obſerved, in his preface, that 'The great expence attending the publication of an extenſive work, adorned with numerous plates, has long prevented Buffon's Natural Hiſtory from appearing in an Engliſh dreſs. It is only a few years ſince a tranſlation of the firſt part was given by Mr. Smellie, of Edinburgh;' [See Rev. vol. lxvii. p. 357; alſo vol. lxxv. p. 385.] 'and the favourable reception which this (*that*) has met with, atteſts ſufficiently its merit. But that gentleman has not choſen to complete the taſk. The Hiſtory of *Minerals*, indeed, though replete with curious, and often ſolid information, is addreſſed to a narrow circle of readers, but the Hiſtory of *Birds* poſſeſſes every quality that could recommend it to the public.'

The

The tranſlator has performed his office with great ability. His production has all the eaſe and freedom of an original, and it at the ſame time appears to be executed with great fidelity. From the works of other authors who have written expreſsly on ornithology, particularly Mr. Pennant and Mr. Latham, or who have occaſionally treated the ſubject, many valuable articles of information have been collected and added to the preſent publication, in notes. The tranſlator has beſtowed particular attention on that uſeful part of the ſubject,—the nomenclature: he has given an abſtract of the Linnéan claſſification of birds from the laſt edition of his *Syſtema Naturæ*; and to each article of the work are ſubjoined his names and ſynonyms, with a tranſlation of the ſpecific character.

In ſhort, this great work appears ſo complete in its Engliſh dreſs, that it cannot fail of being highly acceptable to the public.

ART. IV. *Nenia Britannica*; or, a Sepulchral Hiſtory of Great Britain, from the earlieſt Period to its general Converſion to Chriſtianity. By the Rev. James Douglas, F.A.S. Chaplain in Ordinary to his Royal Highneſs the Prince of Wales. Folio. pp. 197. 3l. 13s. 6d. Boards. White. 1793.

WHEN we obſerve the numerous antiquarian publications with which the preſent age abounds, we may well apply the reflection of Cicero, (De Div. lib. 1.) *Quis autem eſt, quem non moveat clariſſimis monumentis teſtatas conſignataque antiquitas?*—This, indeed, is the motto of the volume before us; and, we preſume, it is choſen not ſo much to indicate the general taſte, as to juſtify againſt all objections, by ſuch authority, the attention which particular perſons pay to this branch of ſcience.

The name of the preſent induſtrious inquirer into the ſepulchral antiquities of this country is not unknown to our readers. We gave an account of his *Diſſertation on the Antiquity of the Earth*, in our 75th vol. p. 457; and we alſo, in our 76th vol. p. 77, took notice of the firſt three numbers of the Hiſtory which is now completed.—To what has already been ſaid on theſe publications, we ſhall briefly add a few particulars, as a farther expoſition of the nature and deſign of the work now before us.

For a general account of the work, we ſhall here inſert what is added in the title-page; which informs us that it includes

'A complete ſeries of the Britiſh, Roman, and Saxon ſepulchral rites and ceremonies, with the contents of ſeveral hundred burial places, opened under a careful inſpection of the author. The barrows containing urns, ſwords, ſpear-heads, daggers, knives, battle-axes,

axes, ſhields, and armillæ:—decorations of women, conſiſting of gems, penſile-ornaments, bracelets, beads, gold and ſilver buckles, broaches ornamented with precious ſtones, ſeveral magical inſtruments; ſome very ſcarce and unpubliſhed coins, and a variety of other curious relics depoſited with the dead:—to which are added obſervations on the Celtic, Roman and Daniſh barrows diſcovered in Britain.'—

'If, (ſays Mr. Douglas, Preface,) the ſtudy of antiquities be undertaken in the cauſe of hiſtory, it will reſcue itſelf from a reproach indiſcriminately and faſtidiouſly beſtowed on works which have been deemed frivolous. In proportion as this ſtudy has been neglected by antient or modern hiſtorians, authority will be found to deviate from conjecture, and the eye of reaſon more or leſs taught to diſcern the fable which the pomp of hiſtory has decorated; it ſhould therefore inſtead of being accounted the dreg, be ſtyled the alembic, from which is drawn the purity or perfection of literature.'

Such are the views of this learned and attentive antiquary; and the reader will doubtleſs acknowlege that, ſo far as antient relics can with certainty be referred to their proper æra and place, they afford information concerning remote periods, or may confirm and illuſtrate what is advanced relative to them:—but the vague gueſſes, the chimæræ, and the abſurdities, which have been embraced even by thoſe who have not been deſtitute of literature, have given juſt provocation to the keen pen of the ſatiriſt, and have almoſt brought into diſrepute a ſcience which, properly conducted, is productive of great utility. Reſpectable perſons might be mentioned, who, by their conceits, prejudice, or haſte, have expoſed themſelves to cenſure together with the object of their ſtudy. Who can refrain from ſmiling when ſo conſiderable a writer as Mr. Whitaker informs us, in his Hiſtory of Manchester, of a *lachrymatory* diſcovered at Caſtlefield, *half filled with tears!—Roman tears!*—More than this, they had preſerved their flavour for fourteen hundred years!—It may juſtly be concluded, as our author obſerves, that Falernian and Opimian wines would long before that time have evaporated or loſt their characteriſtic flavour: he proceeds, therefore, with good humour, to laugh a little at his brother antiquary, and to relate a trick or two which had been paſſed on himſelf.—With great juſtice he rejects the notion that theſe ſmall ſepulchral veſſels were intended for the reception of *tears:* they might, together with others, contain liquids which ſuperſtition, affection, or cuſtom, conſecrated to the fancied ſervice of the dead; and he truly remarks that the expreſſion "*cum lachrymis poſuere,*" far from implying a depoſit of tears, merely intimates the ſorrow of ſurviving friends.—

The tomb of king *Childeric*, ſaid to have been opened at Tournay in the year 1653, and diſcuſſed in a learned book by *Chiflet*,

Chiflet, phyſician to Archduke Leopold of Auſtria, gives birth to ſome other ſenſible remarks from Mr. Douglas. The *ring*, with its inſcription, appears to be an undoubted forgery: it therefore is queſtionable whether *this was* the ſepulchre of Childeric: yet, from ſuch precarious ſubjects, concluſions are drawn to favour and ſupport an hypotheſis:—need we add, how unſatisfactory muſt ſuch hypotheſis be!

It is indeed very difficult to free the mind from prepoſſeſſions and predilections, which none, perhaps, have more evidently betrayed than writers on antiquity. We will not aſſert that this author is wholly diſengaged from the ſhackles: but we may obſerve that his plan is judicious and promiſing, and that the execution, ſo far as it reaches, appears to be ſkilful, diſcriminating, and accurate. He firſt examines a great number of *tumuli*, many on Chatham lines, and moſt in ſome parts of Kent, though other places in the kingdom are not neglected: with theſe deſcriptions he unites various remarks of different kinds; and to all he adds farther obſervations and inferences, by which it may be aſcertained, with high probability at leaſt, to what period and what perſons theſe monumental memorials really appertain.

'The uncertainty, (ſays he,) of applying the ſepulchral relics found in this kingdom to their true owners has chiefly ariſen from the neglect of careful diſcrimination. Caſual diſcoveries of this nature ſeldom fall into the hands of literary men who have attended the actual ſpot where the diſcovery was made, and who have at the ſame time been in poſſeſſion of leiſure and other acquirements to exemplify their hiſtory. The ſpade and pick-axe, unceremonious deſpoilers of the enſhrined dead, conſign to a freſh oblivion the name and virtues of the hero, as well as the vices of the baſe and infamous. Confuſion lies under the ſtroke; and little correct information can be ſelected by the antiquary when the ignorant labourer is made the voucher for the veracity of paſt ages.—The fallacy of reports, the uncertainty of ignorant authors, received opinions of learned men, prejudice in the purſuits of the curious, and the little patience beſtowed on the inveſtigation of antiquity, have confuſed the moderns, and routed all reſpect and confidence in the poliſhed reader.—The Briton, the Roman, the Saxon, and the Dane, may have occaſionally buried their dead on or near the ſame ground. Diſcoveries have proved the fact. The difficulty will in this caſe ariſe from the diſcrimination of relics.—'

This laſt remark ſeems very neceſſary for the aſſiſtance of the antiquary; as is alſo another, reſpecting the places in which a *number of tumuli* are found together; whence it has been concluded that near ſuch a ſpot a battle muſt have been fought.—'A people in a ſtate of peace do neceſſarily (ſays Mr. Douglas) bury their dead, as well as thoſe in a ſtate of war.'—He conſiders theſe as Saxon relics, for which he offers his arguments in

fferent parts of the work.—'From what has been ſaid con-
ng the tumuli on Sibertſwolds Down, (he obſerves,)
eader will probably find ſome reaſon to apply theſe ſmall
ws in cluſters to the Chriſtians of the ſixth and perhaps the
ming of the ſeventh century *; and alſo to affix them to
mall burgs or ſtations within their vicinity, before ce-
ries were attached to churches, or before their aſſemblies
held in conſecrated edifices. In the neighbourhood of cities
great towns they have been obliterated by agricultural im-
ement.'—Theſe antient remnants have been conſidered by
ely and others as Britiſh, or Roman, or Daniſh works.
Douglas, after affiduous and minute inquiry, ſeems to be
ſupported in referring them to the Saxons; ſometimes
n, more frequently Chriſtian, and, in other inſtances,
, appearing in the ſame aſſemblage.

is impracticable for us to attend Mr. Douglas minutely in
nveſtigations contained in this valuable and elegant volume.
ıſe his own words,

Roman burial-places have perhaps been accurately defined in this
, at leaſt *ſufficiently* ſo to provide the antiquary with *ſufficient*
on in his enquiries. Moſt of our county hiſtories have not ſcru-
, on the diſcovery of an entrenchment on an hill, whether the
a be the ſize of a cock-pit or a bowling-green, to pronounce the
Roman, and the voucher for it has ſometimes been a barrow
in the camp; a circumſtance by no means probable, and which
he moſt correct enquiry, muſt indicate a ſubſequent erection to
vallum, or to the original defence of the poſt; as alſo a proof
the trifling intrenchment or Agricolian camp, muſt have been
ed when the barrow was raiſed.'

rom various objects, he paſſes to the *large barrows*; ſome of
ch he allows to be of Daniſh conſtruction, but others, to-
ıer with the ſtone erections near them, he conſiders as lay-
claim to very high antiquity. Theſe remains in all the
thern and weſtern regions of Europe point to a people
) once had a ſimilarity of cuſtom; and their manifeſt rela-
, it is obſerved, to thoſe in Aſia, Paleſtine, Syria, and
ypt, 'will naturally attract the antiquary to aſcertain the
ſe of this analogy:'

Whether this iſland has been peopled by Scythians, Celts,
ls, Trojans, or Phœnicians, may perhaps be deemed of little
ortance in theſe days; but the mind is not ſatisfied with this cold
ference.—If our ſtone monuments and barrows near them concur
ove that the inhabitants of this kingdom had a very early origin,
are naturally inclined to enquire who theſe extreme old inhabitants
e. Were they Celts? were they Scythians? Are the Celts and

* Cemeteries in England were eſtabliſhed anno 742.

Scythians ſynonymous terms for the old inhabitants of Europe? or is one an older branch of the ſame race of people than the other?'—

At length Mr. Douglas concludes that

'The old Celtic mythology was therefore Scythic, and the Celts a branch of theſe people, from whom all the Europeans and other poliſhed nations roſe. Whatever may be ſaid of Celtic and Gothic language, whatever may be ſaid of human folly, ignorance, or want of deep and learned penetration, theſe apparent facts riſe ſeemingly to a demonſtration. With this clue the northern nations may be traced, the facts may be diſcerned from the fable, and the opinion of many writers rendered *leſs deſpicable* than modern criticiſm has announced.'

This ſhort review, we truſt, will enable the reader to form a competent judgment of the nature of this work; which, however dry and tedious ſuch a ſubject may be to many perſons, we muſt regard, on different accounts, as ingenious, entertaining, and inſtructive. The writer does not make his inferences nor draw his arguments ſo cloſely and exactly as he might; he rather chuſes to leave this to others, while he furniſhes materials for their conſideration and for that of future antiquaries. He ſeems, indeed, fearful of aſſertion; and he ſenſibly obſerves,—'No poſition in the work has been aſſumed on mere conjecture, and when deductions have been made, they have been founded on a ſcrupulous compariſon of facts; but free to form his own opinion, the work has been arranged under ſuch heads, that the reader may frame his own concluſions, without any apprehenſion of being involved in the confuſion of ſelf-opinionated theory.—All nations deriving their origin apparently from one common ſtock, have uſed, in many reſpects, the ſame funereal cuſtoms; but the progreſs of ſociety having evidently produced many ſpecific diſtinctions, they may be methodically arranged, and the identity of a people recognized.'—In another part of the volume he ſays,—'The chief pleaſure which I derive from the accumulation of theſe facts, with their comparative features, is from the hope that they may eſtabliſh a ground for ſucceeding enquiries concerning the ancient inhabitants of this iſland, and of their proving an uſeful reference to the accurate hiſtorian in the illuſtration of his pages.'

For the reaſoning and arguments by which Mr. Douglas ſupports what he offers as probable concluſions, we muſt refer to the work itſelf. A variety of relics are here preſented, ſome curious, elegant, and valuable in point of workmanſhip and of the materials. Several of theſe are conſidered as amulets or magical inſtruments: of this kind is the *cryſtal ball* which gives riſe to an ingenious and learned diſſertation; (p. 15) leading, among other things, to the Hebrew *Maſchith*, λιθος σωτος, *gemma*

gemma ſpeculationis, which, if we recollect aright, Mr. O'Halloran has formerly noticed with a degree of fervor, in connection with the Iriſh *Liath Meiſicith.* In another part, (p. 59.) we have the hiſtory and antiquity of the manufacture of *glaſs.* Pliny and Strabo afford ſome reaſon to ſuppoſe that it had been invented before their time. Our author leads us much higher: but we cannot pretend to controvert with him the point, whether the Hebrew word * *glionim* ſignifies *glaſſes*, looking-glaſſes, (as others ſuppoſe together with him,) or ſome fine-ſpun, tranſparent garment almoſt of the cobweb kind: if the former, it admits of a query, ſtill, whether they were not metal: but this we leave. The *Sidonians* or *Tyrians*, to whom he attributes the art, were without doubt a very ingenious people.

Among other articles, Mr. Douglas embraces an opportunity of recommending the chalibeate waters of *Tongres*, in the biſhopric of Liege, as preferable on many accounts, by antient and modern teſtimony, to thoſe of *Spa:* he does not, however, ſeem wholly to forget that theſe places are, ſometimes at leaſt, more frequented for the ſake of diſſipation, and for the repair of broken fortunes, than from commendable motives.

The number of large copper-plates (in *Acqua tinta)* is nearly forty, beſides vignettes, and other ſmaller plates. The work is dedicated to the Prince of Wales.

ART. V. *A Military Miſcellany.* Extracts from Col Tempelhoffe's Hiſtory of the Seven Years' War, &c. &c. By the Hon. Colin Lindſay, Lieut. Col. of the 46th Regiment. 8vo. 2 Vols. pp. 516. 12s. Boards. Cadell. 1793.

HOWEVER we may deprecate a ſtate of warfare, and deteſt thoſe who from pride or ambition wickedly involve their country in ſo deplorable a calamity, yet, as long as the imperfections of human nature expoſe us to this ſcourge, it is ungenerous to withhold our reſpect from thoſe who, actuated by patriotic courage, voluntarily relinquiſh the comforts and the ſafety of domeſtic happineſs, for the hardſhips and the dangers of war; and, if the ſoldier who takes the field in our defence be entitled to praiſe, ſurely ſome ſhare of gratitude is due to thoſe who endeavour to ſhorten the labours of their brethren in arms, by teaching them how to be ſucceſsful. Here, then, we gladly pay our tribute to Colonel Lindſay: and, independently of his merits as an author, we muſt particularly reſpect him as a man, when we know that the profits of his work are to be given to the Hibernian ſchool;—a patriotic ſeminary, in which nearly three hundred children, the offspring of ſoldiers, are charitably educated.

* Iſaiah, iii. 13.

Colonel L.'s original deſign was to publiſh a tranſlation of the Pruſſian Colonel Tempelhoffe's Hiſtory of the Seven Years' War, with accurate plans of the different battles, &c.: but the execution of this work in a proper manner required a ſum of money which the Colonel's private fortune would not permit him to advance. He therefore propoſed a ſubſcription; and even here his modeſt efforts did not ſucceed. This will not, indeed, appear very ſurpriſing, when we conſider that the ſubject of Col. Tempelhoffe's hiſtory had been very fully and ably diſcuſſed by General Lloyd ſome years before, in a work which, notwithſtanding the faults that Col. Tempelhoffe points out in it, will always be read with applauſe by the Engliſh nation; and which would deter all except the curious from the expence of a ſecond elaborate work on that ſubject.

Why then did Col. Tempelhoffe publiſh? The anſwer is obvious—General Lloyd was in the Auſtrian ſervice, and was naturally biaſſed in favour of the officers and the troops with whom he ſerved. Colonel Tempelhoffe, a Pruſſian, thought his opponent partial, and conceived that he often complimented Marſhal Daun and the Auſtrians at the expence of the King and the ſoldiers of Pruſſia. To efface theſe impreſſions, and to vindicate the character of the great Frederic, Colonel Tempelhoffe took the field:—a field which Colonel Lindſay thought would be intereſting to the Engliſh army. We have ſeen that he was diſappointed, and obliged to relinquiſh his original plan: but, having made ſome progreſs in his work, he determined not to lay it entirely aſide; and, therefore, inſtead of the whole, he has publiſhed a part only of Colonel Tempelhoffe's performance, to which he has added ſeveral other ſubjects forming this miſcellany. The contents of the volumes are as follow:

I. Introduction. Here ſeveral military queſtions are diſcuſſed, and Colonel Lindſay gives the arguments on each ſide. The following obſervation, on the neceſſity of the moſt minute attention to every thing relative to the ſoldier, we particularly recommend to all young officers:

'The moment a ſoldier becomes careleſs of his dreſs or arms, he is no longer to be depended upon: he loſes all taſte for his profeſſion, and he deſerts. The whole is compoſed of many parts; the work of twenty years may be undone by ſix months' inattention. If young men, when they come into the ſervice, do not determine upon a ſcrupulous and conſcientious obſervance of orders, ſo that their duty ſhall become a habit, or a ſort of ſecond nature; if the ſoldiers under their command, if their pay, their lodging, food and exerciſe, their conduct and behaviour to each other and their fellow citizens are not conſtantly attended to, there can be no army; or what is worſe, there will be a very bad one.'

II. Duke of Marlborough's March to the Danube.

Colonel L. juſtly obſerves that 'It is ſomewhat ſurpriſing that we meet with ſcarce any complete details in the Engliſh language, and but little in any other that is ſatisfactory in any *one* author, on the ſubject of this extraordinary march of our great Britiſh General.' The Colonel has given a manly and intereſting account of this brilliant exploit, preceded by a ſketch of the life of King William, Prince of Orange. Here he is in courſe obliged to introduce King James II.; and, ſpeaking of his timidity, ſo 'very inconſiſtent with that character for courage which he had juſtly obtained by his naval conduct on former occaſions,' he tells us, (in a note, taken from Memoirs by Colin Earl of Balcarres, one of our author's anceſtors,) that 'his animal ſpirits had been much impaired by violent bleedings at the noſe, to which he had been ſubject for ſometime before.'

The Colonel very pleaſantly carries us with him, from the year 1660, to the commencement of the campaign of 1704. Here the Duke begins his march toward the Danube. We are ſhewn every feature of this extraordinary event; and the victory of Blenheim, the completion of the enterpriſe, is deſcribed in ſuch animated language, that every circumſtance of the battle ſeems to paſs before our eyes.

In the campaign of 1705, Marſhal Villeroi's army, previouſly to the battle of Ramillies, is erroneouſly placed on the *Maine*, inſtead of the *Maeſe*, or, as it is commonly called, the *Meuſe*.

Colonel Lindſay cloſes this article with the leading circumſtances in continuation of the war of the ſucceſſion, the peace of Utrecht, and ſome obſervations on the preſent ſtate of France.

III. Extracts tranſlated from the German of Colonel Tempelhoffe; viz. Remarks on General Lloyd's Hiſtory—Campaigns 1756, 1757, and part of 1758—Conſiderations on Subſiſtence—On the March of Convoys.

For the detail of theſe well-known campaigns, we muſt refer to the book: but, in order to enable our readers to form ſome opinion of Colonel Tempelhoffe's judgment, we ſhall extract one or two of his obſervations:

'A General muſt not only know what he himſelf can do, but muſt alſo penetrate into the deſigns of his enemy, and with an eye piercing deep into futurity, anticipate each ſtep which his opponent may probably take to counteract his meaſures. The knowledge of policy, of finance, and of mankind, muſt be combined with local knowledge, military ſcience, and long experience.'——'The great Frederick knew the diſtinction between dazzling objects and ſuch as had a true

ſolidity; nor would he indulge *a paſſion for a project* which would probably have been attended with the moſt ſerious conſequences.'

Colonel Tempelhoffe charges Lloyd with ſeveral miſrepreſentations in his account of the battle of Reichenberg; and he cenſures Marſhal Daun for not purſuing the King of Pruſſia with more vigour, after the battle of Kollin. He obſerves that, 'before Daun determined to give battle, he ſhould have aſked himſelf theſe queſtions: What am I to do farther if I gain the battle, or what am I to do if I loſe it? In either caſe the army ſhould have been provided with ſeveral days' proviſions, either to advance with vivacity, or to draw back with ſecurity: but this having been neglected, the neceſſary conſequence was, that he was obliged to remain a conſiderable time in a ſtate of inactivity.' He relieved Prague, however, and extricated Prince Charles's army of fifty thouſand men, who were ſurrounded in that capital.

Britiſh officers have ſo few opportunities of acquiring any knowlege on *the Subſiſtence of Armies*, that we heartily rejoice when we ſee any work of celebrity, on this ſubject, appear in our language.—Colonel Tempelhoffe introduces this article with the jocoſe adage that, "*To maintain a military body, you muſt begin by providing for the belly.*" 'If this plain rule be once forgotten, there can be no military operations; and yet to how many difficulties does the obſervance of it lead? the greater in proportion as the army is more numerous.' We recommend the whole of this treatiſe to our military readers.

*The March of Convoys** is another very important ſubject, on which *our* officers have very ſlender means of information. It is here fully treated, in a ſcientific yet plain and eaſy ſtyle. The author tells us that his obſervations are not founded 'on ſimple theory: they were formed in the courſe of the moſt laborious experience.' We therefore again refer to the book.

We now leave the German author; and, from the ſpecimen before us, we ſincerely lament that the tranſlator did not complete his original deſign: Colonel Tempelhoffe, though the competitor, would, in every library, be the acceptable and inſtructive companion of General Lloyd. The Pruſſian officer has no reaſon to be diſſatisfied with his Engliſh dreſs,—for Colonel Lindſay's language is ſpirited, and generally correct; (though not free from Scotticiſms;) and he has enriched the tranſlation by many judicious and intelligent notes. The

* We are happy to learn that Government have taken this important object into their ſerious conſideration, and have appointed a regular Corps of Waggoners to the army on the Continent, commanded by officers of military rank.

following,

following, though perhaps the leaſt to the purpoſe, we ſhall copy, for its curioſity. It is part of a dialogue, in the King of Pruſſia's works, on Prince Lichtenſtein being introduced to Prince Eugene and the Duke of Marlborough in the other world:—

"*As to you, my Lord of Marlborough, men who hardly know the meaning of a company or a ſquadron decide that you were no ſoldier; that you owed your reputation to Lord Cadogan, and that you were rather a politician than a General. What, (ſays Eugene,) will neither Blenheim, Ramillies, Oudenarde, or Malplaquet, ſerve as a buckler to ſhield the name of the great Marlborough? It is true, (replies Lichtenſtein,) that Queen Anne without Marlborough, and Charles the Sixth without Eugene, would have made but a ſorry figure; but there are now a ſet of men called Philoſophers, who know nothing of the military art, and think to render it contemptible by abuſing it upon all occaſions. They in like manner abuſe every art and ſcience, but that of geometry. Socrates, Gaſſendi, Ariſtotle, and Bayle, they ſay, were blockheads. There never was any wiſdom, (ſay theſe blackguards,) but what we have diſcovered. We will change all governments—France muſt become a Republic, whoſe legiſlators need only be geometricians, and who ſay, that they mean to eſtabliſh a perpetual peace, and to preſerve it without an army.*" Aſtoniſhing (ſays Colonel Lindſay), that in three* years ſince the death of the great Frederick, but how long after he wrote theſe words we know not, France has actually become a Republic.'

IV. A Treatiſe on Winter Poſts, tranſlated from the German of C. F. Lindenau, Captain in the Pruſſian ſervice.

Captain Lindenau treats his ſubject in a ſcientific, intelligent, and complete manner; and, as *Patroles* are one of the moſt important objects in a war of poſts, he particularly dwells on that head, which he cloſes with this juſt remark: 'Nor can it be denied that all ſurpriſes, and the ſucceſs of almoſt every undertaking againſt winter quarters, are chiefly to be attributed either to the miſconduct of advanced poſts, or the negligence of patroles.'

This work was very well received on the Continent; and we muſt do Colonel Lindſay the juſtice to ſay that it has loſt nothing in the tranſlation. It is illuſtrated with plates, and the Colonel has added ſeveral judicious notes.

V. Narrative of Events at St. Lucie, 1779, 1780.

Theſe brilliant events are deſcribed in intereſting language. The humane orders, on ſtrict military diſcipline, by General Grant, and Brigadier (now Lieutenant-General Sir William) Medows, ought to be written in letters of gold. In the old General, we ſee the inflexible man of honour:—in the (then) youthful Brigadier, we have the ſame honourable and ſtrict principles, inculcated with more courteſy.

* Five years and a half elapſed after the King of Pruſſia's death, before France was declared a Republic.

On the memorable repulſe of Count D'Eſtaing, our author ſays, 'There cannot be a doubt that our fire would have been much more deſtructive, but for a moſt extraordinary inſtance of neglect; namely, the badneſs of our flints.' He adds in a note, 'It is now (1793) thirteen years ſince this was written, yet the flints are as bad as ever *.' If they be ſo, ſhame on the ordnance! Strange, that men can be ſo infatuated as to deprive the ſoldier—ſo expenſive † an object to the ſtate—of his principal means of action, for the ſake of *a fraction of a farthing*; —and the difference of price between a good and a good-for-nothing flint is actually no more!

The Colonel alſo properly endeavours to turn the attention of Government toward providing the ſoldiers with ſhoes. 'Can a ſoldier (ſays he,) march without ſhoes? Are they not the moſt neceſſary article of clothing? Two-thirds of the army upon St. Lucie are this day, February 4th, 1780, confined to their tents for want of ſhoes, becauſe the merchants did not run the riſk of coming with the fleet. When they do arrive, they will be allowed, as was the caſe in America, to charge the ſoldiers whatever price they pleaſe.'

This narrative is accompanied by an excellent plan of the ſcene of action, and concludes with ſome intereſting anecdotes of gallant, though uncelebrated, individuals. This attention to humble merit is an amiable trait in the author's character.

VI. Some Account of the Aſſault ‡ on Gibraltar in 1782.

Colonel Lindſay confines himſelf chiefly to the memorable attack on the 13th of September, which he deſcribes in a full and animated ſtyle.

Speaking of the moſt remarkable of the floating batteries, that which contained the magazine §, the Colonel continues:

'After it had burnt almoſt an hour, we felt every thing near us tremble; there was a thunder from it which was dreadful; but the cloud which it formed was beyond all deſcription, rolling its prodigious volumes

* Colonel Lindſay is now *Aide-de-Camp* to the King; we therefore truſt that he will urge to his Majeſty what he has here ſtated to the public.

† A ſoldier, including his value to the ſtate as a citizen, is eſtimated at three hundred pounds: but even thoſe who only reckon what he coſts the King admit that his bounty-money, pay, expence of tranſports, &c. &c. will amount to at leaſt thirty pounds before he takes the field.

‡ We object to this word, becauſe, though Gibraltar was *beſieged*, and *attacked*, it was not *aſſaulted*.—*Aſſault*, in military language, is nearly ſynonimous to *ſtorm*, and implies an attack of a cloſer nature than any which took place in this ſiege.

§ By the bye, we never before heard of a ſeparate magazine-ſhip among the floating-batteries before Gibraltar.

one

r the other, mixed with fire, with earth, with ſmoke, and
odies innumerable, on which the fancy formed various con-
while they roſe and fell; till the whole arriving at its height
lual progreſs of near ten minutes, the top rolled downwards,
the capital of a column of prodigious architecture, which the
painter muſt have been eager, though perhaps unequal, to
itated.'

nel L. denies Monſ. D'Arçon the merit of inventing
ıb-proof battering-ſhips, and adduces an extract from a
bliſhed in 1772, by the Spaniſh Major-General Don Pedro
.—We are decidedly of opinion, however, that Monſ.
ɔn very much improved on the Spaniſh General's hint.

Of the Swedes and the Square.

we return to tranſlations from Colonel Tempelhoffe.—
uſſian officer, though the enemy of the Swedes, candidly
ts for the wretched figure which they made in the year
ɔy their being deſtitute of every neceſſary for carrying on
aign; and he vindicates their army againſt 'thoſe who,
; the great tragedies of war ſeated at their eaſe, amidſt the
ıments of wit and pleaſure, without caring what may
ehind the curtain, can hardly form a juſt conception
tary conduct; yet are commonly the firſt to raiſe
ɔte of cenſure, which often is the loudeſt when they are
t poſſeſſed of every talent of diſcrimination.' On this
Colonel Lindſay adds, in a note, "*Here*, (ſaid a critic
map before him,) *you might have paſſed the river.*"
, (replied Marſhal Turenne,) *but your finger is not a*

he utility of the *Square*, Col. Tempelhoffe inſtances the
march of two hundred Swedes from Tarnow to
lling, in the face of a very ſuperior corps of huſſars and
ıs,—who made the moſt determined and repeated efforts
ık the ſquare, but were conſtantly repulſed. We can
r the honour of England, that the moſt extraordinary
e of the reſiſtance, of which this poſition is capable, was
d by our countryman, Colonel Braithwaite, in the war
Hyder Ally; when, with only three thouſand men, he
the inceſſant efforts of the combined army of Tippoo
ıd the French, for three whole days; and though at laſt
ne, he was ſubdued more by fatigue than by the enemy,
their force was ſaid to amount to one hundred and fifty
ıd men! At the ſame time, we do not heſitate to give
inion that, when a ſolid column of infantry can be
t to act againſt a ſquare, the column, if the troops be
equal in courage, *muſt* prevail. Colonel Tempelhoffe
that an army, retreating before cavalry, ſhould be
into ſeveral ſmall ſquares.

Having

Having now reviewed Colonel Lindſay's *Miſcellany* in detail, we ſhall only add that it merits a place in every military library; and that no one can read it without deriving both pleaſure and inſtruction.

ART. VI. *The Looker-on:* a periodical Paper. By the Rev. Simon Olive-branch, A.M. 12mo. 3 Vols. 13s. 6d. Boards. Evans. 1794.

THESE papers have been 'written with certainly no undignified ambition, viz. to oppoſe ſomething like a barrier to that uſurping march of nonſenſe, which, under the pretext of gratifying the undiſtinguiſhing ardour for political intelligence by which the public mind is, at this juncture, inflamed, and taking advantage of the blind adoptions of prejudice, paſſion, and party zeal, has gained over to its ſtandard an enormous crowd of deſerters from the cauſe of ſobriety and truth;—and to ſubſtitute the forſaken topics of morality, literature, and taſte, in the room of ſhallow politics and newſpaper philoſophy.' (Concluding Paper.)

An end ſo praiſe-worthy deſerved to be attained ſo well. Since the Spectator, we recollect no ſimilar publication written with more urbanity and purity of diction. Several of the earlier papers are very much in Addiſon's manner. It may be needleſs to enumerate the contents of volumes which, in all probability, will ſoon be in many hands: but we ſhall inſert a paper,—choſen, as more important things have been, by an operation analogous to the *Sortes Virgilianæ:*

'I regard it as the moſt fortunate occurrence of my life, that I am ſurrounded by a worthy ſet of pariſhioners, who all ſtudy to make my reſidence among them the moſt agreeable in the world. It is true, indeed, I had the advantage of ſucceeding to a Rector who was not of the ſame contented turn, and was more frequently at iſſue with his bretheren on a point of law, than a point of doctrine. My placid temper was no ſooner diſcovered, than it gained me the hearts of moſt of my flock; and I obſerve that this friendly diſpoſition towards me is hourly improving in them, as they find they can reckon upon a continuance of this content and tranquillity on my part.

'I have often thought that a ſmall augmentation of tithes is dearly purchaſed by the ſacrifice of this mutual cordiality and confidence. There is ſomething in the conſciouſneſs that others ſhare our joys and enter into our feelings, and that our health and happineſs are a real concern to our neighbours, which cheriſhes the ſoul, and ſeems to dilate its capacities: I glow with ſatisfaction, when, after ſome days confinement, I ſee ſincere congratulations in the looks of every one I meet: methinks at that moment I love myſelf the more for their ſakes; and the delight of my honeſt pariſhioners is multiplied into my own.

'Since I have been ſettled here, we have been gradually forming ourſelves into a ſociety that has ſomething novel in its principle and conſtitution.

conſtitution. Our number is ſixteen, and includes many of the principal gentlemen in the neighbourhood. We have a diſcipline among us, the object of which is, to promote the ends of company and converſation, by maintaining the moſt perfect order, ſobriety, and peace. My quiet behaviour, and known habits of complacency, have raiſed me, though with ſome reluctance on my part, to the place of perpetual Preſident.

'The fundamental article of our conſtitution, is the prohibition of every ſpecies of noiſe; for, as long as this is inadmiſſible, we think ourſelves out of all danger of quarrelling, from which a degree of noiſe is inſeparable: and though nonſenſe is not ſtatutable among us, yet we are not afraid of its going to any great lengths under the evident diſadvantages of order and tranquillity. There is a certain ſeverity in ſilence, which will often check the courſe of an idle argument, when oppoſition and ridicule are employed in vain. I remember hearing a plethoric young man run on with ſurpriſing volubility, for an hour and a half, by the help only of two ideas, during the violence of a debate; till a ſudden pauſe in the reſt of the company proved clearly that he was talking about a matter which bore no relation to the point in diſpute. The attention of the company being now wholly turned towards him, he began to totter under the maſs of confuſion he had ſo long been accumulating; when with one ſpring he cleared the preſent difficulty, and leaped from Seringapatam into the Miniſter's Budget: here, however, being nearly ſmothered, he made a violent effort; and before we could turn about to aſſiſt him, he was up to his neck in tarwater. He was, twice after this, in danger of being loſt in the ſouthern ocean; but an African ſlave-veſſel took him up each time, and landed him, ſome how or other, at Nootka Sound. If I remember right, he held out till the ſiege of Oczakow, where he was put out of his miſery by a ſummons from Tartary to the tea-table. —Thus a great deal of precious time is huſbanded by this rule of ſilent attention among the members of our ſociety; and many an idle ſpeech falls to the ground ere it can get three ſentences forwards, and is ſtrangled like a Turkiſh criminal by dumb executioners.

'Any elevation of voice above a certain pitch, is highly illegal, and puniſhable accordingly; and to aſcertain this proportion as duly as poſſible, we have taken a room for our purpoſe, in which there is a very diſtinct echo, which muſt not be rouſed from its dormant ſtate, under very heavy penalties. Any man provoking it to repeat his laſt word, is judged to be defeated in the argument he is maintaining, and the diſpute muſt be abandoned altogether; the echo pronounces his ſentence, from which there is no appeal. The abuſe of ſuperlatives is alſo cognizable among us; and no man is allowed to ſay, that his houſe is the pleaſanteſt in the neighbourhood, that his dogs run the beſt, or that his crops are the moſt plentiful. Whatever carries the notion of a challenge with it, or can lead to a wager, we are pledged to diſcountenance. We admit neither toaſting nor ſinging upon any pretext; and it would be as great an offence to raiſe a horſe-laugh in a Quakers meeting, as to encourage any rude expreſſion of joy among us. An ancient gentleman, lately admitted, was bound over laſt Saturday, for an eulogy upon old Mr. Shapely's freſh countenance, and

a hint

a hint at his maid Kitty's corpulency, accompanied with a wink to Mr. Barnaby the churchwarden.

'We admit no betts upon any queſtion whatever; and gaming is proſcribed by the moſt ſolemn inhibitions. The merits of our neighbours is a topic we are forbid to deſcant upon; and it was a queſtion at our laſt meeting but one, whether the mention of Mr. Courtly's carbuncle was not unconſtitutional. As we are all old fellows, and have pretty well lived over the petulance and heyday of paſſion, theſe reſtraints bear leſs hard upon us, and forfeits become every day leſs frequent among us; inſomuch that we are likely ſoon to be forced upon ſome regular contributions, in place of the fines from which we have hitherto drawn our ſupport. I am in hopes we ſhall at laſt bring our plan to that ſtate of perfection, that a breach of any ſtatute will ſtand upon our records as a remarkable occurrence.

'The firſt viſit of a new member is a ſpectacle diverting enough, and it is generally a full half year before we can ſhape him and clip him to our ſtandard. It is now about three year ſince 'Squire Blunt bought a large eſtate in our neighbourhood, and, during the firſt twelve months, we heard of nothing but this gentleman's quarrels and litigations. As I ſometimes walk in his cheſnut groves to meditate upon matter for the entertainment of my worthy readers, I have been twice indicted for a treſpaſs, and for breaking down his palings in purſuit of game; and, happening one day to take a teleſcope out with me, I was threatened with a proſecution for carrying a gun on his manor.

'As it is looked upon as ſome honour to be of our ſociety, this rough gentleman was ſuddenly ſeized with an unaccountable inclination to become a member; and it was aſtoniſhing to every body, that after being well appriſed of the inconvenience and rigour of our inſtitution, and his own inability to perform the engagements of it, his ambition ſeemed no wiſe diſcouraged, and he ſtill perſiſted in his deſign of propoſing himſelf. As we have a certain term of probation, we rarely refuſe to any body above the age of fifty (which is the age of admiſſion), the favour of a trial. The following is a liſt of Mr. Blunt's forfeits in the black book.

1ſt day—Endured his own ſilence ſo long, that he fell aſleep. On being awakened at the hour of ſeparation, ſwore a great oath, and paid a guinea.

2d day—Had three ſhillings worth of ſuperlatives, and a ſixpenny whiſtle; beſides paying a crown to the echo.

3d day—Offered to lay a bottle that he would eat two hundred oyſters, and paid five ſhillings:—went to ſleep for the reſt of the evening.

5th day—Called for a ſong, and paid a ſhilling inſtead; nine ſhillings and ſix-pence for diſturbing the echo; paid thirty ſhillings and ſix-pence for contumacy, and ſwore himſelf to Coventry.

'Here there was an interval of ſome months, during which our novice abſented himſelf. We were ſurpriſed, however, one day, with his company, after we had given him up as irreclaimable. He appeared indeed to bring with him a diſpoſition greatly corrected, and actually incurred only two forfeits the whole evening; namely, for burſting into a horſe laugh on Mr. Sidebottom's miſſing his chair, and giving Mr. Barnaby a ſlap on the back that raiſed the echo, and a violent

violent fit of coughing. Since this time he has been twice off and on, but has at laſt ſo far accommodated himſelf to the conditions of the Society, as to be counted a valuable member. Having made a great progreſs in the ſcience of ſelf-correction, his underſtanding has obtained its proper poiſe; his reaſon has had room to exert itſelf, and has given life and energy to a maſs of much good meaning, that lay buried at the bottom of his mind.

'The fame of this mighty cure hath brought us a great accumulation of credit and power; and it hath actually been in ſpeculation among the freeholders and other voters in the county, to elect their repreſentatives in future from our Society: a rule that would enſure to them men of ripe underſtandings, and regular habits. We are ſubject (as every good inſtitution is) to ridicule from without: the young gentlemen are very pleaſant upon us; and we paſs under a variety of names among them, as, the Automatons, the Quietiſts, the Meeting, the Dummies, the Whig Club, the Rough Riders' Company, the Bearded Magdalens, the Grey Friars, the Court of Death, and the Houſe of Correction. Such as have not quite turned the corner of fifty, and want a few months of being eligible, are very ſevere upon our age, call us the Antediluvians, and talk much of an Oppoſition Club of Young Fellows. While we have daily proofs, however, of the good effects of our inſtitution, we are indifferent to attacks of every kind. We have the ſenſible pleaſure of finding that the operation of our ſyſtem is ſpreading; our married men return with ſober ſpirits to their homes and hearths, and adopt, in part, our peaceful regulations into the boſom of their families; and it is not uncommon to ſee one of our old bachelors preferred by the ladies to beaux of five and twenty.

'But the advantages reſulting from theſe our inſtitutions, are not merely of a moral kind: topics of literature and criticiſm come frequently under our conſideration, which will neceſſarily flouriſh under circumſtances of peace and good order.'—

'On points of religion and politics it is but rare that we allow ourſelves to expatiate: Religion being throughout a connected and analogous ſyſtem, is never fairly viewed but when we take in the whole, and therefore can never properly become the object of broken and deſultory converſation: Politics being a queſtion that produces much heat, and little ſatisfaction, where obliquity of views and attractions of intereſt are ſure to falſify the balance of our minds, we have almoſt entirely proſcribed it; and, if it be by accident introduced, it is preſently condemned by the ſpiritual cenſures of the infallible Echo.'—

'But although we place great dependance on the efficacy of this regimen of tranquillity and order, for the cure of a great many complaints in our ſocial ſyſtem, yet there are ſome which we are obliged to abandon to ſeverer modes of chaſtiſement.

'An avowed party-man is utterly inadmiſſible, whatever may be his other pretenſions:—we ſet a higher value upon truth and temper, than upon the fineſt Philippic in the world.

'We have no room for Atheiſts, or Ideots, or any ſuch enemies to rule, eſpecially as we hear that they have a Club of their own, which meets ſometimes in one place, ſometimes in another, as chance directs, but

but very often in a ſtreet called Pall-Mall, or Pell-Mell, from ſome analogy in the name, which aſſociation, in ſtrict conformity to their principles of confuſion, is compoſed of all ſorts except the good, and includes princes, and lords, and jockies, who are jumbled together like their world of atoms.

'We admit no man who keeps a woman, while he is kept by his wife.

'We admit no notorious paraſites or hangers-on. Mr. Sykes, the curate of the next pariſh, has been refuſed for having the run of the Squire's kitchen, and the combing of my lady's lap-dog. Mr. Barnaby, the church-warden, has complained of fleas, and the ſmell of parſnips, ever ſince he came to propoſe himſelf. When this gentleman is diſpoſed to be facetious, he ſuggeſts the idea of a Paraſitical Club, on the plan of one that was formerly eſtabliſhed among the turnſpit-dogs, when this fraternity was in its full glory and conſequence, who were obſerved to meet every morning in the Grove at Bath, for the ſake of buſineſs, friendſhip, or gallantry, and then diſtribute themſelves about the town according to their different deſtinations.

'We have a rooted abhorrence of all gameſters, liars, and debaſchees: we are therefore particularly on our guard againſt all ſuch as have aſpired to the infamy of certain great connexions. Bad huſbands and ſons, and all thoſe who ſin againſt theſe ſacred duties and charities of life, we include under one ſolemn ſentence of proſcription.

'We are very ſhy of a man who after the age of fifty continues to be called Dick or Jack ſuch-a-one: ſuch men have probably ſacrificed too much to notoriety to deſerve reſpect.'—

'We have alſo a prejudice againſt a deſcription of perſons, who are called ingenious gentlemen, who have in general no other claim to this title than what is derived from the ſolution of an enigma in the Lady's Magazine, or a contribution to the Poet's corner. A rage for riddles and impromptues, were it to get footing among us, would be a mighty hindrance to the flow of converſation. It creates a kind of ſcramble in the mind of one that has a turn for theſe pleaſantries, and ſcatters abroad his ideas like a ruined ant's neſt; while thoſe who are uſed to reaſon right forward, and to keep a ſteady point in view, are forced to ſit in vacant ſilence, with their faculties bound up in a ſtupid thraldom.'—

'I ſhall conclude my Paper of to-day with informing my readers that the gentleman who had the principal ſhare in drawing up our code of laws, is a Mr. Anthony Allworth, a moſt valuable Member of this our Society, of whom I ſhall have frequent occaſion to ſpeak in the courſe of my ſpeculations, when I wiſh to hold up a more animated picture than ordinary of ſublime virtue, and practical religion. This gentleman is now in his ſeventieth year, and keeps himſelf in health by the diverſion of his mind, and the exerciſe of his body, in his unwearied ſearch after objects for his beneficence. He was one of our earlieſt members, and ſtill ſuffers no weather to prevent his conſtant attendance. As he paſſes through many ſcenes in the courſe of every day, he never fails to introduce ſome agreeable or pathetic ſtory, that ſends us away more cheerful or more reſigned. His example and admonitions are principally inſtrumental in conciliating new members,

and rendering them more docile and tractable; he has completely won Mr. Blunt's eſteem, and has never been known to raiſe the echo himſelf, but in the cauſe of unprotected innocence, or forſaken truth.'

The foregoing paper being of a greater length than is uſual for eſſays of this kind, we have taken the liberty, (which we hope the ingenious author will excuſe,) of omitting a few detached and ſhort paſſages, in order to render the extract ſomewhat more ſuitable to our limits.

Theſe volumes, we need ſcarcely add, beſpeak a cultivated mind, and do honour to the talents of Mr. Roberts, Fellow of Corpus Chriſti College, Oxon; whoſe name appears, as editor, at the foot of the *Inſcription*,—to 'the beſt of Patrons, his much-honoured Father.'

ART. VII. *Tables of Logarithms of all Numbers*, from 1 to 101000; and of the Sines and Tangents to every Second of the Quadrant. By Michael Taylor. With a Preface and Precepts for the Explanation and Uſe of the ſame, by Nevil Maſkelyne, F. R. S. Aſtronomer Royal. 4to. Elephant Paper. 4l. 4s. in Sheets. Wingrave. 1792.

LOGARITHMS are a ſeries of numbers ſo contrived that the operations of multiplication may be performed by addition, and thoſe of diviſion by ſubtraction; raiſing of powers is reduced to multiplying the logarithms of the number by the index of the power, and extraction of roots to diviſion by the index of the root. They were undoubtedly the invention of John Napier, Baron* of Merchiſton in Scotland, who publiſhed the firſt account of them in 1614, in a ſmall quarto tract, entitled, *Mirifici logarithmorum canonis deſcriptio.* The table publiſhed by Baron Napier conſiſted only of natural logarithmic ſines and coſines, and logarithmic tangents; and it was principally deſigned for the ſolution of ſpherical triangles, in the doctrine of which he was a conſummate maſter: but he ſhewed how they might occaſionally be uſed to find the logarithms of numbers, though not with equal facility with the ſines and tangents. The logarithms, which he introduced, have been ſometimes called Napierian, but more generally hyperbolic, becauſe they were afterward ſhewn to be meaſured by the areas contained between the curve of an hyperbola, its aſymptote, and ordi-

* The word *Baron*, in Scotland, did not imply a peer of the realm, as in England, but one who held lands immediately of the king; and who had, in conſequence, the power of puniſhing with death thoſe who were guilty of certain crimes within a certain diſtrict.

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nates: they have alſo been ſometimes called natural, becauſe they are that ſort of logarithms which naturally ariſe in the reſolution of mathematical queſtions.

This intereſting and important diſcovery was immediately taken up by the illuſtrious Henry Briggs, the firſt Profeſſor of Geometry at Greſham College, and afterward the firſt Savillian Profeſſor of Geometry at Oxford; who recommended the ſcale of logarithms now in uſe, as beſt adapted to the decimal ſcale of numbers; ſo that the logarithm of 1 being 0, as it ſhould be in every ſcale of logarithms, the logarithm of the ratio of 10 to 1 is 1, that of 100 to 1 is 2, that of 1000 to 1 is 3, and ſo on. This alteration was explained by Mr. Briggs in his public lectures, and was communicated to Baron Napier, who entirely approved it; ſaying, at the ſame time, that he alſo had thought of it, though ſomewhat in a different way, which he believed would be ſtill more convenient. In Napier's trigonometrical table, the ſines increaſing from the beginning to unity, the logarithms decreaſe affirmatively from infinity to nothing; and, in imitation of them, Mr. Briggs had made his logarithms of the natural numbers to do ſo likewiſe; by which means the logarithms of all numbers greater than unity became negative. Napier, however, propoſed to make the logarithms of numbers under unity negative, and thoſe which belong to numbers greater than unity, affirmative; in which alteration Mr. Briggs acquieſced, and he immediately ſet about computing tables of logarithms on that plan, with ſo much earneſtneſs that, in about eight years, (a ſhort time for ſuch a work,) he had computed and publiſhed the logarithms to 31* chiliads of numbers, namely, from 1 to 20000, and from 90000 to 101000; and they were publiſhed in 1624 under the title of *Arithmetica Logarithmica*; each logarithm being extended to 14 places of figures beſides the index. He alſo computed a table of logarithmic ſines and tangents to every degree, and hundredth part of a degree, of the quadrant; theſe logarithms being likewiſe extended to 14 figures beſides the index: which table was printed under the care of Adrian Vlacq, at Gouda, in Holland; and, the author dying in the mean time, they were publiſhed by Mr. Gellibrand, Profeſſor of Aſtronomy in Greſham College, in 1633, under the title of *Trigonometria Britannica.*

Vlacq completed Briggs's tables by adding the logarithms of 70 000 numbers to 31.000 which Briggs had computed. He

* Dr. Hutton informs us, in his excellent Hiſtory of Logarithms, that he never ſaw any copy of the *Arithmetica Logarithmica* which had the 31ſt chiliad in it. We have however ſeen a copy, which formerly belonged to the celebrated Abram Sharpe, that had it.

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alſo computed the logarithmic ſines and tangents for every tenth ſecond of the quadrant: but he carried his computations only to ten decimal places. The former of theſe, with Briggs's thirty-one chiliads, to ten decimal places, were publiſhed in 1628, under Mr. Briggs's title of *Arithmetica Logarithmica*; and the latter in 1633, with the title of *Trigonometria Artificialis*.

Thus it appears that we are indebted to Napier, Briggs, and Vlacq, for their ingenious inventions and induſtrious labours in providing us with our preſent logarithmic tables, as far as relates to the moſt eſſential part, the ſubſtance of them: ſome improvements in the form and diſpoſition of them, only, having been made by later authors. We ſhall mention the moſt important.

In 1633, the Rev. Nathaniel Roe, of Benacre in Suffolk, publiſhed a thin volume in 12mo, containing the logarithms of all numbers from 1 to 100000, to eight decimal places, and the logarithmic ſines and tangents for every hundredth part of a degree of the quadrant, to ten decimal places. He was enabled to effect this by placing the even hundreds of the numbers at the top of the page, in one line, and the firſt three or four figures of the logarithms, in another, while the tens and units of the number are inſerted in the firſt and laſt columns, and the remaining figures of the logarithm in the intermediate diviſions.

The tables of the logarithms of numbers were reduced to their moſt convenient form by Mr. John Newton in his *Trigonometria Britannica*, publiſhed in 1658, and dedicated to Richard Cromwell. Here the units of the numbers are diſpoſed in a line along the top of the page, and the tens, &c. down the left-hand column; alſo the firſt three figures of the logarithms ſtand in the ſecond column, and the remaining five in the nine following columns, under the digit to which they reſpectively belong; the logarithms being put down in this table to eight decimal places; and this is the form ſtill uſed in our beſt logarithmic tables. The logarithms of the ſines and tangents are, in Mr. Newton's work, to degrees and centeſms; with the addition of the logarithmic ſines and tangents, in the firſt three degrees of the quadrant, to milleſſimals of a degree.

In 1706, Sherwin's Mathematical Tables were publiſhed, in 8vo; forming the moſt complete and commodious ſet of logarithmic tables that had ever then been ſeen; as they contain the logarithms to all numbers from 1 to 101000, together with ſmall tables for finding, readily, the number to any logarithm, or the logarithm to any number under 10000000. Alſo tables of natural and logarithmic ſines, tangents, ſecants, and verſed ſines, to every minute of the quadrant. Three tables

were reprinted in 1726 by Mr. Abram Sharpe, in 1742 by Mr. William Gardiner, in 1764 by Mr. Samuel Clarke; and in 1785 by Dr. Charles Hutton, with great improvements and additions, and a moſt curious and elaborate hiſtory of the invention and conſtruction of logarithms, to which we own ourſelves indebted for ſome of the preceding hints.

In 1742, the above-mentioned William Gardiner publiſhed a quarto volume of "Tables of Logarithms for all numbers from 1 to 102100, and for the ſines and tangents to every ten ſeconds of each degree in the quadrant; as alſo for the ſines of the firſt 72 minutes to every ſingle ſecond;" which are the moſt complete tables that had then been printed. They were confeſſedly Vlacq's tables of the ſines and tangents abridged to ſeven places of decimals, which are ſufficient for moſt purpoſes, and particularly for aſtronomical calculations; as, notwithſtanding the preſent accuracy of inſtruments, and the improved modes of obſerving, obſervations are ſtill liable to an error of five or ſix ſeconds; while tables to ſeven decimal places will exhibit the concluſions true within the tenth part of a ſecond. The only defect in theſe tables is the trouble to which we are liable in the uſe of them; as proportions muſt be made for the intermediate ſeconds, and ſometimes equations for ſecond and third differences muſt be computed, when great accuracy is required, and the differences are very irregular.

To obviate this difficulty, the late Mr. Taylor undertook the laborious taſk of computing the logarithmic ſines and tangents to every ſecond of the quadrant. His method was to interpolate, from Vlacq's tables of logarithmic ſines and tangents for every tenth ſecond, the logarithmic ſines and tangent for every ſecond; by which means he obtained a table of them for every ſecond, to ten decimal places,—the extent of Vlacq's tables,—which he afterward abridged to ſeven decimal places, taking particular care to make the laſt figure true to the neareſt unit, under or over: a circumſtance not to be neglected when ſeven decimal places only are taken; for if it were, the aggregate error might be conſiderable when ſeveral logarithms are added together.

We are told that the author did not uſe leſs care and diligence in ſuperviſing the preſs, and correcting its errors, than he did in its computations. He generally examined three, and ſometimes four ſucceſſive proofs, with the help of an aſſiſtant; one reading while the other liſtened. The firſt proof he compared with his manuſcript, attending chiefly to the laſt two, three, or four figures, according as the differences rendered more or leſs figures variable; and he farther examined the index and three, four, or five of the firſt decimal figures himſelf, ſingly.

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He alſo compared the ſecond proof, as to the laſt two, three, or four figures, and again as to the laſt two. He next compared the proofs at every 36th ſecond with *Mr. Briggs's Trigonometria Britannica*, and at every tenth ſecond with *Vlacq*'s and *Gardiner*'s tables; and, laſtly, he took the differences between the laſt two figures of every two ſucceſſive numbers by inſpection: this completed his ſcrutiny in reſpect to the ſines:—but he farther examined the tangents, by trying whether the ſum of each figure, and its correſponding figure in the co-tangent, amounted every where to 10; and, wherever it did not, he examined whether the error lay in the tangent or co-tangent by differences, and corrected it. By this method, and with this care, was every ſheet of the ſines and tangents corrected. The table of the logarithms of numbers was compared with all the beſt tables, and particularly with thoſe of *Dr. Hutton*.

In this manner, the indefatigable author purſued his labour till only five pages of the tables remained unfiniſhed, when he ſunk under it, and died.

The *Rev. Dr. Maſkelyne*, his Majeſty's Aſtronomer at Greenwich, had encouraged Mr. Taylor all the way through, had recommended him and his work to the Commiſſioners of the Board of Longitude, who gave him 300l. toward defraying the expence, and had exerted himſelf in procuring him ſubſcriptions: he might therefore think it, in ſome meaſure, incumbent on him, (notwithſtanding he muſt have ſufficient avocations of his own,) to take the work up where the author dropped it. However, be this as it may, we find, from the preface, that he corrected the five remaining pages in the ſame manner nearly which the author had purſued, wrote the preface, and added the explanation and uſe of the tables: a performance which embraces ſuch a variety of ſubjects, and in which they are all treated in ſo maſterly a manner, that, however ſeverely the loſs of the author may be felt by his friends, it does not appear to us that the intereſt of his ſubſcribers can poſſibly have ſuffered by it. We cannot give an adequate account of this part of the work in fewer words than the Doctor has uſed, and therefore we ſhall ſubjoin his own account of it:

'I have firſt given an explanation of the general nature and properties of logarithms, in a manner that appeared to me the moſt ſimple and eaſy of conception. In explaining the uſe of the logarithmic tables, I have had my eye both on *Gardiner*'s precepts to his quarto book of logarithms, and *Mr. Callet*'s improved explanation of them, annexed to his elegant octavo edition of the ſame, entitled, *Tables Portatifs de Gardiner*. *Gardiner*'s explanation is undoubtedly too abſtract and conciſe for the generality of perſons who are likely to make uſe of ſuch tables. Mr. Callet's explanation is much preferable for common uſe, being more diffuſe, and expreſſed in com-

mon language without ſymbols. I have taken freely from both, at the ſame time adapting the explanation to the peculiar form of theſe tables, and inſerting various improvements of my own, all which it would be too tedious to particulariſe, and will beſt appear by comparing theſe precepts with the others. I will, however, mention the principal of them.

' In the firſt place, I have pointed out the proper method of taking out the logarithmic ſine of an arc between 90° and 180°, or between 270° and 360°, directly, without taking the complement of the arc; and in like manner to find the arc directly from its logarithm. I have alſo given eaſy and accurate rules to find the logarithmic ſine or tangent of a ſmall arc, or the logarithmic co-ſine or co-tangent of one near 90°; and in like manner rules will be found on page 22 for finding a ſmall arc from its logarithmic ſine or tangent, or an arc near 90° from its logarithmic co-ſine or co-tangent, where by the common rule it would have been neceſſary to have applied equations of a ſecond, and perhaps higher differences, which would have been attended with conſiderable trouble to the calculator. In pages 28 and 29, are given two new rules for finding the logarithm of a decimal fraction, one to be uſed with negative indices, and the other with affirmative ones, by adding 10 to the index. I have taken the ſubſtance of the rule of proportion from *Mr. Callet*, which is much clearer than as it ſtands in *Gardiner*'s precepts. The rule for the combination and arbitration of exchange is chiefly taken from *Dr. Hutton*'s arithmetic. *Mr. Jones*'s 20 caſes of compound intereſt, and five others following, and that in article 10, which are all given in *Gardiner*, and five others by *Mr. Callet*, are here computed by a new method, by firſt finding certain arcs from the things given, and thence computing the things required by theorems equivalent to, but much more ſimple than the uſual expreſſions for the ſame, and better adapted to logarithmic calculation. I have choſen here, as well as in ſome other places, to give the rules and theorems themſelves in algebraic language, rather than as applied to logarithmic calculation, that the reader might ſee more clearly the ground and reaſon of what he is about; after which he will be at no loſs to make the calculation by logarithms.

' General properties of plane triangles, right-angled ſpheric triangles, oblique angled ſpheric triangles, and rectilateral ſpheric triangles, or thoſe having one of the ſides equal to 90°, are prefixed to the reſpective ſolutions of the ſame; as well to explain the reaſon of the ſolutions, as to give the reader information which may be uſeful to him on other occaſions. I have given tables of the ſolutions of the ſeveral caſes of plane and ſpheric triangles by analogies, and with reference to ſchemes, in the uſual manner, and added rules to point out whether the things found are greater or leſs than 90°, and not left it to the reader to ſupply ſo neceſſary a part of the ſolution from his own conſideration and contemplation of the ſcheme and the general doctrine of triangles, as has been cuſtomary with trigonometrical writers, which might often take up much time, and ſometimes occaſion miſtakes. A diſtinct table of ſolutions of the caſes of a rectilateral ſpheric triangle is here given, which has not, that I know of, been done before, being analogous to the table of caſes of a right angled

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ſpheric triangle, of which this rectilateral triangle is the ſupplemental one.

'Not content with giving the ſolutions of ſpheric triangles by analogies, I have given them over again in another manner, directly adapted to practice, by theſe tables of logarithmic ſines and tangents, to every ſecond of the quadrant. I had two views in this, firſt to render the calculation more ready and eaſy; and, ſecondly, to introduce ſome new improvements, in order to make the calculation univerſally accurate in all caſes, whereas the common rules frequently fail, which, however, is a circumſtance not generally adverted to, nor hitherto much taken notice of.

'The failure of the common rules ſometimes ariſes from the ſmallneſs, or even vaniſhing of the difference of the logarithmic ſines for a difference of a ſecond in the arc near the end of the quadrant, or of the co-ſine near the beginning of it; and ſometimes from a contrary cauſe, the largeneſs of the difference of the logarithms.

'To obviate the error in finding an arc ariſing from the ſmallneſs of the logarithmic difference of its ſine or co-ſine, a new and accurate rule has been laid down to be made uſe of in that caſe. The error ariſing from the largeneſs of the logarithmic difference, happens only when the firſt arc is not computed to a fraction of a ſecond, which is ſmall enough to deduce the ſine or co-ſine of the ſame arc with accuracy from it in the ſecond operation; this error will be prevented by finding the arc with at leaſt as many decimal places of a ſecond as the logarithmic difference has places. But there is another method recommended to be purſued in this caſe, attended with ſuperior advantages, namely, to derive the ſine or co-ſine, or their arithmetical complement, for the uſe of the ſecond operation, from the tangent or co-tangent of the firſt arc, which is already found, and the co-ſine of the ſame, if the ſine ſhould be uſed by the common rule, or the ſine if the co-ſine ſhould be uſed by the common rule, taken out of the table whoſe logarithmic difference will be ſmaller than that of the ſine or co-ſine required by the common rule, and conſequently eaſier taken out of the table. The advantage attending theſe methods is ſo great, that if proportion be made for the differences, the reſult will be obtained true in moſt caſes within a tenth of a ſecond, and in any caſe the error will not be greater than what might ariſe from that of a tenth of a ſecond in any of the data; and in moſt practical caſes, if the exactneſs of only a ſecond, or a ſecond and half, be required, the making any proportions at all for the differences may be diſpenſed with, and the logarithms may be taken out at ſight to the neareſt ſecond of the arc, and the arc to the neareſt ſecond from the logarithm, which will much ſimplify and ſhorten the calculation.

'Next follow the ſolutions of fifteen uſeful problems. The ſecond and third of theſe, which are to find the logarithms of the ſum and difference of two numbers, whoſe logarithms are given, are taken from Mr. *Cagnoli*'s uſeful treatiſe of plane and ſpheric trigonometry. The following problems, from the third to the eighth, are ſolved according to the ſame principles. The eighth and ninth problems are ſubſervient to the ſolution of the eleventh problem, or of cubic equa-

tions. The ninth contains the ſolution of a famous problem, that of finding any power of an impoſſible binomial in terms of another impoſſible binomial, which I have derived from the analogy of the circle to the equilateral hyperbola. There is ſomething of this kind propoſed, and partly executed, by Mr. *De Moivre* at the end of *Sanderſon*'s Algebra. His extraction of the cubic root of an impoſſible binomial is juſt and complete, but not ſo ſimple as that which is here given. His rule for extracting any root out of any given power of an impoſſible binomial, gives rightly the poſſible part of the binomial required, but leaves the impoſſible part undetermined.

'The thirteenth and fourteenth problems will, I hope, be found of conſiderable uſe in practical aſtronomy, being more clear and preciſe than any rules I have ſeen for the ſame proportion, and at the ſame time capable of giving the reſult, true to a ſecond, or little more, in the caſe of the planets or zodiac ſtars, by only taking out the logarithms for the neareſt ſecond of an arc, and the arc to the neareſt ſecond anſwering to the logarithms.

'The fifteenth, or laſt problem, to clear the obſerved diſtance of the moon from the ſun, or a fixed ſtar, of the effects of refraction and parallax, is one of the moſt important in practical navigation, on account of its great uſe in finding the longitude at ſea. Its ſolution here given is new, and preferable to *Dunthorne*'s improved, contained in the ſecond edition of the Requiſite Tables uſed with the Nautical Ephemeris. Beſides theſe tables of logarithmic ſines and tangents, it requires only the tables of refraction and of the ſun's parallax, or the firſt and third of the requiſite Tables. It will be ſufficient to take out the logarithmic ſines and tangents as they ſtand in the table oppoſite the arc, taken to the neareſt ſecond, and the arc to the neareſt ſecond anſwering to the logarithm, which will make the calculation very eaſy.'

Having made this copious extract, we have not room for farther obſervations: nor are they neceſſary, either to point out the importance, or to explain the nature, of the preſent curious and expenſive publication.

ART. VIII. *The Myſteries of Udolpho*, a Romance; interſperſed with ſome Pieces of Poetry. By Ann Radcliffe. Author of the Romance of the Foreſt, &c. 12mo. 4 vols. 1l. Boards. Robinſons. 1794.

IF the merit of fictitious narratives may be eſtimated by their power of pleaſing, Mrs. Radcliffe's romances will be entitled to rank highly in the ſcale of literary excellence. There are, we believe, few readers of novels who have not been delighted with her *Romance of the Foreſt* *; and we incur little riſque in predicting that the Myſteries of Udolpho will be peruſed with equal pleaſure.

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* See Rev. N. S. vol. viii. p. 82.

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The works of this ingenious writer not only poſſeſs, in common with many other productions of the ſame claſs, the agreeable qualities of correctneſs of ſentiment and elegance of ſtyle, but are alſo diſtinguiſhed by a rich vein of invention, which ſupplies an endleſs variety of incidents to fill the imagination of the reader; by an admirable ingenuity of contrivance to awaken his curioſity, and to bind him in the chains of ſuſpence; and by a vigour of conception and a delicacy of feeling which are capable of producing the ſtrongeſt ſympathetic emotions, whether of pity or terror. Both theſe paſſions are excited in the preſent romance, but chiefly the latter; and we admire the enchanting power with which the author at her pleaſure ſeizes and detains them. We are no leſs pleaſed with the proofs of ſound judgment, which appear in the ſelection of proper circumſtances to produce a diſtinct and full exhibition, before the reader's fancy, both of perſons and events; and, ſtill more, in the care which has been taken to preſerve his mind in one uniform tone of ſentiment, by preſenting to it a long continued train of ſcenes and incidents, which harmonize with each other.

Through the whole of the firſt volume, the emotions which the writer intends to excite are entirely of the tender kind. Emily, the heroine of the tale, early becomes familiar with ſorrow, through the death of her parents; yet not before the reader is made acquainted with their characters and manners, and has accompanied them through a number of intereſting circumſtances, ſufficient to diſpoſe him to the exerciſe of tender ſympathy. At the ſame time, her heart receives, by ſlow and imperceptible degrees, the ſoft impreſſions of love; and the reader is permitted, without the introduction of any diſſonant feelings, to enjoy the luxury of obſerving the riſe and progreſs of this paſſion, and of ſympathiſing with the lovers in every diverſity of ſentiment, which an uncommon viciſſitude of events could produce; till, at laſt, Emily is ſeparated from her Valancourt, to experience a ſad variety of woe. With the intereſting narrative of this volume, are frequently interwoven deſcriptions of nature in the rich and beautiful country of the South of France, which are perfectly in uniſon with the ſtory; at the ſame time that they diſplay, in a favourable light, the writer's powers of fancy and of language, and afford no ſmall addition to the reader's gratification. We ſhould have great pleaſure, would our limits permit, in giving to our readers ſome ſpecimens of theſe deſcriptions.

Something of the marvellous is introduced in the firſt volume, ſufficient to throw an intereſting air of *myſtery* over the ſtory; and the reader feels the pleaſing agitation of uncertainty con-

cerning ſeveral circumſtances, of which the writer has had the addreſs not to give a glance of explanation till toward the cloſe of the work. In the remaining volumes, however, her genius is employed to raiſe up forms which chill the ſoul with horror; and tales are told that are no leſs fitted to "quell each trembling heart with grateful terror," than thoſe with which, "by night,

"The village matron round the blazing hearth
Suſpends her infant audience."

Without introducing into her narrative any thing really ſupernatural, Mrs. Radcliffe has contrived to produce as powerful an effect as if the inviſible world had been obedient to her magic ſpell; and the reader experiences in perfection the ſtrange luxury of artificial terror, without being obliged for a moment to hoodwink his reaſon, or to yield to the weakneſs of ſuperſtitious credulity. We ſhall not foreſtall his pleaſure by detailing the particulars: but we will not heſitate to ſay, in general, that, within the limits of nature and probability, a ſtory ſo well contrived to hold curioſity in pleaſing ſuſpence, and at the ſame time to agitate the ſoul with ſtrong emotions of ſympathetic terror, has ſeldom been produced.

Another part of the merit of this novel muſt not be overlooked. The characters are drawn with uncommon diſtinctneſs, propriety, and boldneſs. Emily, the principal female character, being naturally poſſeſſed of delicate ſenſibility and warm affection, is early warned by her father againſt indulging the pride of fine feelings,—(the romantic error of amiable minds,)—and is taught that the ſtrength of fortitude is more valuable than the grace of ſenſibility. Hence ſhe acquires a habit of ſelf command, which gives a mild dignity to her manners, and a ſteady firmneſs to her conduct. She is patient under authority, without tameneſs or cunning. Deſirous, in the firſt place, of her own approbation, ſhe is equally unaffected by the praiſe and the cenſure of fools. In love, ſhe is tender and ardent without weakneſs, and conſtant notwithſtanding every inducement, from intereſt or terror, to abandon the object of her affection. Good ſenſe effectually fortifies her againſt ſuperſtitious fear; and a noble integrity and ſublime piety ſupport her in the midſt of terrors and dangers. In the character and fortunes of Emily's aunt, Madame Cheron, to whom her ſufferings are ſolely owing, is exhibited an example of the miſchief which ſilly pride brings on itſelf and others. Dazzled with ſhew, ſhe wants the ſenſe both to diſcern merit and to detect impoſture: ſupercilious in her condeſcenſion, and oſtentatious in her pity, ſhe inflicts cruel wounds without intention: ſhe admires and deſpiſes by turns, and equally without reaſon: ſhe neither bears injuries with meekneſs nor reſents them with dignity

dignity; and her exaſperated pride vents itſelf in feeble lamentation, and prevents her from uſing the neceſſary means for her ſafety, till at length it expoſes her to cruel inſults, and precipitates her deſtruction.——Montoni, her ſecond huſband, is an Italian of ſtrong talents, but of an abandoned character and deſperate fortune: he is unprincipled, dauntleſs, and enterpriſing; reſerved through pride and diſcontent, deep craft conceals all his plans: wild and various in his paſſions, yet capable of making them all bend to his intereſt, he is the cauſe of cruel wretchedneſs and infinite terror to thoſe who are under his power. Some gleams of comic humour play through the gloom of the ſtory, in the character and converſation of the faithful ſervant Annette, who has an inſuperable propenſity to credulity, and an irreſiſtible impulſe to communication: but whoſe *naïveté*, ſimple honeſty, and affection, render her character intereſting. Several other portraits are drawn with equal ſtrength; for which we muſt refer to the volumes.

The numerous myſteries of the plot are fully diſcloſed in the concluſion, and the reader is perfectly ſatisfied at finding villainy puniſhed, and ſteady virtue and perſevering affection rewarded. If there be any part of the ſtory which lies open to material objection, it is that which makes Valancourt, Emily's lover, fall into diſgraceful indiſcretions during her abſence, and into a temporary alienation of affection. This, in a young man of noble principles and exalted ſentiments, after ſuch a long intimacy, and ſuch a ſeries of incidents tending to give permanency to his paſſion and ſtability to his character, we muſt think *unnatural*. The performance would in our opinion have been more perfect, as well as more pleaſing, if Du Pont, Emily's unſucceſsful admirer, had never appeared; and if Valancourt had been, as Emily expected, her deliverer from the Caſtle of Udolpho. The ſtory, we apprehend, might have been eaſily brought to its preſent termination on this ſuppoſition.

The embelliſhments of the work are highly finiſhed. The deſcriptions are rich, glowing, and varied: they diſcover a vigorous imagination, and an uncommon command of language; and many of them would furniſh admirable ſubjects for the pencil of the painter. If the reader, in the eagerneſs of curioſity, ſhould be tempted to paſs over any of them for the ſake of proceeding more rapidly with the ſtory, he will do both himſelf and the author injuſtice. They recur, however, too frequently; and, conſequently, a ſimilarity of expreſſion is often perceptible. Several of the pieces of poetry are elegant performances, but they would have appeared with more advantage as a ſeparate publication.

Our

Our readers may form ſome judgment of the writer's deſcriptive and poetical talents from the following ſpecimen; the ſcene of which is at Venice:

'In the cool of the evening the party embarked in Montoni's gondola, and rowed out upon the ſea. The red glow of ſun-ſet ſtill touched the waves, and lingered in the weſt, where the melancholy gleam ſeemed ſlowly expiring, while the dark blue of the upper æther began to twinkle with ſtars. Emily ſat, given up to penſive and ſweet emotions. The ſmoothneſs of the water, over which ſhe glided, its reflected images—a new heaven and trembling ſtars below the waves, with ſhadowy outlines of towers and porticos, conſpired with the ſtillneſs of the hour, interrupted only by the paſſing wave, or the notes of diſtant muſic, to raiſe thoſe emotions to enthuſiaſm. As ſhe liſtened to the meaſured ſound of the oars, and to the remote warblings that came in the breeze, her ſoftened mind returned to the memory of St. Aubert and to Valancourt, and tears ſtole to her eyes. The rays of the moon, ſtrengthening as the ſhadows deepened, ſoon after threw a ſilvery gleam upon her countenance, which was partly ſhaded by a thin black veil, and touched it with inimitable ſoftneſs. Hers was the *contour* of a Madona, with the ſenſibility of a Magdalen; and the penſive uplifted eye, with the tear that glittered on her cheek, confirmed the expreſſion of the character.

'The laſt ſtrain of diſtant muſic now died in air, for the gondola was far upon the waves, and the party determined to have muſic of their own. The Count Morano, who ſat next to Emily, and who had been obſerving her for ſome time in ſilence, ſnatched up a lute, and ſtruck the chords with the finger of harmony herſelf, while his voice, a fine tenor, accompanied them in a rondeau full of tender ſadneſs. To him, indeed, might have been applied that beautiful exhortation of an Engliſh poet, had it then exiſted:

——"Strike up, my maſter,
But touch the ſtrings with a religious ſoftneſs!
Teach ſounds to languiſh through the night's dull ear
Till Melancholy ſtarts from off her couch,
And Careleſſneſs grows concert to attention!"

'With ſuch powers of expreſſion the Count ſang the following

RONDEAU.

'Soft as yon ſilver ray, that ſleeps
Upon the ocean's trembling tide;
Soft as the air, that lightly ſweeps
Yon ſail, that ſwells in ſtately pride:
'Soft as the ſurge's ſtealing note,
That dies along the diſtant ſhores,
Or warbled ſtrain, that ſinks remote——
So ſoft the ſigh my boſom pours!
'True as the wave to Cynthia's ray,
True as the veſſel to the breeze,
True as the ſoul to muſic's ſway,
Or muſic to Venetian ſeas:

'Soft

'Soft as yon ſilver beams that ſleep
Upon the ocean's trembling breaſt;
So ſoft, ſo true, fond Love ſhall weep,
So ſoft, ſo true, with *thee* ſhall reſt.'

After the remarks which we have already made, we need ſcarcely add our recommendation of theſe intereſting volumes to general readers.

ART. IX. *A Proſpect of the Political Relations which ſubſiſt between the French Republic and the Helvetic Body.* By Colonel Weiſs, Member of the Sovereign Council of Berne. Originally publiſhed in French, 1793. Tranſlated by Weeden Butler, B. A. of Sidney-Suſſex College, Cambridge. 8vo. pp. 56. 1s. 6d. Debrett. 1794.

COL. W.'s reputation is not confined to the military world; he has alſo acquired a name in the republic of letters, as the author of a work printed in 1785, entitled, "Philoſophical, Political, and Moral Principles;" a work greatly eſteemed by the famous Mirabeau, who was a very competent judge of literary merit. The pamphlet now before us was written in Paris little more than a month after the death of Lewis XVI.; and the Colonel was well known to, and in the confidence of, many of the leading members of the Convention. He was an acute obſerver of events, and appears to be intimately acquainted with the intereſts of the different ſtates of Europe; particularly of France, in which he reſided; and of Swiſſerland, of which he is a native. To our readers, he will appear rather as a new character on the preſent political ſtage; as a man willing that his country ſhould receive an ambaſſador from the French, but ſtill without immediately acknowleging the republic; wiſhing that France ſhould be as free as ſhe pleaſed, and under whatever form of government ſhe ſhould think proper to adopt, but that ſhe ſhould not call on other nations to recognize it, until it ſhould have been ſo ſtrongly eſtabliſhed as not to be liable to be altered in a hurry, but ſhould promiſe ſtability and firmneſs; that Swiſſerland ſhould adhere to a ſyſtem the moſt pacific, but be at the ſame time prepared for war; that France ſhould content herſelf with the enjoyment of her own conſtitution, whenever ſhe ſhould have one; and, if ſhe wiſhed to preſerve peace with the Swiſs, ſhould not preſume to interfere with their internal affairs, nor attempt aught againſt the eſtabliſhed government of the Helvetic Cantons. Unlike our own party writers, who, according to their different views, conſider the French revolution as a model of wiſdom and perfection, or as an amalgama of every crime that can diſgrace human nature, he finds in it many things to praiſe, and many to cenſure. Our readers may be curious to know the ſentiments

of

of an intelligent foreigner relative to the events that have armed a great part of Europe againſt France; ſentiments which differ widely in many reſpects from thoſe that are entertained either by the friends or the oppoſers of miniſters in this country. The Colonel appears to have the concerns of his own nation and of France more immediately in view: but ſtill, in many inſtances, his remarks are applicable to every one of the nations now at war.

As we cannot ſtate the grounds to which he calls the attention of his readers with greater brevity and clearneſs than in his own words, we will open our account of them with the following extract:

'The ſubjects for our preſent conſideration, and which I propoſe to diſcuſs in as few words as poſſible, are:—Whether it is the intereſt of France to increaſe the number of her enemies, and to fall out with the Helvetic Body?—Whether it is expedient for the Swiſs to interfere in the diſturbances of Europe, and to engage in the war againſt France? Whether ſuch a rupture could, on both ſides, be founded in reaſon and juſtice?—If a manifeſt evil, how may it be avoided?—Whether the general conduct of the Swiſs nation, and that of the Canton of Berne in particular, has not been ſcandalouſly and publicly traduced?—To conclude with ſome remarks upon the public acknowledgement of an Ambaſſador from the French Republic.'

Before he proceeds any farther, the author thinks it neceſſary to give a ſketch of his own political creed: from which it appears that he profeſſes a warm attachment to liberty; that he admired the cauſe in which the French embarked, when, by their repreſentatives, they began to reform their government; and that he approved the decree for ſeizing and appropriating to the public uſe the eſtates of the church, with many other important meaſures adopted about the ſame time. He laments that to the ſublime principles of the undertaking, were ſeverally or jointly oppoſed 'man's natural imperfections, impetuous paſſions, ignorance, fanaticiſm, dangers, obſtacles, and jarring intereſts; that a ſpirit of enlarging upon the ſimplicity of the firſt deſign obſtructed the attainment of the good end propoſed; and that a diverſity of ſentiment in the numerous aſſemblies introduced alſo an incoherence in their operations.' He farther obſerves that 'a powerful body of pretended patriots, connected with external and internal enemies, ſecretly oppoſed the public good, endeavoured to miſlead others, diſſeminate the ſeeds of diſunion, fear, hatred, and revenge, every where urging men on to diſorders and crimes; and then exclaiming, *Theſe are the fruits of a revolution!*'

In his third chapter, in which he diſcuſſes the queſtion, "Is it the intereſt of France to fall out with the Helvetic Body?" he affords a ſtriking inſtance of the ſhort-ſightedneſs of man—

He appears to conſider Germany alone as a match for France: the former, he ſays, is as populous as the latter; and though he admits the French to have an advantage ariſing from enthuſiaſm, yet he thinks it balanced by theſe circumſtances, that the Germans are 'better diſciplined, more governable, better ſkilled in military tactics, and poſſeſs more firmneſs of national character.' He then throws England, Ruſſia, Holland, Sardinia, Rome, Spain, and Naples, into the ſcale of Germany; and thus, in his own mind, he makes the confederacy infinitely an overmatch for France. Having thus arrayed the two parties, he aſks whether the republic has not a ſufficient number of enemies on her hands; and whether it would be prudent in her, by wanton provocation, to force into that confederacy a nation of ſoldiers; a nation that covers, as with a rampart, 150 miles of the French frontier, and ſaves France the expence of garriſons, fortreſſes, and armies, to protect herſelf on that ſide; a nation the only one through which ſhe has at preſent any communication with the reſt of Europe?—The Colonel undoubtedly was right in his theory: but he never imagined that practice would be found at variance with it, and that France would be able to act offenſively on every point, drive her numerous enemies before her, and conquer extenſive provinces in the face of immenſe armies renowned for diſcipline and valour. The events which have occurred in the courſe of the campaign of 1794 muſt have made a conſiderable change in his calculations.

Speaking of the new principles adopted and propagated by the French, our author, himſelf a republican, and holding an office in the magiſtracy of a republic, thus delivers his opinion of them:

'I alſo am well acquainted with theſe abſtract principles; I alſo have preached them to others long before the revolution: but I abhor their abuſes, and dread their miſapplication, as much as I venerate the truths they contain. They ſhould ſerve as lights to direct legiſlators, but they are not the abſolute meaſure of civil relationſhip, which ought ever to be connected with our own weakneſs, with the ignorance of the common people, and with local contingencies.

'Our conſtitution, no doubt, will not bear a rigorous examination, according to your new principles: but theſe principles have not yet been ſanctioned by experience, whilſt our's are ſanctioned by public happineſs, differing partially according to the cantons, but at this moment ſuperior to your's in every reſpect.

'That there are ſome abuſes, cannot be denied: we have not reached perfection; we are men; and, like the reſt of mankind, have our errors, our weakneſſes, our paſſions, and our unguarded moments, which, now and then, occaſion irregularities.—I myſelf have fallen a victim to them; I alſo rank among the malcontents; but ſhall I be

I be ſo mean, ſo deſpicable, as to ſacrifice truth, juſtice, and my country's repoſe, to private reſentment?—No! With heart-felt conviction I acknowledge, that in our land there exiſts a preponderancy of good, which merits every reſpect; and that, perhaps, there is no tribunal in the world poſſeſſed of greater probity and purer deſigns than the Sovereign Council of Berne.

'When we find an ever-increaſing proſperity to be the reſult of an adminiſtration that has laſted ſix hundred years, we need no other inducement to decide, with confidence, that the government is good, and that the conſtitution is not bad. Experience is a more certain criterion than reaſoning; and facts are ſtronger evidences than abſtract ſpeculations. States are not made to ſerve as models of a conſtitution; but conſtitutions are made for the ſervice of ſtates:—what agrees with one nation, may not with another; but that form is indiſputably the beſt, which renders the people moſt happy.—Frenchmen! I make bold to aſk you, are you yet happy?—that you may become ſo, is my moſt ardent wiſh: gladly would I reſign my life, if, by the ſacrifice, I could contribute aught to your felicity. At preſent *you* can only *anticipate* your happineſs; *we* really *enjoy* our's: our ſituations, therefore, are not ſimilar. Our revolution is completed; but we are witneſſes of the tumults and turmoils in which you are engaged, and of the perils by which you are environed; can either your generoſity, then, or your juſtice, blame us for our prudence?

'Before the revolution, you, in common with the reſt of Europe, agreed, that we poſſeſſed a principal portion of public happineſs; you conſidered us as under a wiſe and temperate government, as an honeſt, happy, and free people.—We are ſtill what we always were; you only are altered, Frenchmen; you are no longer like what you were formerly:—excuſe my freedom. Have you not, however, indirectly decreed, that you alone poſſeſs all knowledge, and all virtue; that all the ages that are paſt, and that all the nations which now exiſt, neither had, nor have any notion of happineſs or of juſtice. Amidſt yourſelves, you perceive none but heroes and philoſophers; in all other nations, none but tyrants and their ſlaves.

'We are both of us guilty of this one great failing, namely, that of having changed, even to the meaning of our expreſſions. The title "*ariſtocrat*" was deemed an honourable appellation for more than two thouſand years, and correſponded with its Greek etymology, "*the government of the beſt*;" and in this ſenſe we were very ariſtocratical; but you were pleaſed, all on a ſudden, to make it a moſt atrocious term of reproach; and your populace, which judges by words only, and not by deeds, beheld us, from that time, in no other light than as ſo many monſters.—I appeal to every public functionary in the land—What were your former legiſlatures in the true ſenſe of the word? In what does your preſent National Convention differ from an elective ariſtocracy?—I would recommend the epithet "*tyrant*" as a ſubſtitute for this barbarous ſoleciſm.'

Col. Weiſs diſcovers the luſt of conqueſt in the wiſhes of the French to acquire extent of territory, under the modeſt pretence of rounding their dominions, or forming a ſtrong barrier on a

ſide at which they are thought not to be at preſent well defended; and he thus reaſons on it in a manner equally ſhort and convincing:

"It is not," ſaid one very ſeriouſly to me, "it is not our wiſh to fall out with you; but the diſtrict of Vaud would be very acceptable to us: we might form a new department of it, when joined to that of Valais*."—Now I moſt aſſuredly believe, that it would *not* be acceptable to you; becauſe you could not poſſeſs it without poſſeſſing all. If we were to rank amongſt the RIGHTS OF MAN, that of aſſuming whatever might be *acceptable* to him, a man would have his neighbour's houſe pulled down in order to enlarge his own orchard. It is as if we were to tell you, "We are, undoubtedly, your beſt friends; we only wiſh to live in peace and harmony; but Alſace and Franche-comté would prove *very acceptable to us*; you ſurely, therefore, will not take it ill if we excite a revolt in theſe places, and take poſſeſſion of them for ourſelves?"

He tells the French that their conduct, toward the countries in which their arms have procured them a footing, has completely belied their promiſes of *fraternity* to all nations, and has juſtly warned all Europe to be on its guard againſt a *brotherhood* which marks its way by plunder and maſſacre. To ſtrengthen this obſervation, he gives the following extract from the official report made to the Convention 15th Feb. 1793, by Collot d'Herbois, one of its members, who had been ſent as a commiſſioner to Nice; an extract which we lay the more readily before our readers, as it ſerves to ſtrengthen the general opinion that the leaſt dangerous way of receiving an invading French army is *at the point of the bayonet:*

"You know under the preſſure of what circumſtances your Commiſſioners entered Nice; pillage, rapine, and murder, polluted this unfortunate city. When the French army entered Nice, it was received as an army of deliverers; the inhabitants came out to meet the General, and promiſed him friendſhip, fraternity, and all kinds of aſſiſtance: he, on his ſide, promiſed to protect their property. Twelve hours after his arrival, the pillage began; it laſted for thirty hours, without intermiſſion, at the end of which the General iſſued an inſignificant proclamation to ſtop it: it had no effect; and two whole months were paſſed in this horrible ſituation.

"Then, and eſpecially on the mountain, the moſt ſhocking exceſſes were committed. On the mountain, a parcel of ſavages violated all the ties of decency and humanity; and even carried off the little animals which ſuſtained their poor maſters—they rambled from houſe to houſe, ſtole whatever tempted their covetouſneſs, and loaded their mules with exceſſive plunder. The General, under the pretence of diſcipline, compelled his ſoldiers to protect theſe robberies."

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* ——————O ſi angulus ille
Proximus accedat, qui nunc denormat agellum!
O ſi urnam argenti fors qua mihi monſtret! &c. &c. *Horace.* (B.)

In

In his 4th chapter, the Colonel diſcuſſes the queſtion, "Is it expedient for the Swiſs to interfere in the diſturbances of Europe, and to engage in a war againſt France?" and decides it in the negative. In the courſe of the diſcuſſion, he more than inſinuates that France is wrong in her attempts to realize her wild theories, and that ſhe muſt ultimately abandon them.

If ſome perſons will not allow that the Swiſs conducted themſelves with great prudence in the queſtion of peace or war with France, it muſt be granted by all that they diſplayed great ſteadineſs: they were urged ſtrongly on both ſides; the allies made them the moſt tempting offers, to induce them to join the confederacy; while, on the other hand, the dictatorial and enthuſiaſtic part of the French nation was threatening them with a declaration of war, if they did not immediately acknowlege the republic. They withſtood the ſolicitations of the one, and the menaces of the other; they have not declared for the allies, and cannot be ſaid to have recognized the republic. It is true that they have received an ambaſſador from France, and keep up with her a diplomatic correſpondence: but it would ſeem as if they conſidered this ſtep as ſhort of recognition. We cannot but remark here a very ſtriking difference between the politics of the Swiſs Cantons and thoſe of Mr. Fox: the latter was for immediately acknowleging and ſending an ambaſſador to the new French government; while the former made it a point for a long while not even to receive a miniſter from it, though they were, at the ſame time, determined to maintain peace with France. The Colonel's obſervations reſpecting the recognition required by the Convention will probably be acceptable to our readers, as they are applicable to the ſituation in which we ourſelves ſtood when Mr. Fox preſſed his motion on that head, and as they are contained in a ſmall number of lines. They are theſe:

'This acknowledgement may not only render other powers indiſpoſed towards us, but it expoſes us alſo to diſputes with you. We are convinced of your tranſcendent genius; but we know that men, and even very well-informed Frenchmen, are liable to miſtakes. We are the more convinced of this, becauſe that which three years ago was reckoned the maſter-piece of reaſon, and the faireſt of all poſſible conſtitutions, is now conſidered in quite a different light. Who then can aſſure us, that the ſame thing will not ſhortly happen again? Read the journals and declamations of thoſe times, you will find them fully as empaſſioned, and to all appearance equally as convincing as thoſe of the preſent day.—Now, if we had acknowledged the conſtitution of 1789, would you not have cauſe to blame us in 1793? And who yet knows what may ſtill happen?

'For the reſt, the conſtitution is out of the queſtion, as you do not yet poſſeſs one: the acknowledgement of your repreſentative, the means of diplomatic communication, and acts of good neighbourhood, are therefore the only objects at iſſue. Theſe, the majority of

our

our government will certainly be induced to grant, whatever be that form of government under which France ſhall think fit to live.'

In his 6th chapter, the Colonel treats of the various ſubjects of diſcontent given by the French to the Swiſs, and *vice verſâ*. In the courſe of this diſcuſſion, he exhibits ſcenes of horror and barbarity truly ſavage!

The Colonel bears his teſtimony to a point of great importance, and ſays that the Swiſs guards acted on the *defenſive* on the fatal 10th of Auguſt; that they were not the aggreſſors, but conducted themſelves in obedience to orders received by them from the civil power. This teſtimony is entitled to the more weight, as the gentleman who gives it was the countryman of thoſe brave fellows, and condemns their obedience as a politician, while he extols their valour, and acquits them of the charge of aggreſſion. He thus expreſſes himſelf:

'But few words are neceſſary to ſtate the whole affair. The Swiſs guards were told, "The king will be aſſaſſinated; you are *his* guards; in *his* ſervice you are engaged." Beſides, it is well known that the municipal officers ordered them, that very morning, to repel force by force. If I muſt blame their errors as a philoſopher, yet I applaud their fidelity as a Swiſs; I admire their gallantry as a ſoldier.'

We are pleaſed, amid ſhocking accounts of carnage and brutality, to find one inſtance of humanity, the more bright and endearing from the contraſt. The Colonel pours forth his gratitude to the national guards of the ſection of the Thuilleries, who that day ſaved the lives of 200 Swiſs ſoldiers almoſt at the hazard of their own. The names of theſe generous preſervers of his countrymen he would gladly proclaim to the world, that they might enjoy the eſteem of every friend to humanity: but he is reſtrained by a conſideration as honourable to his own feelings, as it is diſgraceful to the (then) ruling powers in Paris:—he is afraid that, were he to name them, he ſhould draw on their heads the vengeance of a ferocious and bloody populace, enraged againſt thoſe who had dared to ſnatch a victim from their fury.

The 7th and laſt chapter contains remarks on the two grand principles—Liberty and Equality, which we cannot but conſider as extremely judicious. The light of philoſophy, he ſays, like that of the ſun at a certain diſtance, illuminates, fructifies, and animates: but, if a little nearer, it dazzles, parches, deſtroys, conſumes. Heat ſhould be proportioned to the elements on which it is to act. He obſerves that the moral principles of legiſlation ought to be rendered conſonant to the general weakneſs of mankind, to the ignorance of the inferior claſſes, and to the diſtinct character of the nation for which the laws are made; and that, as it would be abſurd to

addreſs a brute animal in the language fit for a child, or a child in that which is beſt ſuited to his father, ſo it would be abſurd to ſpeak to a man without education in the ſame ſtyle as to one who was well informed, or to a lively and volatile people juſt emancipated from ſlavery as to a nation long accuſtomed to liberty and to the habit of thinking and moralizing:

'Deliver, (ſays he,) twenty-ſix men, choſen at hap-hazard from among the multitude, to a * Sieyes, a Pethion, a Buzot, a Gaudet, a Vergniaud, a Breard, or any other of your moſt enlightened legiſlators, and commiſſion them to make of theſe perſons *twenty-ſix philoſophers*:—they will ſhrink from the undertaking, as from a thing impoſſible to be accompliſhed; and you would fain make *twenty-ſix millions* ſuch! Principles highly philoſophical do neceſſarily require ſuperior underſtandings to comprehend them; and the more ſublime they are, the more liable the common people will be to miſtake their meaning. Abſtract theories of LIBERTY and EQUALITY rank firſt among this claſs. No nation has ever yet lived up to theſe tenets; for the aukward quotation of the example of the Spartans is futile and irrelevant; they had their kings, and a ſcanty population, with helots for ſlaves; and hiſtory informs us they were far from happy, becauſe they deviated too much from the ordinary courſe of nature; which muſt be judged of, not ſo much according to metaphyſical ſpeculation, as according to the experience of all ages..... EQUALITY, (in its *new* ſenſe) a principle truly ſublime in theory, is one of the moſt difficult to be put in practice that can be deviſed. The rapidity of its progreſs, the magnitude of its conſequences, the impoſſibility of aſcertaining its limits, and the intereſt of the majority in its abuſe; all theſe ſeveral circumſtances contain probably the fatal cauſes of every public calamity. In the eye of civil law, *Equality* is a ſacred principle, violated by tyranny and injuſtice alone; it is the ground-work of mutual ſafety; and according to its precepts, there is no other rank, no other title than that of truth and juſtice..... *Equality* of right as to admiſſion into public offices and employments, bears alſo a reſpectable and plauſible appearance; it ſeems to pave the way for merit: but unfortunately, however, experience ſometimes evinces the contrary.—Its eſtabliſhment may and ought to be attempted in a riſing ſtate, and under a new conſtitution, in which every impediment has been already removed, and where the wiſh for this one benefit does not riſk the annihilation of all others. Even in the latter caſe, an attempt ſhould be made towards a gradual approximation, free from any violent colliſion, and towards the diminution of excluſive privileges.—But when *Equality* is defined in a vague and indeterminate manner, as that *every one may enjoy the ſame rights*, then the intereſt of the majority ſoon makes a bad uſe of the definition: it changes to a ſtate of warfare of the poor againſt the rich, and of ſubjects againſt thoſe in power. It muſt infallibly weaken ſubordination, order, peace, ſecurity, property, induſtry, and every baſis of public proſperity. An

* It is evident, from theſe names, that our author had a high opinion of the Briſſotine party, *now no more*.

exceſs of good may thus become prejudicial; juſt as when once we have over-reached the mark, the longer the race continues, the greater is the aberration..... *Equality* exiſts no where *in nature*; it is imperceptible in the phyſical as in the moral world. We view all around us a concatenated ſeries of gradations, repreſentative of one great *whole*, inclining downwards from the immenſe orbs of light, even to thoſe minute terraqueous globules, where a few inſects are ſeen to haraſs and devour each other. Lower but the ſummits of the mountains, and level the ſurface of the earth; and from that moment there will be no longer vallies or rivers, circulation or vegetation; there can remain no medium, either an univerſal aridity, or one general inundation will prevail.'

Theſe ſentiments cannot be ſuſpected to proceed from a love of deſpotiſm, when they are known to come from a Swiſs, a philoſopher, and a republican, and conſequently a friend to liberty. The preſent work by no means derogates from the writer's former literary fame.—The tranſlation is well executed.

ART. X. *An Eſſay on the beſt Means of providing Employment for the People.* To which was adjudged the Prize propoſed by the Royal Iriſh Academy for the beſt Diſſertation on that Subject. By Samuel Crumpe*, M.D. M.R.I.A. 8vo. pp. 400. 6s. Boards. Robinſons. 1793.

A ſubject of greater importance to ſociety cannot occupy the thoughts of a politician, or a philanthropiſt, than that of providing employment for the people. Idleneſs is the cauſe of moſt of the calamities that afflict mankind, but induſtry is the ſource of many bleſſings and ſolid advantages: the former either producing or feeding our vices; the latter counteracting or deſtroying them; and, in their ſtead, ſowing the ſeed of every virtue. He, therefore, who deviſes means for uſefully employing the people, is the beſt friend to mankind; for he promotes their temporal and ſpiritual happineſs at the ſame time, and, thus combining the cauſe of religion with that of the ſtate, makes commerce and manufactures ſerve as handmaids to morality. We are at a loſs, however, to conceive how a gentleman in Dr. Crumpe's ſituation, as a phyſician engaged in extenſive practice, could find leiſure to qualify himſelf for the taſk undertaken in this eſſay; which required much reading, and a long and ſerious conſideration of what had been written on it by well-informed men in various parts of Europe. Be that as it may, he appears to have performed it with great ability; and the Academy has done credit to its own judgment in crowning with its approbation a work of diſtinguiſhed merit. Though

* Of Limerick.

this be the Doctor's firſt appearance as an author, his performance would do honour to a veteran in literature; and ſuch a dawn, we may fairly preſume, will be followed by a ſplendid meridian.

That there may be no ground for queſtioning the delicacy and impartiality of this learned body, we think it neceſſary to ſtate that, when the prize was adjudged to this eſſay, Dr. Crumpe was not a member of it; for it was ſubſequent to the adjudication that he was honoured with a ſeat in the academy.

The following brief ſtatement will unfold the circumſtances which led to the compoſition of this work, and the principal objects which the author had in view:

'On the 8th day of October 1791, the Royal Iriſh Academy received a letter ſigned a *Friend to Ireland*, incloſing a bank note for one hundred pounds, with directions that they ſhould immediately propoſe two prizes of fifty pounds each, one for the beſt eſſay on the *beſt Syſtem of National Education*, and the other for the beſt diſſertation on the ſubject of the enſuing pages. Of the comparative merit of the different eſſays the Academy were themſelves to judge. The queſtions were accordingly made public, and, at the propoſed period, the prize for the beſt Eſſay on Education was adjudged to Dr. S. Dickſon; but as the different diſſertations on the ſecond ſubject were not deemed ſatisfactory, it was, on the 16th of June 1792, again propoſed for competition. The ſubſequent Eſſay was compoſed during the laſt four months of that year, and to it, after an examination of three others, the prize was adjudged on the 20th of April 1793. As it was too voluminous to be inſerted in the Tranſactions of the Academy, it is, with their approbation, now ſeparately offered to the public. By this, however, it is not to be underſtood, that the Academy, as a body, adopt the different ſentiments and poſitions the work contains; in this particular it ſtands in the ſame predicament with the different articles which compoſe their Tranſactions, and reſpecting which it is declared, that "The Academy, as a body, are not anſwerable for any opinion, repreſentation of facts, or train of reaſoning, which may appear in them; for which the authors of the ſeveral eſſays are alone reſponſible."

Such a plan as the preſent, uſeful in every point of view to every nation, is more peculiarly requiſite in Ireland; where the abſurd impolicy of law, having for a long ſeries of years diſcouraged the exertions of the human mind in the line of commerce and manufactures, had deprived the great body of the people of the means of employing themſelves uſefully or beneficially either for their families or the ſtate, and produced that apathy or indifference which ſuperficial obſervers have miſtaken for a ſpecies of indolence peculiar to the Iriſh. It is the proſpect of reward that incites men in every claſs of life to thoſe purſuits in which it may be acquired; the certainty of an adequate return calls forth the energies of body and mind; and, when individuals are convinced that they can procure a fair

price for their labour, there can be no doubt that they will generally be found induſtrious. When the price, however, bears no proportion to the labour; when the mind ſinks under the conſciouſneſs that even the greateſt exertions will not remove poverty, nor ſecure any of the comforts of life; and when, conſequently, the wretched hinds are left deſtitute of all incitements to induſtry; is it poſſible that they ſhould be fond of labour? He muſt know little of the human heart who ſhould pronounce a ſet of men, ſo circumſtanced, to be *naturally* indolent, becauſe he did not ſee them go to work with alacrity, nor perſevere in it with ſteadineſs. The man who is well paid feels a ſtrong check on idleneſs; and he whoſe labour is inadequately rewarded cannot, in the nature of things, be cordially diſpoſed to induſtry.

Such are the principles which Dr. C. lays down; and on them he raiſes the ſyſtem which he recommends in this eſſay. He is not anxious 'to deſcend to very minute particulars, to recommend this favourite fabric or that favourite bounty; to enter into the ſquabbles of intereſted competitors; or to calculate to a fraction what one manufacture coſts the country, or to a unit what number of labourers another employs. He examines the queſtion from a more commanding eminence, and inveſtigates the *generally* operating defects and deficiencies which obſtruct occupation and induſtry.' His object is to comprehend the intereſt of *all* concerned, and to determine the beſt means of providing *general* employment for an *entire* people. In the purſuit of an idea of ſuch magnitude, the author profeſſes that 'he has avoided declamation, and neglected embelliſhment, becauſe his ſubject precluded it.'

The Doctor conſiders the queſtion as *political*, in the ſtricteſt acceptation of the term, and in its nature of the utmoſt importance to a ſtate. In this we readily agree with him; for it muſt be admitted that the morals and happineſs of a people depend in a great degree on the manner in which their time is employed; that the wealth of nations conſiſts not ſo much in the quantity of gold and ſilver which they may poſſeſs, as in the quantity of productive labour exerted by the inhabitants; and, that the population and ſtrength of a country are in proportion to the numbers employed in active purſuits.

Politics, our author obſerves, may be conſidered as an *art*, or as a ſcience: but, in either point of view, the queſtion is involved in great difficulties; for, ſays Dr. C.

'If politics be conſidered as an art, to be learned in a regular routine, fettered by precedent, and directed by example, maxims the moſt pernicious may be ſanctified and perpetuated; the errors of the darkeſt periods be tranſmitted to poſterity; and man experience a lapſe of ages, while the art of governing him well remains in a ſtate

of infancy. If, on the other hand, politics be conſidered as a *ſcience*, the impediments which attend its ſtudy appear equally difficult and neceſſary to be ſurmounted. In every ſcientific enquiry the neceſſity of deducing our concluſions from facts and experiments alone, has, by the immortal Bacon, been diſtinctly explained, and vigorouſly enforced.—But with reſpect to *political* facts, the world ſeems yet too young to afford a ſufficiency for the foundation of axioms univerſally juſt or generally applicable. And with reſpect to *experiments*, where exiſts the genius capable of deviſing them? Where lies the government by which they will be admitted? Where the people among whom they may be tried with ſafety? The natural philoſopher, if he be not already ſupplied with facts, by which he may direct his reaſonings, or from which his concluſions may be deduced, can eaſily inſtitute his experiments, with every proſpect of enlarging the ſphere of knowlege, and no poſſibility of diſturbing his neighbour's felicity and repoſe. The philoſopher in *politics* is neither gifted with ſuch opportunities, nor, did ſuch occur, could he purſue the neceſſary ſteps, without the riſk of dangers the moſt ſerious and diffuſed. In his enquiries, therefore, he has principally to note the events which the hiſtories of various nations offer to his view, the effects their different inſtitutions have produced upon the people, and the variety of changes their ſeveral alterations have occaſioned. Where ſuch facts are deficient, or totally wanting, he can only be guided by reaſoning; which though frequently fallacious, is the only reſource left; and he is therefore neceſſitated to canvas the merits of the mere opinions of his predeceſſors in the ſame labours; and to examine ſyſtems rather ſpecious and attractive, than founded in ſolidity, or ſalutary if carried into execution.'

This extract will ſerve to point out the general line which the author purſues in his Eſſay, and to ſhew, by his manner of treating his ſubject, that he has taken great pains to make himſelf maſter of it. Of the difficulties of his taſk, he appears to be as well aware as he is of its importance; for he ſays, truly, that there is no branch of philoſophy which has been cultivated with leſs ſucceſs, than that which profeſſes to analyze and explain the different tendencies and operations of the human mind; and that there is not any attempt in politics more difficult to be executed than an endeavour to alter the general character, habits, and propenſities, of a people.

The political philoſopher, who wiſhes to aſcertain the beſt means of providing employment for man, and of rendering him induſtrious, muſt firſt diſcover what are the movements of the mind that principally rouſe him to labour and exertion; and then he will be the better able to determine what are the moſt efficacious means of ſetting thoſe movements at work, and of exciting a ſpirit of induſtry in a nation in general.

Dr. C. lays it down as a principle that, through the whole animal world, there prevails in every ſpecies an averſion to labour; that each individual of them is in general excited to temporary

temporary exertion merely by ſome preſſing deſire; and that, as ſoon as it is gratified, the animal relapſes into indolence and repoſe. Man, he ſays, ſo far partakes of the nature of the mere animal in this inſtance, when unpoliſhed and uninfluenced by the effects of aſſociation and civilization, that his exertions are confined to the gratification of his mere ſenſual deſires, and his labour to the ſatisfying of temporary and preſſing neceſſities.—In ſupport of this opinion, he quotes the authority of Dr. Robertſon in his deſcription of the condition and habits of the American tribes, when they were firſt diſcovered by the Spaniards.

Man, in civilized ſociety, however, becomes quite another ſort of being; he is excited to activity and induſtry by many additional and powerful motives; his acquired appetites become equally numerous and importunate; and, although the demands of nature ſhould be ſatisfied, he is ſtimulated to labour by artificial wants, which civilization has introduced, and which cuſtom and example have rendered neceſſary. When the natural wants are ſatisfied, the diſpoſition to labour ceaſes: but the gratification of the acquired, or artificial wants by no means extinguiſhes them; on the contrary, it enlarges and multiplies the deſires of farther gratification. "*Le travail de la faim*, (as Raynal finely obſerves,) *eſt toujours borné comme elle: mais le travail de l'ambition croît avec le vice meme.*" On theſe obſervations, Dr. C. founds two propoſitions: 1ſt, that the original neceſſity of food and raiment—2dly, the deſire of enjoying the comforts and conveniencies introduced by civilization,—are the two great cauſes which rouſe man from the indolence and inactivity to which he is prone by nature. Our author thinks, therefore, that one of the means, by which man might be induced to become laborious, would be to inſpire him with a taſte for thoſe comforts and conveniencies: another would be to detect and elucidate the injurious tendency and impolicy of ſuch impediments as are thrown in the way of induſtry by oppreſſive laws, impertinent reſtrictions, and unwholeſome regulations, which palſy the mind and the arm of man, and curb or totally ſuppreſs his activity; and a third would be to determine, in general, what are the moſt beneficial channels to which the induſtry of a people ſhould be principally directed. Theſe three means are conſidered ſeparately, in the three ſections of the firſt part of the work.

In ſection 1ſt, on the means of introducing the ſpirit of induſtry among a people, Dr. C. elucidates the ſubject by the following anecdote, related by the celebrated Dr. Franklin; which ſerves to ſhew that the deſire of procuring even a ſingle article of dreſs has been found ſufficient to cauſe the eſtabliſhment of a manufacture, and to ſet a whole diſtrict to work:

'The ſkipper, (ſays Dr. Franklin,) of a ſhallop employed between Cape May and Philadelphia, had done us ſome ſmall ſervice, for which he refuſed to be paid. My wife, underſtanding that he had a daughter, ſent her a preſent of a new-faſhioned cap. Three years after, this ſkipper, being at my houſe, with an old farmer of Cape May his paſſenger, he mentioned the cap, and how much his daughter had been pleaſed with it. But, ſaid he, it proved a dear cap to our congregation.—How ſo?—When my daughter appeared with it at meeting, it was ſo much admired that all the girls reſolved to get ſuch caps from Philadelphia, and my wife and I computed that the whole could not have coſt leſs than an hundred pounds. True, ſaid the farmer, but you don't tell all the ſtory I think the cap was, nevertheleſs, an advantage to us; for it was the firſt thing that put our girls upon knitting worſted mittens for ſale at Philadelphia, that they might have wherewithal to buy caps and ribbons there. And you know that that induſtry has continued, and is likely to continue, and encreaſe to a much greater value, and anſwer better purpoſes.'

Dr. C. takes occaſion, in the courſe of this inquiry, to mention the eſtabliſhment of poor-rates; and he does not heſitate to call it 'a premium to idleneſs, which ſupplies with food, clothing, and medicine, the indolent wretch who will not work at all, and which levies ſuch ſupplies on the induſtry of his laborious neighbours.' He ſtrengthens his opinion on this head by that of Dr. Davenant; who aſſerted "that the poor-rates of England will ultimately ruin her manufactures;" and who calculated that thoſe who ſubſiſted on thoſe rates in his time amounted "to one million two hundred thouſand, of whom at leaſt one half would have purſued the paths of induſtry and labour, if not ſeduced from them by the proſpect of indolent ſubſiſtence on pariſh charity." This is undoubtedly an immenſe weight on the country; and it well becomes the government ſeriouſly to conſider, whether it be morally neceſſary that almoſt a ſixth part of the whole population of England ſhould live in idleneſs, and be ſupported by a rent-charge on the induſtry of the remainder. The blind, the aged, the infirm, and the diſabled, muſt neceſſarily be maintained: but might not means be deviſed for making them contribute, during the period of their health and ſtrength, to a fund on which they ſhould afterward depend for ſupport? In that caſe, they could not be ſaid, in the days of their infirmity, to be eating the bread of idleneſs, nor to be a dead weight on induſtry, but to be living on the ſtore which they had ſaved out of their earnings. The infant-poor would then be the only real burden on the public; and a virtuous education would enable them to repay, with intereſt, whatever might have been expended on them during their tender years.—This is a very important ſubject, which we may earneſtly recommend to the ſerious conſideration of country gentlemen,

gentlemen, and of all who are more immediately intereſted in the proſperity of trade, of manufactures, and of ſociety.

It has often been remarked that, when a man can earn as much in one day as may ſuffice for his ſupport for two days, he becomes proportionably indolent, and is not diſpoſed to work two days ſucceſſively. The truth of this remark is controverted by Dr. C., who maintains that, where the wages of labour are high, the labourer will always be found more induſtrious than when they are ſo low as to be barely equal to the daily ſubſiſtence of an indiviual. He ſupports his opinion by adverting to the ſtate of England, Holland, France, and Ireland; in the two former of theſe countries the price of labour is high, and in the two latter very low; yet the Engliſh and Dutch are beyond all compariſon more induſtrious than the French and Iriſh. Hence he deduces 'the reaſon why manufactures will not fly to thoſe countries where the price of labour is low,' and ſhews that the fears of individuals in this country are ill-founded, when they think that, becauſe men work for lower wages in Ireland than in England, the capital manufacturers of the latter might be induced to carry their buſineſs with them to the former, and there eſtabliſh manufactures that would rival thoſe of England. Thoſe who are poorly paid will always work with languor; while thoſe who receive high wages go on with alacrity:—the truth of this doctrine is ſupported by an appeal to inſtances and facts.

Dr. C. obſerves that every nation, as well as every individual, has a peculiar character,—which, when once formed, is not eaſily changed; if it happens to be marked by indolence, or by diſſipation, &c. the legiſlature cannot poſſibly reform it at once; it cannot force its ſubjects to induſtry: but it may indirectly encourage them to it, by checking ſuch practices as are detrimental to its progreſs, and by removing as many temptations to idleneſs as may be practicable. Idleneſs leads to drunkenneſs, and drunkenneſs to every ſpecies of vice. To counteract them, Dr. C. would have the legiſlature lower the duty on malt, increaſe that on ſpirits, and eſtabliſh a good ſyſtem of national education for training up youth in habits of induſtry, and for giving to the public mind ſuch a bias as it has received in Holland, where it is unfaſhionable for a man not to be employed in ſome ſpecies of buſineſs. To do this, he ſays it is neceſſary that all impediments to induſtry ſhould be removed; and among theſe he enumerates *injudicious taxes*, *corporations*, and *excluſive trading companies*. To each of theſe heads he gives a ſeparate conſideration; treating the ſubject with ability equalled only by the boldneſs with which he attacks the formidable bodies intereſted in maintaining, as he contends, ſo many obſtructions to induſtry.

Under

Under the head of injudicious taxes, he places *tithes*; which, he ſays, muſt always operate as a clog to induſtry, and an impediment to agricultural improvement. He inſtances their bad effects in regard to the ſingle article of *madder*; the cultivation of which, he ſays, while the tithe of it was exacted in kind, was confined to Holland, where no ſuch tax is known; and whither the Engliſh dyers were obliged to reſort for the neceſſary ſupplies of that uſeful plant. A ſtatute was at length paſſed, enacting that five ſhillings per acre ſhould be received as a *modus* for all tithe of madder: ſince which time its cultivation has been introduced into England, and is rapidly increaſing.

Speaking of *corporations*, he admits that the principle on which they were formed, amid the barbarous diſſipation of the middle ages, was good; and that corporate bodies moſt certainly did foſter induſtry after its birth: but he contends that they now impede it in two ways; 1ſt, by forming excluſive companies, the freedom of which is neceſſary to the exerciſing of their particular trades; and, 2dly, by exacting taxes, tolls, and impoſitions for the ſupport of an uſeleſs and indolent magiſtracy.

The *Law of ſettlement* in England, though not immediately connected with corporations, is noticed under the ſame head, as breathing the ſame ſpirit, and equally injurious to induſtry: by this law, the labourer is confined to his native ſpot; and, though employment ſhould be overſtocked in one pariſh, and underſtocked in another, he is prevented from migrating to it; —the free circulation of labour being thus obſtructed, the inequality continues, to the general detriment both of the employer and the employed.

Treating of *excluſive mercantile companies*, he thus expreſſes himſelf:

'Unfortunate, indeed, has been the general fate of all excluſive mercantile monopolies: ſuch has been the ſhort-ſightedneſs, avarice, and miſmanagement of their members, that by far the greater number have at length failed; and thoſe that remain are more indebted for the prolongation of their exiſtence to the aſſiſtance and interference of their reſpective governments than to their own prudence and reſources: witneſs the Eaſt India company of England. The Abbé Morellet has given a liſt of fifty-five excluſive companies for foreign trade, which have been formed in different parts of Europe ſince the year 1600; every one of which have failed, notwithſtanding their particular privileges. The only pretext, therefore, which can be offered for their formation and continuance, viz. that they are neceſſary for conducting a trade with many countries, from the inability of individuals to effect it, falls to the ground. On the contrary, they have always injured and ruined the commerce committed to them: they have checked the induſtry and employment of many individuals, who would otherwiſe have ſucceisfully engaged in it: and we may, therefore, ſafely conclude, in the words of Smith, "that all excluſive companies are nuiſances in every reſpect."

[*To be concluded in our next number.*]

ART.

ART. XI. *Surgical and Phyſiological Eſſays.* Part II. By John Abernethy, Aſſiſtant Surgeon to St. Bartholomew's Hoſpital; and Lecturer in Anatomy and Surgery. 8vo. pp. 205. 3s. 6d. Boards. J. Evans. 1793.

WE had lately occaſion to ſpeak of this author in favourable terms *, and we think his preſent work not leſs entitled to commendation. This ſecond publication, like the preceding part, contains two Eſſays; of which the firſt is entitled, *An Eſſay on the Nature of the Matter perſpired and abſorbed from the Skin:*—it includes a number of experiments conducted with patience, and very happily illuſtrative of the functions of the ſkin. It had been diſcovered, ſeveral years ago, that the ſurface of the leaves of plants is perpetually emitting and inhaling elaſtic fluids, though the laws which regulate this curious operation have been by no means ſatisfactorily aſcertained. Certain philoſophers, having conceived that the ſkin in animals might perform a ſimilar taſk, undertook ſome experiments on this ſubject: but they were not carried to any certain concluſion; indeed the reſults were contradictory; and, in conſequence of Dr. Prieſtley's experiments, it ſeems to have been generally believed that Mr. Cruikſhank and the Count de Milly, (whoſe paper, though long ſince publiſhed in the Paris Memoirs †, Mr. Abernethy ſeems not to have ſeen,) were miſtaken in concluding that the ſkin either emits air, or alters the quality of air in contact with it. From the preſent inveſtigation, however, it clearly appears that the ſkin, except perhaps during profuſe perſpiration, is conſtantly receiving and diſcharging elaſtic fluids in conſiderable quantity; and thus Mr. Abernethy has the merit of having extended a very curious and important branch of ſcience,—chemical phyſiology. The ſubject is too intereſting to be thus briefly diſmiſſed; and we muſt lay before our readers a ſummary of the facts contained in this eſſay.

Theſe experiments were made by introducing the hand into a glaſs veſſel filled with quickſilver, and fixed obliquely in a reſervoir of quickſilver, or with water, or elſe partly with air, confined by quickſilver or water. In the two former methods, the whole or part of the air perſpired roſe to the top of the veſſel; in the third, the abſorptions became evident.

The quantity of air collected under quickſilver, and under water, was exceedingly variable. When the perſpiration is in its ordinary inſenſible ſtate, and the thermometer at 60°, the hand under mercury yielded rather leſs air in an hour than the meaſure of a ſcruple of water. The air thrown out by the

* Rev. New Series, vol. xii. p. 48.

† See the 3d vol. of our *General Index*, art. *Milly*.

ſkin

ſkin ſeems to have been in all caſes about two-thirds carbonic acid, and the remainder azote. The precaution of moving the hand in the quickſilver or water for ten minutes, and the quality of the air produced, ſeem to obviate all ſuſpicion of error, from air either introduced by the hand, or pre-exiſting in the fluids employed. When the hand was confined in atmoſpheric air, part of its oxygene was abſorbed; while, at the ſame time, more carbonic acid gas was thrown out than under quickſilver. When the hand was kept in azotic, hydrogene, or nitrous air, part of theſe were abſorbed, and carbonic acid air was thrown out; and, when holden in this laſt, part was abſorbed, and azote was thrown out.

The following paſſage will convey a diſtinct idea of ſome of theſe curious reſults:

'I filled and inverted a jar in water, and put up into it twenty-four ounces by meaſure, of atmoſpheric air; to this the hand was expoſed for twelve hours; the ſame precautions were uſed to avoid adding to, or taking from the air contained in the jar. The water had riſen in the veſſel, and about two ounces and a half of the air were removed; that which remained was examined in the eudiometer, when two meaſures of it, and one of nitrous gas, filled the ſpace of nearly two meaſures, and one-third of another; it therefore follows, that about one-half of the uſual quantity of oxygenous gas was removed from the other part of the atmoſphere. That there could be no addition of nitrogenous gas capable of ſo greatly altering the proportions of theſe gaſes muſt, I think, be too evident, to need argument for its proof. Similar experiments were afterwards made with correſponding events. In the experiments made under quickſilver, the abſtraction of oxygene was equally evident, and conſiderable; it therefore appears, that the animal body is capable of taking away the oxygene, when in intimate mixture with a much greater quantity of nitrogene. The avidity with which oxygene is abſorbed, will be made ſtill more conſpicuouſly evident, by the following comparative experiment.

'I filled and inverted two jars in water; into one I put twenty-four ounces by meaſure of nitrogenous gas, into the other, the like quantity of oxygenous. The hand was put into theſe airs alternately, and retained there for an hour each time: after it had been expoſed to each, for eight hours, the water roſe one-eighth of an inch in the bottle, containing the nitrogenous gas, and nearly a whole inch in that containing the oxygene. On eſtimating the quantity removed, by weighing the water which filled the bottles to the different marks, it appeared that one-twentieth part only of the nitrogenous gas was removed, but one-third of the oxygenous gas was gone. The remaining oxygenous gas was found to contain one-eighth more of nitrogenous gas, than before the experiment. I next examined the degree of celerity with which other gaſes would be imbibed.

'Having filled and inverted a jar in water, and put into it thirteen ounces of nitrous gas, I retained my hand in this air, at different

times,

times, five hours, in which time three ounces were abſorbed. My hand being retained, for as many hours in a like quantity of hydrogenous gas, not more than one ounce and a half was removed.'

As an approximation to the proportion of different airs imbibed, the following table is given.—By the hand and wriſt,

in 8 hours 8 oz. meaſures of oxygene air were abſorbed,
in 5 3 of nitrous,
in 5 1½ of hydrogene,
in 8 1 of azotic: to which it may be added that, in 5 hours, 2½ oz. m. of carbonic acid gas were abſorbed by about half the ſurface of the hand. The author thinks that the average abſorption by the whole ſkin, at 60° of Fahrenheit's thermometer, would be found in the firſt four caſes, by multiplying the numbers by 38½; and that nearly 3 gallons of air, and 2½ pounds of aqueous matter, are thrown out in a day. He adds that, if the body were expoſed naked to atmoſpheric air, oxygene only would be abſorbed. Theſe facts ſeem to be capable of application to medicine; and, in the preſent diſpoſition of the public mind, this will probably be attempted, and the inquiry carried farther. Many new experiments of this nature might be propoſed; as, for example, to expoſe the body naked to oxygene and other airs in large reſervoirs, and to obſerve their effect on the temperature, the colour of the ſkin, and ſo forth.

In relating ſome experiments on reſpiration, Mr. A. contends that carbonic acid air is exhaled from the lungs. He thus ſtates the change produced:

' The air inſpired contains of

nitrogenous	gas	Parts	80
oxygenous	do.	do.	18
carbonic	do.	do.	2
			100

' The air expired contains of

nitrogenous	gas	Parts.	80
oxygenous	do.	do.	15
carbonic	do.	do.	12½
			107½ '

It had been ſuſpected that the amazing quantity of air ſometimes found in the inteſtines is ſecreted; and the facts in this eſſay afford an analogy in favour of the opinion.

To theſe experiments, ſome reflections on the functions of the ſkin and lungs are ſubjoined; and the eſſay concludes with a caſe to which the author ſays he does not know that ' any ſimilar is to be found in the records of anatomy.' The well-known caſe, however, of Dr. Sandifort's *Puer Cæruleatus* is not only

only ſimilar, but in all eſſential circumſtances preciſely the ſame. Theſe circumſtances are, 1. The communication of both ventricles of the heart with the aorta, and hence the imperfect oxygenation of the blood. 2. The ſtrength of the right ventricle. 3. The habitual chilline's and livid colour of the patient. Mr. A., however, did well in publiſhing his caſe, notwithſtanding it is leſs ſingular than he ſuppoſes; becauſe it confirms the deductions from Dr. Sandifort's caſe, reſpecting the conſequences of deficient oxygenation.

The ſecond eſſay, *On the ill conſequences ſometimes ſucceeding to Venæſection*, though leſs generally intereſting than the former, will prove uſeful to ſurgeons.

The ill conſequences in queſtion are, in different caſes, diſſimilar; and ſome of them by no means require that rough treatment which has been recommended by grave authors in the inſtance of a partially divided nerve. Mr. A. refers them to the following general heads: 1. To the inflammation of the integuments and cellular ſubſtance. 2. To the inflammation of the abſorbents.—Under this head, we find ſome ingenious remarks on the inflammation of the lymphatics and their glands, independently of the abſorption of acrid matter. This ſpecies of inflammation ſeems to be diſtinguiſhed by the extenſion of the affection of the abſorbent ſyſtem, as well below as above the place of inciſion; as alſo by a more rapid progreſs, and leſs tendency to ſuppuration. 3. The next ill conſequence of venæſection is the inflammation of the vein. 4. Inflammation of the faſcia of the fore-arm. 5. The wounding of a nerve.

We have remarked the ſame *primneſs* or formality of ſtyle in theſe as in the former eſſays. Hence, beſides being throughout unpleaſant to readers of good taſte, they will be ſometimes found more obſcure, and frequently more verboſe, than if they had been written in the plain and unaffected language which alone ſuits theſe ſubjects.

ART. XII. *Mr. Edwards's Hiſtory of the Weſt Indies.*

[*Article concluded from p.* 70.]

IN the whole circle of commerce, according to Mr. Edwards, there is no adventurer ſubject to half of the trying viciſſitudes and incidental calamities which befal the Weſt India planter. If his gains be ſometimes greater, in proportion, than thoſe of others engaged in mercantile affairs,—yet, to counterbalance theſe extraordinary profits during ſome favourable years, he experiences, in years that are leſs fortunate, ſo dreadful an accumulation of loſſes as the great capital, generally embarked in that hazardous trade, can alone enable him to ſuſtain. The wide

wide waſte of a devouring conflagration, either kindled by the reſiſtleſs flaſh of the tropical lightning, or effected by ill management of the combuſtible materials uſed in the various proceſſes of the ſugar-houſes, frequently annihilates in a few hours the labour of many ſucceſſive years; ſometimes the tornado, convulſing heaven and earth, tears up whole plantations by the roots, and ſubverts the ſtrongeſt buildings erected to withſtand its violent incurſions; at other times, that dreadful calamity, ſpecifically called *the blaſt*, extends its ravage throughout the crops which are haſtening to maturity; and, at others, a contagious ſickneſs ſeizes the ſlaves, or an incurable murrain deſtroys the cattle. If we add to theſe evils, againſt which human prudence cannot provide, and which the utmoſt power of human exertions cannot wholly counteract, the heavy burden of internal colonial taxes, as well as thoſe external duties which ſerve to ſwell the revenues of the mother-country; the fluctuation of the Britiſh market for Weſt Indian commodities in time of peace; and the vaſt premiums paid for the inſurance of that ſpecies of property in time of war; all theſe circumſtances, detailed with great feeling and energy by Mr. E. in various parts of his work, and intended, we preſume, as introductory to the full diſcuſſion of the important queſtion which engroſſes his final book, place the Weſt Indian trader of every denomination in no very enviable point of view, and muſt occaſionally render even the elevated ſituation of the moſt affluent planter but a "painful pre-eminence."

The ſixth and concluding book opens with a general view of the legiſlative eſtabliſhments, and courts of judicature, in the colonies. With reſpect to the former, they conſiſt of a Chief Governor, repreſenting the Crown; a Council or Upper Houſe, correſponding to our Houſe of Lords; and a Houſe of Aſſembly, anſwering to the Commons of England. On the powers and privileges annexed to theſe three conſtitutional orders of government, as well as on the abuſes which have crept into each, Mr. Edwards expatiates largely and freely. In regard to the latter, they are exactly ſimilar to the juridical courts of England, and theſe too are not without their defects: but, ſince the prototypes of all theſe eſtabliſhments in the parent country, from the lapſe of time and other cauſes, are not, by ſome politicians of the day, eſteemed wholly immaculate themſelves, it cannot be a ſubject of wonder if the ſame calamity, which has befallen the mother, ſhould in ſome degree have infected the child, and cauſed its conſtitution to languiſh. For theſe maladies, an adequate remedy is not to be expected, except from the ſlow hand of that time which in part has occaſioned them, and from the operations of founder politics

litics and matured experience. Linked together by indiſſoluble ties, that mother and that child muſt periſh, or flouriſh, by one common fate: but it would be the extreme of cruelty in the former were ſhe to pierce with one unneceſſary pang the heart of the latter, or not endeavour, when by ignorance or folly inflicted, to heal the wound. Paſſing over, therefore, as inferior and local evils, the grievances intimated in the firſt two chapters of this book, let us attend to the great features of colonial diſtreſs, and examine whether, on the one hand, there be juſt ground for complaint, and, on the other, whether the means of ſpeedy redreſs may not be found in the wiſdom of a liberal and public-ſpirited nation.

The third chapter, then, commences with unfolding the principles on which the nations of Europe proceeded in their firſt eſtabliſhment of colonies in the weſtern world: it was not a principle of ambition, to erect cities, and to extend empire; it was the principle of emolument only, to eſtabliſh a mart for their own commodities, and to ſecure to themſelves reſpectively, and excluſively of all other powers, the productions of thoſe colonies. The author allows that Great Britain, in ſecuring to herſelf the ſole benefit of her colonial produce, has uſed more liberal means than other nations: but ſtill her expreſs object was monopoly. The celebrated act, called by way of eminence *the navigation act*, is the baſis of the colonial code by which this national barter is regulated; and that act, as well as ſubſequent acts, expreſsly avows the principle above ſtated. The better to promote this purpoſe, it is there enacted, among other injunctions, that no commodities ſhall be imported into, nor exported out of, any of his Majeſty's plantations or territories, in Aſia, Africa, or America, but in ſhips built by and belonging to Britiſh ſubjects; and that three-fourths of the mariners, as well as the maſter, are to be Engliſhmen. Mr. Edwards very juſtly obſerves on this and ſimilar acts cited in this chapter, that,—though evidently and very properly intended to augment our naval ſtrength, as well as to ſecure the great commercial advantages, yet, when the variety of our political connections and traffic among foreign nations becomes ſo greatly extended, that men and ſhipping cannot be obtained in adequate proportion to the demands of our increaſing commerce and manufactures,—it is folly to adhere rigidly to the letter of a law formed at a period when commerce neither flouriſhed ſo vigorouſly, nor manufactures were ſo numerous; and, in ſupport of his obſervation, he quotes Mr. Burke as having aſſerted "that, if the navigation act be ſuffered to run the full length of its principle, and is not changed and modified according to the change of times, and fluctuation of circumſtances, it muſt

do

do great miſchief, and frequently even defeat its own purpoſe." The beſt ſupport of our author's argument, however, is the train of clear and deciſive facts which he afterward ſubmits to the impartial reader, relative to the infinite value and importance to this country of the Britiſh ſugar iſlands, and the aſtoniſhing commerce to which they either immediately give birth, or to which they are the means of imparting animation and energy. Through all this circumſtantial and elaborate detail, which compriſes numerous arithmetical tables, and argues a mind deeply converſant with the ſubject, it is impoſſible for us to follow the ingenious calculator. We have only room to obſerve that he conſiders this intereſting ſubject under four general heads; 1. The immenſe annual amount of the export trade from Great Britain, (and her dependencies,) to the colonies; 2. The particulars and value of the various rich commodities, the growth of the iſlands, imported into this country and Ireland; 3. The value of the iſlands in queſtion, conſidered as ſo much Britiſh capital; 4. The almoſt innumerable ſhipping and mariners to which they afford employment. On the firſt head, which is the moſt important, he remarks that the ſoil, devoted to the cultivation of its own invaluable productions, and covered with their luxuriant growth, ſcarcely affords ſuſtenance to the inhabitants, who are contented to import even their food from Britiſh America, or Europe. Their houſehold furniture, their implements of huſbandry, their wearing apparel, and almoſt every article neceſſary to comfortable exiſtence, are fabricated by the manufacturers of Birmingham and Mancheſter, the clothiers of Yorkſhire, Glouceſterſhire, and Wilts, and the potters of Staffordſhire. They annually take immenſe quantities of wrought materials from the valuable lead, copper, and iron works of the parent country; our broad-cloths, fine linen, and ſilks, clothe the higher ranks; and our coarſe woollens, exported to a prodigious amount, ſhelter the negroes from the viciſſitudes of the weather.

On the whole, our author thinks it by no means an exaggerated ſtatement if we eſtimate the total amount of the annual exports of every kind from Great Britain, Ireland, and Britiſh America, either centering in, or on account of, the Britiſh Weſt Indies, at four millions of pounds ſterling: an amazing aggregate! not to be raſhly hazarded, nor wantonly ſacrificed.—The total ſum of the imports from thoſe iſlands, in the various valuable commodities of their growth, enumerated in former Reviews, and other articles of commerce poured through them into the overflowing lap of the parent country, he ſtates as exceeding ſeven millions. The value of them, conſidered as Britiſh capital, on the report of the Lords of the Privy Council

appointed to examine into the matter, in the late agitation of the ſlave-bill, he eſtimates at ſeventy millions; and in regard to the ſhipping and men employed in the colonial trade, he repreſents the number to be, of the former, 148,176 tons, and, of the latter, after the proportion of nine to every 100 tons, 13,936 mariners. The collective value of the whole property Mr. Edwards ſums up in the following paragraph;—this we the rather inſert on account of the valuable note annexed, in which a comparative view is taken of the advantages reſpectively reſulting from our Eaſt and Weſt Indian commerce:

"On a retroſpect of the whole, it may be truly affirmed, that the Britiſh ſugar iſlands in the Weſt Indies, (different in all reſpects from colonies in northern latitudes) anſwer in every point of view, and if I miſtake not, to a much greater extent than is commonly imagined, all the purpoſes and expectations for which colonies have been at any time eſtabliſhed. They furniſh (as we have ſeen) a ſure and excluſive market for the merchandize and manufactures of the mother country and her dependencies, to the yearly amount of very near four millions of pounds ſterling. They produce to an immenſe value, and in quantities not only ſufficient for her own conſumption, but alſo for a great export to foreign markets, many valuable and moſt neceſſary commodities, none of which interfere in any reſpect with her own productions; and moſt of which, as I ſhall demonſtrate hereafter, ſhe cannot obtain on equal terms elſewhere:—accompanied too with this peculiar benefit, that in the transfer of theſe articles from one part of her ſubjects to another part, not one ſhilling is taken from the general circulating wealth of the kingdom. Laſtly, they give ſuch employment to her ſhips and ſeamen, as while it ſupports and increaſes her navigation in time of peace, tends not in the ſmalleſt degree to obſtruct, but on the contrary, contributes very eminently to aid and invigorate, her operations in war. It is evident therefore, that in eſtimating the value and importance of ſuch a ſyſtem, no juſt concluſions can be drawn, but by ſurveying it *comprehenſively*, and *in all its parts*, conſidering its ſeveral branches as connected with, and dependant on each other, and even then, the ſum of its advantages will exceed calculation. We are told indeed, among other objections which I ſhall conſider more at large in the concluding chapter of my work, that all the products of the Britiſh Weſt Indies may be purchaſed cheaper in the colonies of foreign nations. If the fact were true, as it certainly is not, it would furniſh no argument againſt the propriety and neceſſity of ſettling colonies of our own; becauſe it muſt be remembered, that foreign nations will allow few or none of our manufactures to be received in their colonies in payment: that their coloniſts contribute in no degree, by the inveſtment and expenditure of their profits, to augment the national wealth, nor finally do they give employment excluſively to Britiſh ſhipping. To what extent the naval power of Great Britain is dependent on her colonial commerce, it is difficult to aſcertain. If this trade be conſidered in all its channels, collateral and direct, connected as it is with our fiſheries, &c. perhaps it is not too much to affirm, that it maintains a merchant navy on which the maritime

ſtrength

ſtrength of the kingdom ſo greatly depends, that we ſhould ceaſe to be a nation without it *.'

The infinite advantage, ariſing to the parent country from her colonies, as well as from the ſterling value of the iſlands themſelves, being thus fully ſtated, the hiſtorian of the Weſt Indies proceeds to point out the extreme folly of loading this important branch of our commerce with an oppreſſive and increaſing weight of impoſts and reſtrictions, which not only at preſent paralyſe its operations, but which muſt in the end totally annihilate it.

For a modification of the antient colonial laws to ſuit the altered circumſtances of the times, and for the mitigation or entire removal of thoſe numerous exiſting reſtrictions which clog the wheels of induſtry, and forbid the ſail of commerce fully to expand, Mr. Edwards ſtrongly pleads, in the two concluding chapters of this book; the particulars of which we ſhall abridge.

Mr. Edwards, in the former of theſe chapters, has not ſhrunk from the great queſtion which has ſo long agitated this country and her colonies, relative to a more direct and leſs reſtrained commerce of the latter with America. He firſt

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* The following is a comparative view of the two greateſt branches of the Britiſh commerce; the Eaſt and Weſt Indian trades.

East Indian Trade.	West Indian Trade.
Capital employed. *Eighteen millions.*	Capital employed. *Seventy millions.*
Value of goods exported annually to India and China, both by the company and their officers. *One million and a half.*	Value of goods exported from Great Britain and her dependencies, including the profit of freight on the ſeveral branches of ſupply, inſurance, &c. *Three millions eight hundred thouſand pounds.*
Import ſales by the company, and ſales under licence. *Five millions.*	Imports into Great Britain and Ireland, and ſhipped to other parts, the profits of which center in Great Britain. *Seven millions two hundred thouſand pounds.*
Duties paid to government, cuſtoms, &c. *Seven hundred and ninety thouſand pounds.*	Duties paid to government. *One million eight hundred thouſand pounds.*
Chartered ſhipping of the company. *Eighty thouſand tons.*	Shipping employed direct. *One hundred and fifty thouſand tons.*

But the great difference ariſes from the circumſtance that the trade to the Weſt Indies is carried on with our own colonial poſſeſſions, which the ſettlements in the Eaſt never were, nor ever can be conſidered.'

diſplays the vaſt profits which accrued to the colonies from this commerce, previouſly to the unfortunate war with our brethren on that continent; joining Mr. Long, in the aſſertion made in his excellent Hiſtory of Jamaica *, that, without that friendly intercourſe which, for 130 years, was uninterruptedly carried on between the Weſt Indies and America, the former would have been at this day a deſert. It was not a commerce that had luxury for its baſis; it ſerved not to procure incentives to vice, nor gratifications of paſſion; it was employed to procure the neceſſaries of life, corn, beef, and poultry, and thoſe materials for agriculture, building, and packages, which were indiſpenſable in the coloniſt's peculiar line of induſtry. America was a ſource of immediate and abundant ſupply on all thoſe emergencies, to which their ſituation and climate perpetually expoſed the Weſt Indians. On the ceſſation of hoſtilities, the merchants and planters fondly hoped that, from long experience of the great utility, and even neceſſity, of this intercourſe, it would ſtill be permitted under mild and moderate reſtrictions; that the prohibitions of the navigation-act, originally and ſolely intended to operate againſt a race of foreigners, would be mitigated, if not reſcinded, in favour of thoſe ſo nearly allied by blood, and bound in friendſhip; and that intereſt and policy (for ſo Mr. Edwards conceives of the matter,) would not fail to operate even if affection and the ties of kindred were unheeded. Theſe flattering hopes were wholly diſappointed. Obſtacles were purpoſely thrown in the way of this lucrative and neceſſary commerce; additional impoſts were laid on the articles that were the ſubject of it; vexatious regulations were accumulated, and reſtriction was doubled. The ſource of this unjuſt and impolitic conduct our author ſtates to have been, in part, a wiſh to enrich and aggrandize the remaining continental ſettlements of Canada and Nova Scotia,—ſettlements utterly incapable, as was afterward fully proved to government, of ſupplying the numerous and extenſive wants of the Weſt Indian coloniſts, either in regard to commercial articles, or thoſe which were neceſſary to their very exiſtence; and, in part, to the jealouſy and avarice of intereſted monopoliſts at home, who, to promote their own ambitious and mercenary deſigns, repreſented thoſe coloniſts as ſeditious and turbulent, and as ſecret abettors of the American rebellion. The loud clamour of urgent hunger, from want of the grain and other productions of cultivated America, their uſual ſupport, their inſatiable and unfeeling enemies invariably treated, and induced miniſters to treat, as the vociferation of faction; and thus in-

* See Review, vol. li. p. 129.

ſult

fult augmented the anguiſh of deſpair. The wretched planters beheld their ſlaves expiring by thouſands around them; the remainder menacing the horrors of general inſurrection, from mere want of ſuſtenance; and the tremendous hurricane advancing in the rear to ſweep away their riſing crops, and to complete their calamities. It is on public record (being the Report of the Committee of the Aſſembly of Jamaica, inſerted in p. 415,) that, in Jamaica alone, from the unhappy combination of theſe cauſes, 15,000 negroes have periſhed! We ſimply ſtate the fact, as Mr. Edwards repreſents it; we leave it to others to make the comment.

So much for the cruelty of theſe ſevere reſtrictions, which are the reſult of a rigid adherence to the proviſions of the celebrated navigation-act. The impolicy of them, in our author's opinion, is equally to be lamented and ſpurned; lamented as pregnant with national diſadvantage, and ſpurned as a paltry and revengeful ſyſtem of juriſprudence, which is far more prejudicial, in the total reſult, to the Britiſh than the American intereſt. For the comparatively trivial profit ariſing from the monopoly of the freightage, Great Britain foregoes the high advantage of extending that influence, and enlarging that commerce, which would, in conſequence, be the means of pouring wealth by a thouſand channels into her parent boſom; and, perhaps, prove the occaſion of reconciling an alienated progeny. It is the height of abſurdity in her to complain of the great price of Weſt Indian commodities, while ſhe compels the coloniſt, by injudicious reſtriction on his commerce, to ſow with grain that land which, could he obtain corn with certainty elſewhere, he would plant with ſugar-canes, or cover with cotton; thus leſſening her own imports, and curtailing the national revenues:—it is the extreme of inſult to talk of the inhumanity of planters to the hapleſs negroe race, while ſhe, by her cruel policy, devotes them to the pangs of famine, more fatal than the peſtilence, and more terrible than the hurricane!

Determining to leave no objection of weight unanſwered, Mr. Edwards now proceeds to combat certain doctrines which, of late years, have been propagated, highly prejudicial to the planters, and deſtructive of the Weſt Indian commerce altogether. Such, for inſtance, are thoſe which repreſent that claſs of individuals as having diſtinct intereſts from thoſe of Great Britain, and as even indulging proſpects hoſtile to the national advantage. He demonſtrates the extreme injuſtice and abſurdity of this doctrine, ſince the planters are, in general, 'only agents or ſtewards for their creditors and annuitants in the mother-country;' and, as to the few affluent and independent proprietors, their incomes are expended wholly in Great Britain,

and increaſe the aggregate of the national wealth. To thoſe declaimers who take a ſtill wider range, and inveigh againſt the act of ſettling colonies in diſtant ſituations as a meaſure altogether impolitic and unproductive, but particularly the Weſt India colonies, attended, as they doubtleſs are, with ſuch enormous expence for protection in time of war, he propoſes an attentive conſideration of all the circumſtances enumerated in the preceding chapters, relative to the vaſt influx of wealth annually derived to the kingdom from that rich ſource, the immenſe multitude of ſhipping and mariners to which they give employment, the nature and importance of the commodities produced, and the ſpring and energy which they impart to Britiſh manufactures: he propoſes, we ſay, an attentive conſideration of theſe important facts as an irrefragable argument againſt the folly and temerity of ſuch unfounded aſſertions. Mr. Edwards alſo combats, with equal ſucceſs, the commonly received opinion that all the products of the Britiſh Weſt Indies, and more eſpecially their prime ſtaple, ſugar, are bought by the conſumer at home at a price infinitely exceeding that for which the ſame products may be purchaſed at the foreign plantations. By accurate details, taken from public regiſters and authentic writers, native and foreign, on the ſubject, he demonſtrates the fallacy of this erroneous ſtatement; and he particularly urges that forcible argument that foreigners would by no means reſort to the Britiſh market, as our exports prove they extenſively *do* reſort, for the ſupplies which they want, could they obtain them at a cheaper rate at their own.

Mr. Edwards enters, in the next place, at conſiderable detail, into the ſubject of drawbacks and bounties; in the courſe of which diſcuſſion, as well as in ſome preceding pages of the concluſive chapter, he controverts, with a freedom and a ſpirit which are evidently the reſult of conviction, certain opinions hazarded on the ſubject by Mr. Irving, the Inſpector-general, before the Houſe of Commons; opinions that by no means prove Inſpectors-general to be neceſſarily or intuitively endowed with ſuperior inſight into what concerns their office. Neither through this detail, nor through his judicious and acute obſervations on the principles of commercial monopoly, (a topic in part diſcuſſed before,) have we leiſure to follow our ingenious author. Subjects of this kind principally concern the trading world, in which, we conceive, few individuals will long be unacquainted with the intereſting pages of this publication. Mr. E.'s remarks, however, on the project of encouraging the cultivation of the ſugar-cane in the Eaſt Indies, being of a more general nature, ought not to paſs unnoticed. He reprobates this meaſure in the ſtrongeſt language, as a death-blow to the Weſt Indian

commerce and ſettlements; and, if ſanctioned by government, as an outrageous violation of public faith, for a century and a half ſolemnly plighted to the colonies, that the ſugar trade ſhould be excluſively confined to them, in return for the reſtrictions under which they are bound to the excluſive purchaſe of Britiſh commodities. The Eaſt Indies take few of our commodities, but rather burden us with manufactures and luxuries, as ill calculated for our climate as our health. One precious article of barter, indeed, they do take from us; that is, our bullion, which we can leaſt ſpare. This goes to diſſeminate perfidy in the courts of Indian princes, and to inflame the avarice of inſatiable deſpotiſm: but let impolitic Britain beware:—while ſhe deprives her cheriſhed, her chartered iſlands of their grand ſtaple, in queſt of imaginary mines acroſs the great Indian ocean; while ſhe devotes to diſgrace and ruin her Weſt Indian ſubjects, who, relying on her plighted honour, have embarked, at every hazard, the extenſive property of themſelves and families; let her beware leſt the bubble of her eaſtern grandeur and more than Peruvian wealth, in the rapid whirl of things and the ceaſeleſs revolution of empires, ſhould burſt, and ſome political hurricane, more terrific than any that ravage the weſtern world, ſhould tear up by the roots her infant plantations in the eaſt. Then will ſhe, in vain, turn her eyes to the iſlands which ſhe ſo cruelly deſerted, in order to gratify a few intereſted monopoliſts, for thoſe ſupplies which they can no longer afford. She may lament her ill-judged reſtrictions when even magnificent *bounties* will be of no farther avail; and, exiled from her rich oriental domains, ſhe may alſo have the mortification of finding her once flouriſhing poſſeſſions in the weſt reduced to their original deſolate condition;—that of a barren wilderneſs, the haunt of ſavage animals, and of human cannibals ſtill more ferocious.

ART. XIII. *Tears of Affection*; a Poem, occaſioned by the Death of a Siſter tenderly beloved. By the Rev. James Hurdis, B. D. Profeſſor of Poetry in the Univerſity of Oxford. 8vo. pp. 90. 2s. 6d. Johnſon. 1794.

ALTHOUGH the preſent is the firſt poetical publication to which this author has ventured to affix his name, the public is not unacquainted with that literary merit which has procured him the honourable diſtinction of the Profeſſorſhip of Poetry in the Univerſity of Oxford. To Mr. Hurdis's genius and taſte the world has already been indebted for ſeveral poetical works, of conſiderable though various excellence; namely, The Village Curate, Adriano, Poems, and Sir Thomas More a tragedy, which have all, in their due places, come

under our inſpection. If, in thoſe pieces, we have met with ſome occaſion for critical animadverſion, we have alſo found much to admire and to commend; and the poem which forms the principal part of the volume before us is not, to ſay the leaſt, inferior to any of the author's former works.

The poem entitled the *Tears of Affection*,—which, as the title indicates, is a tribute of fraternal love,—expreſſes, in eaſy and pathetic ſtrains, every variety of ſentiment which nature dictates on ſuch an occaſion. As the ſubject varies, the poet diverſifies his expreſſion from the ſofteſt and loweſt notes of tender ſorrow and humble reſignation, to the fuller and more varied tones which are ſuitable to deſcription and panegyric, or to the elevated emotions of religious hope and joy. Of the ſweet ſimplicity with which the mourner pours forth his complaints, the reader may form a conception from the following pathetic lines:

> 'Eternal God, muſt I no more enjoy
> The genial comforts which thy liberal hand
> Once ſhed about me? Muſt yon lonely cot
> Know me no more? yon wood-beſprinkled vale
> Echo no longer to my careleſs ſong?
> No! my ſweet treaſure Iſabel is gone,
> And in yon rural manſion lives no more
> The village Curate. To ſome ſtranger's eye
> Muſt it unfold its bloſſoms, the ſweet buds
> Which art has taught its windows to ſurround.
> To mine they give no pleaſure, nor to me
> Smiles, as it did, the valley or the brook,
> The wood, the coppice, the paternal oak,
> Or village ſteeple ſtationed on the hill.
> No! my ſweet treaſure Iſabel is gone.'

Then follows an image which, though beautifully poetical, has too much prettineſs to harmonize with the feelings of grief which the whole paſſage is intended to expreſs:

> 'Some meſſenger of God my door has paſs'd
> From earth returning, ſaw the beauteous flower,
> Tranſported gather'd it, and in his hand
> Bore it to Heav'n rejoicing.'

The amuſements of their childiſh days are deſcribed with exquiſite imagery:

> 'Then ſported they together, from the world
> Long time remote, where *yon enormous downs*
> *Shoulder the caſtern moon*. The mountain's ſide
> They ſcal'd together, on his airy brow
> Together loiter'd, and together bowl'd
> The bounding flint into the vale below.
> Together ſtood they trembling on the cliff
> To view the wide unlimited expanſe

Of

Of ocean green beneath, what time the ſtorm
His azure realm had troubled, and at large
The tempeſt-loving porpoiſe thro' his waves
Flounder'd unheeding. On the pebbly beach
With painful ſtep they travell'd ſide by ſide,
Shrunk at the thund'ring downfall of the ſurge,
And chas'd the flying foam!'

The reader will not overlook the bold image ſo happily expreſſed at the beginning of the preceding quotation.

The progreſs of the Spring, and the ſimple labours and innocent pleaſures of rural life, are deſcribed with great beauty; while the idea that thoſe labours and pleaſures are paſt diffuſes an inexpreſſible tenderneſs over the repreſentation. In this, as well as in many ſubſequent deſcriptions, we particularly obſerve the propriety, and even originality, with which the poet uſes epithets. To give an example or two:

'With joyful heart
Noted the progreſs of the gradual vale
Slowly reviving, ſaw the op'ning bud
Spread its incautious bloſſom to the breeze,
The tender leaf for its protection ſpring,
And gloried to behold the lonely oak
In tardy foliage cloath'd.'

'With thy arm in mine
I ſhall no more the ſober walk enjoy
In the ſtill ev'ning vale, what time the rook
With whiſp'ring wing bruſhes the midway air
To the high wood impatient to return.'

The diſtinct charms of the country in ſpring, ſummer, and autumn, are repreſented in a pleaſing ſucceſſion of picturesque ſcenes, all rendered peculiarly intereſting by being connected with the melancholy ſubject of the poem;—we muſt copy the following beautiful lines:

'With thee have I delighted ſtill to rove
At morn, at eve, in twilight and at noon,
'Long as ſweet Summer laſted. Chiefly then
When tufts of primroſe ſmil'd upon the bank,
Gracing the verge of ſome tranſlucent ſtream
Or glaſſy lake, whoſe mirror their ſoft flow'rs
Reflected ſofter to the loit'rer's eye.
Or when the ſtrawberry with ruddy cheek
Provok'd the finger to be plucking ſtill,
When fragrant honey-ſuckle his ſweet flow'r
Along the hedge-row ſcatter'd, and the breeze
Of ev'ning freely his perfume diſpens'd;
When bloſſom'd clover, or the martial bean,
The hay-rick newly built, or bitter hop
Emitting from the oaſt a grateful ſteam,
Fill'd all the vale with odors. Arm in arm

Have we the dews of ev'ning often met,
And the pale ray of the September moon,
What time aſcending with diſcoloûred cheek
She peer'd above the cloud or highland wood,
And ſilently improving as ſhe roſe
Hung o'er the faded landſcape full of light;
A glorious lamp to cheer a boundleſs hall
Floating acroſs the living dome of Heav'n
Suſpended upon nothing.'

The ſublimity of this laſt image will not fail of commanding the reader's admiration.

The poet proceeds to pay a tribute to the merit of his departed ſiſter, by celebrating her amiable virtues and her intellectual attainments. Her knowlege of hiſtory and chronology, her acquaintance with antient and ſacred learning and ſeveral branches of ſcience, her familiarity with Engliſh poets and moraliſts, and her ſkill in muſic, are, perhaps ſomewhat too minutely, but very poetically, deſcribed. The characters of moſt of the Engliſh poets are ſketched in a few expreſſive terms. In this liſt, we are ſurprized to find Milton and Thomſon barely mentioned by name, without a ſingle characteriſtic epithet. Sufficient merit is not given to Pope, when his poems are deſcribed as gems not ſeldom luſtrous, ſometimes tinſel-ray'd. *Young* is very happily appreciated:

'*Young*, in whoſe tedious and protracted ſong,
Still gleams and ſtill expires the cloudy day
Of genuine Poetry.'—

Through the reſt of the piece, the poet indulges himſelf in ſtrains of pathetic lamentation, chaſtized by ſentiments of pious ſubmiſſion. From this part, at well as from the former, it would be eaſy to cull many beauties:—but we muſt content ourſelves with another ſhort quotation, from a ſtriking paſſage; in which the author, placing himſelf at the tomb of his ſiſter, after the interval of twelve months, burſts open her ſilent manſion:

'Thou tenant of the gloomy vault,
Whom theſe dark boards have priſon'd from my ſight,
Thou ſleeping angel in a treble cheſt
Thrice lock'd and bolted, let me the harſh ſcrew
Which thy ſweet ſmile confines, from its firm hold
Wrench hatefully away. Let me the ſeam,
Which o'er thy ſilent innermoſt receſs
Strong cement cloſes, reſolutely burſt
To view thy welcome countenance again.
Where are the lips which mine ſo oft have preſs'd
In joyous welcome and in ſad adieu?
Where are the eyes, which ne'er encounter'd theſe
But to relate, in eloquence how ſweet,

In

In poetry how charming, the ſoft tale
Of daughterly affection? Where, oh where
Is the ſweet voice that charm'd my ſoul to reſt,
And made my cottage but a ſtep from Heav'n?
Where is the hand ſo welcome to my touch,
So ſkill'd to gratify my thirſting ear
With harmony's full meaſure of delight?
Obſtruction hence, impediment away.
Tho' univerſal Hell my arm oppoſe
I will again behold her. Lend me, Death,
Lend me, grim monſter, thy eternal bar,
Thy maſſy lever that upheaves the lid
Of the mephitic marble-jaw'd abyſs,
And I ſhall all prevail. Lo! it is done.
Ah me! is this my Iſabel!

After having preſented our readers with the above extracts, t is wholly unneceſſary to offer any thing farther in commenlation of this poem. Of the reſt of the pieces, of which ſome ıre ſportive, ſome tender, and ſome deſcriptive, we ſhall only ɔbſerve, in general, that they are written with that peculiar aſt of eaſe and freedom which diſtinguiſhes the preceding oem; and that they contain evident proofs of correct taſte and uperior genius. An addreſs to the Moon, and another to Happineſs, deſerve to be particularly mentioned. The following pleaſant trifle may be added;

'To a Lady,

Who drew the Pins from her Bonnet in a Thunder-ſtorm.

'CEASE, Eliza, thy locks to deſpoil,
Nor remove the bright ſteel from thy hair,
For fruitleſs and fond is the toil
Since nature has made thee ſo fair.
'While the roſe on thy cheek ſhall remain
And thine eye ſo bewitchingly ſhine,
Thy endeavour muſt ſtill be in vain
For *attraction* will always be thine.'

. XIV. *The Hiſtory of the Campaign of* 1792, between the Armies France under Generals Dumourier, Valence, &c. and the Allies ler the Duke of Brunſwick; with an Account of what paſſed in Thuilleries on the 10th of Auguſt. By J. Money, Maréchal de ıp in the Service of Louis XVI. 8vo. pp. 303. 7s. Boards. low. 1794.

author of this work, who is alſo a Lieutenant-colonel in ır ſervice, labours in his preface to ſhew that it was not chment to the principles of the Jacobins, but a deſire to : himſelf in his profeſſion, that made him take a com- a the armies of France; and he vindicates his conduct in

in this reſpect by the example of the Duke of Marlborough; who, in his youth, was led by the ſame motive to ſerve under the great Marſhal Turenne. Of any partiality to Jacobiniſm we are diſpoſed moſt completely to acquit Colonel Money; for, when he accepted a commiſſion in France, that country had a king at its head: it had received a conſtitution which was viewed in a moſt favourable light by a great majority of the people of England, as in a marked degree friendly to the cauſe of liberty; and the man, therefore, who gave it his countenance by becoming a commander in the conſtitutional army of France, could not be ſaid to be a friend to the principles that characterize the reign of Jacobiniſm. The Colonel tells us that he ſerved with the unfortunate King's commiſſion; that he never received any commiſſion from the republic; that, on the contrary, he refuſed that of Lieutenant-general, which, he ſays, is now in the war-office at Paris; and that he acted with Generals attached to monarchy, moſt of whom have loſt their heads for their adherence to that cauſe.

Colonel Money was well qualified for the taſk of giving an accurate hiſtory of the campaign of 1792; he being an experienced officer, who had ſeen much ſervice. He had himſelf been engaged in moſt of the military tranſactions which he deſcribes, and he acted as a commander in many of them. We could have wiſhed, however, that he had made leſs uſe, in his hiſtory, of French expreſſions;—ſuch as *grande chauſſée*, *ci-devant*, *à portée*, *avant garde*, &c. the ideas conveyed by them could have been as well expreſſed in Engliſh, and we ought not to borrow from our neighbours, while we have a ſufficient ſupply of words from our own language; "the main or high road," "formerly," "within reach," "the advanced guard," are terms fully as expreſſive, and more intelligible to the majority of Engliſh readers. We think alſo that he might juſt as well have deſcribed his rank in the late King of France's ſervice by the name of *Major General*, as by that of *Maréchal de Camp*, which correſponds with it; for the Maréchal de Camp, (or, rather, *M. des Camps et Armées*, as ſuch an officer is ſtyled in his commiſſion,) ſtands next above a Brigadier, and next below a Lieutenant-General.

The Colonel gives a ſhort account of the propoſal which he had made for raiſing a legion for the French King's ſervice, and of his promotion to the rank of Major-general, notified to him by M. Lajard, then miniſter at war, in a letter dated 19th of July, 1792. He then relates briefly the tranſactions of the 10th of Auguſt, and proceeds to inform us that a letter from the miniſter ultimately determined him to continue in the ſervice, which the barbarity of the tranſactions of that day had nearly induced

him

him to quit; and that he found ſo much weight in the reaſons urged by Lieut. Gen. Arthur Dillon (ſince beheaded) againſt his quitting France, that he reſolved to accept the offer, made to him by that General, of the command of the advanced guard of the army lately deſerted by La Fayette, to whom Gen. Dillon expected to ſucceed. Gen. Dumourier, however, having been appointed commander in chief, Dillon, though his ſuperior in rank, was directed to ſerve under him, and was therefore himſelf obliged to put up with the command of the advanced guard; and Colonel Money was employed under him as a Major-General. As the public opinion has been divided about the character of La Fayette, we will lay before our readers the conjectures of our author reſpecting that officer, formed after a view of the poſition in which he found the army immediately after the deſertion of its General:

'I muſt not here omit a circumſtance which deſerves attention. La Fayette had drawn back his army from Longwy to Sedan, on the approach of the Duke of Brunſwick's forces. Whoever obſerves this manœuvre with the eye of a ſoldier, will be inclined to ſuſpect either that La Fayette meant to betray the cauſe in which he was engaged, or that his profeſſional knowledge may be called in queſtion: he ought to have retreated towards Verdun, diſputing every inch of ground with his light troops, and when the enemy approached Verdun, he ſhould have paſſed that town, when he was no longer able to lay before it. After croſſing the Meuſe at Verdun, he ſhould have occupied the camp of Sivry la Perche, which is a very ſtrong poſition, and a ſafe retreat to the Gorge of Clermont; but inſtead of this, he retired to a camp near Sedan, leaving the route open to Paris. The ſubſequent conduct of La Fayette leaves on my mind at leaſt, but little doubt that he meant to favour the operations of the Duke of Brunſwick. He was here encamped while his proceſs was going on at Paris; there being an accuſation againſt him in the National Aſſembly. This queſtionable movement of his army did not eſcape the obſervation of the military men in the Aſſembly; but his party, or rather the King's, then prevailed by a majority of near two to one, and he was acquitted. To make this appear more clear, this trial of La Fayette was merely a trial of the ſtrength of party. His acquittal proved, that the *decheance* of the King could never be effected if brought on at this period in the Aſſembly, which was the grand object of the Jacobins; they therefore determined to oblige the King to throw himſelf on the Aſſembly for protection, by an aſſault on the palace; then followed the affair of the 10th of Auguſt. Commiſſaries of the National Aſſembly were immediately ſent to the different armies to ſoften and explain the maſſacre of the Swiſs, and the neceſſity of taking the Pouvoir Executif from the King.

'The commiſſaries ſent to the army of La Fayette were through his influence arreſted by the municipality of Sedan. La Fayette then endeavoured to prevail with his army to march to Paris; not ſucceeding in this, he ſaw his ruin was inevitable, if he continued any longer with

with the troops; he therefore emigrated with ſeveral other general officers.

'I have ſaid thus much to give an idea how matters ſtood when we arrived at Sedan, and I muſt ſay one word more. I never could account for La Fayette's being detained a priſoner and confined in a dungeon, as he never committed any crime in the dominions of the Auſtrians or the Pruſſians; but theſe things are better underſtood in Berlin and Vienna than in London. If he had committed any crime in France, he was endeavouring to atone for his offence, and other Emigrés were in the ſame predicament. If the enemy wiſhed to puniſh him for overturning the ancient deſpotic government, why did they not immediately ſend him back? his head in that caſe would not have been long upon his ſhoulders; and what has a man to forfeit in this world more than his life? Some probably may think, and with reaſon, that death is not ſo ſevere a puniſhment, as to deprive a man of his liberty.'

Col. M. gives an account of a council of war holden by Dumourier, after Longwy had fallen into the hands of the Duke of Brunſwick; in which Gen. Dillon argues ſtrongly for marching the whole army to the frontiers of Flanders, then but ſlenderly provided for a defence, and which he was ſure the French would be able to conquer in time to return and cover Paris. This opinion was adopted by Dumourier, and ſupported by all the other Generals except our author; who, however, agreed to ſign with the reſt a letter to the executive council recommending the meaſure, and aſking leave to carry it into execution: but he took care that the executive council ſhould know that his ſignature and his opinion were at variance, and that his brother officers ſhould be convinced that he ſigned the letter only from complaiſance.

The executive council rejected the advice given in this letter; and ſubſequent events determined Dumourier to remain in Champaign, and make head againſt the Duke of Brunſwick. The ſequel of this Hiſtory ſhews that the moſt important events often depend on the ſlighteſt circumſtance; that the character of a General may be expoſed to ruin, and that the fate of a campaign may be decided, by the intelligence which he receives, or does not receive. Our author was appointed by Gen. Dillon to the command of a camp and paſs at *Cote de Bienne*, in the foreſt of Argonne, within five or ſix miles of St. Menehould. This paſs was of great importance; and, had the Duke taken poſſeſſion of it before the French arrived, he probably might have accompliſhed his object of driving them before him to the walls of Paris.

We muſt refer our readers to the original work for the particulars of the operations of this important campaign, and of the repulſe given by our author to the Heſſians, who advanced

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in two columns againſt his poſt at the paſs already mentioned; the account of which he gives with as much modeſty as preciſion; lamenting, however, that neither Gen. Dillon nor Gen. Dumourier made any mention of his name, in ſtating that event in their diſpatches to government. Col. M. is of opinion that the Duke of Brunſwick intended, even after the junction of Kellerman and Dumourier, to give the enemy battle inſtead of retreating, for he began to throw up works, which could not be neceſſary if he meaned to retreat. The Colonel therefore concluded that 'his deſign was to hold the army of Kellerman in check, while he threw his whole force againſt Dumourier's right.' He thinks that the Duke, by amuſing the latter with the idea of an alliance between France and Pruſſia, which was thrown out after he began to feel the neceſſity of retreating, completely over-reached him, and thus facilitated the eſcape of the allied army. Some people have been aſtoniſhed at the inaction of the French main army for a conſiderable time after the departure of the Pruſſians; the Colonel thinks that this was owing to the apprehenſion of the French Generals that the Duke only wiſhed to draw them into a leſs advantageous poſition, and would then give them battle.

This, it ſeems, was not the only occaſion on which the Duke had recourſe to artifice for the purpoſe of extricating his troops from a perilous ſituation. The reader will find, by conſulting p. 140—145, that, after the French had fairly begun the purſuit, his Highneſs was indebted to artifice for the preſervation of 12,000 of his men, whom the French Generals might have eaſily cut off.

'General Valence arrived in the evening, and took the command of the army. We were here informed, that the enemy was encamped at Pillon, about five Engliſh miles from us; the route they had taken was through a deep clay, where they muſt have experienced every poſſible difficulty, inſomuch that General Dietman, who was ordered the next day to follow them, after having been all night ſet faſt, without having been able to proceed with his artillery, was obliged to return to the camp. By the information of the peaſants, we took another route by Romane; but the avant guard, commanded by General Neuilly and General La Marche, followed the enemy in the direct route, and attacked their rear guard at Mangine, and prevented them from cutting the bridge down over the Artain, which they ought to have done many hours before, and which they had juſt begun to do, when our avant guard fired on them; this neglect might have occaſioned the loſs of the whole of the rear guard of the Pruſſians, if the French generals had not been duped, as will appear by the poſition the army of Valence and Kellerman occupied that night. Generals Neuilly and La Marche paſſed the bridge at Mangine, and followed the enemy. As ſoon as they knew we were near enough to ſupport them; they came up with the Pruſſians again at Pillon,

Pillon, and there began to cannonade the rear guard. General Manſtein came forward with a trumpet, to inform La Marche and Neuilly, that an arrangement was made with General Valence and Kellerman, that the Pruſſian troops ſhould retire unmoleſted out of France, and Longwy was to be given up. General La Marche told him, that he knew of no ſuch agreement, and ſhould not ceaſe firing. General Manſtein then deſired to know, if he would allow time for the Duke of Brunſwick to come forward, and confirm what he had aſſerted. To this La Marche aſſented; the Duke came and aſſured La Marche, that the arrangement was made, and that Longwy ſhould be given up. General Valence arrived at this time, and the three generals, Valence, Neuilly, and La Marche, went back with the Duke of Brunſwick, dined with him, and the capitulation for the ſurrender of Longwy was ſoon after ſigned: that place was to be delivered to the arms of the Republic, on the 22d of October.

'There is ſcarcely an inſtance in the annals of military hiſtory, where two generals were ſo completely impoſed upon, as events ſince manifeſtly proved. Theſe generals ſo deceived, or rather duped, declared the Pruſſians no longer the enemies of France. The rear guard of the Pruſſians, conſiſting of about 12,000 men, were in a deplorable ſituation, as I have before obſerved, from ſickneſs, from the ſtarved condition of their artillery horſes, and from the poſition in which we overtook them in the route from Pillon to Longwy; that is, through a wood and a deep clay, as bad as that through which we had attempted to follow them from the camp at Chamont. The army of Kellerman, conſiſting of 25,000 men, was at this time on their left flank about a league, and there was no impediment to Kellerman reaching Longwy that night, and entirely cutting off the retreat of the Duke of Brunſwick from Longwy.

'Valence's army was within ſpeaking diſtance of their grand guard; in ſhort, our army conſiſting at this time of about 18,000 men, were within cannon-ſhot of the Duke of Brunſwick's head-quarters. Carra and Sillery, two of the commiſſaries from the National Convention, were with us, and aſſented to the arrangement made by General Valence, and Kellerman, and were probably the chief promoters of it. It is likely that the ſanction they gave to this treaty, is the reaſon why the Convention took ſo little notice of it.

'Carra ſlept in my room, and ſupped with me that night. I had a tête-à-tête with him for two hours; I reprobated the meaſures taken; he ſaid, the general of the Republic had more at heart the advantage the country would derive from this arrangement, than their own glory; that they wiſhed to gain the friendſhip of the Pruſſians, and hoped by this lenity effectually to do ſo; that there was nothing they wiſhed for more, than an alliance with Pruſſia, and to cruſh the houſe of Auſtria. A chimerical ſpeculation; but it is natural for people to believe what they moſt deſire.'

Omitting the particulars of the purſuit of the Pruſſians, and of the campaign in Flanders, (in which, by the way, our author had opportunities of diſtinguiſhing himſelf, and of receiving the applauſe of the troops under his command,) we will

will ſelect one paſſage, which will ſerve to ſhew the different policy purſued by nations on the continent of Europe, and by England, reſpecting their ſubjects who go into foreign ſervice; England making ſuch a ſtep a capital offence, while, in other countries, it is not conſidered as even in the ſmalleſt degree criminal. The reader will obſerve, alſo, that our author calls the officer, of whom he is ſpeaking, *Luſinian*; his name ought to be written Luſignan.

'I have omitted obſerving, that General La Marche and General Neuilly had attacked a poſt of the Auſtrians commanded by Colonel Luſinian, a Frenchman by birth, who was then defeated and taken priſoner. One would have ſuppoſed, from the ſpirit of the times, he would have been immediately cut in pieces; on the contrary, he was received with every mark of politeneſs, which he much merited, for he was the beſt bred man I ever met with; he afterwards ſupped with me at Dinant on his way to France on his parole.

'I cannot help obſerving the different treatment an Engliſhman would have received, if taken by Engliſhmen, becauſe he firſt drew his breath on this iſland. In foreign ſervice there is not any thing more common than to find two brothers ſerving in different armies. The Prince de Cobourg has a brother in the ſervice of Pruſſia, and we may not impoſſibly live to ſee the two brothers commanding armies againſt each other. Prince Eugene was a Frenchman, and yet commanded the Imperial army; the Britiſh troops have been commanded by a Frenchman, Lord Ligonier, who was taken at the battle of l'Affelet, and dined the next day with Louis the Fifteenth; and Marſhal de Saxe, who was himſelf a German, and a Proteſtant, nevertheleſs commanded the French army.'

Our author ſpeaks in very high terms of the French ſoldiers, and of ſome of their Generals: we will ſelect a few traits.

After an affair with the Pruſſians at Sorine, he thus expreſſes himſelf:

'On my return to Dinant, I thought it neceſſary to thank the men for their good behaviour as I paſſed them in battalion; I received the ſame reply from all, "If you are content with us, we are ſo with you," and they returned in high ſpirits into town, ſinging *ça ira* to their muſic.'

Of Lieut. Gen. Le Veneur, who had ſerved under La Fayette, and diſappeared with that officer, and was thought to have emigrated with him, but who returned to the army ſome time afterward, and reſumed his command without having been queſtioned for his abſence, Col. Money relates the following gallant exploit:

'The ſiege of Namur was carried on with great vigour; batteries were erected on all ſides, and almoſt every gun in the châteaux *were* ſoon diſmounted or ſilenced. One of the moſt gallant attacks was made here that can be found on record. General Le Veneur, who commanded in the trenches, ſtormed the redoubt of Vilette, in which

were between three and four hundred Auſtrians, a complete work, and mined in various directions. General Le Veneur got to the paliſades without being ſeen by any of the ſentinels; indeed for ſome time none dared ſhew their heads above the parapets: he ordered his men to pull down the paliſades, which they did in an inſtant; he then mounted the parapet, and found the Auſtrians all in their caſemates; they immediately ſurrendered themſelves priſoners. General Le Veneur to his ſurpriſe found he had only ſixty men with him, the reſt by miſtake or deſign loſt their way: he called for the commanding officer of this redoubt, and threatened him with inſtant death if he did not ſhew the mines, which he did. Le Veneur having ſeparated the train from the mines, ſent for the troops to enter who had miſſed their way. Every military man with reaſon conſidered this as the moſt gallant act performed the whole of the campaign.'

The following traits will give ſome idea of the character of French ſoldiers:

'I ſhall not omit here a circumſtance that will ſhow what kind of ſubordination or military diſcipline, if ſo it may be called, prevailed at that time (Sept. 1792) in this army. I perceived on the march ſome diſorder in the eighth regiment; I rode to ſee what was the matter. I found a man of that regiment had ſtolen from a poor woman ſome wearing apparel, and ſhe had followed him to the corps to which he belonged. I ordered him to deliver what he had ſtolen, which he did without ſcruple; but as ſoon as I had quitted the battalion, the men tore off his lappels, and put him to death. Another man was treated in the ſame manner the next morning at Vienne le Château; I had always reaſons to believe, that the men were extremely delicate in doing injury to the inhabitants. At the camp of Mouzon, I ordered the troops to cut ſome barley to lay (lie) on, as we had no ſtraw for them, but this they refuſed, though I offered to pay the owner for it myſelf. Nothing could perſuade them to do it; they ſaid they were come to protect, not to injure the inhabitants, and they would ſooner lay (lie) upon the wet ground than cut the corn; but this ſoon wore off. I will however do them the juſtice to ſay, that they frequently thraſhed the corn for the inhabitants, to procure ſtraw.'——

'With reſpect to the troops under my command, one of the battalions, called *L'ami de la patrie*, was in rags; but a complete furniture of cloathing arrived while they were at Dinant. I mention this incident to ſhew, that the report of the army being almoſt naked was untrue, as this was the only corps that I ſaw in the whole army, that was in ſuch a ſituation: many of the chiefs of this corps were not military men, and from ignorance neglected the troops under their command; their arms were covered with ruſt, and many of them were without flints. On my arrival at Dinant, I ordered a morning parade, at which I examined myſelf every man's firelock, and I found they had not ſeven rounds a man; I ordered them to be furniſhed with thirty rounds, and ſent to Givet for a ſupply of ball, cartridges, &c. and having redreſſed all their grievances, as far as lay in my power, I ſoon perceived I had the entire confidence of the men, which is the firſt thing an officer ought to obtain, let his command be

great or ſmall; for a few individuals who have confidence in the man who commands them, will beat double the number of thoſe who have no confidence in their leader; in this, moſt military men will indiſputably agree with me.

'Having gained the good opinion and confidence of the troops and National guards under my command, I found them more alert on their poſts, and my orders more punctually obeyed: and I ventured ſoon after to confine both men and officers whom I found remiſs in their duty.'——

'The next object of my attention was to prevent the troops from annoying the inhabitants, as far as lay in my power; that no forage ſhould be taken from any one without giving a bond; that if any ſoldier was found marauding, he ſhould be apprehended and ſent priſoner to head-quarters, and ſeveral were taken, confined, and puniſhed. The only puniſhment that was allowed at that time, was called *garroter*, viz. ſhaving their heads and eye-brows on the parade, tearing off their lappels, and diſmiſſing them from the corps with a paſſport, as a vagabond, and as a man unworthy to ſerve in the armies of France.

'The duty was very ſevere on the troops, yet they bore it without murmuring; it was a ſharp froſt, and the ſnow four inches deep, and no ſooner were the men relieved, than they were often obliged to march to Sorine to the advanced poſt, from the perpetual alarms the enemy occaſioned.'——

'After the ſurrender of Longwy the army marched to Montmedy, from thence to Carignan, and the next day to Sedan. Nothing material happened during our march; the army was very ſickly and in want of good ſhoes, for thoſe furniſhed by the contractors were ſo bad that in twenty-four hours they were uſeleſs; the ſoles were very little thicker than the upper leathers, and ſome of them had paper put between the ſoles to make them appear ſtrong.

'We halted three days at Sedan; here the men were ſupplied with every thing they had occaſion for, and their clothes were mended. Some of the regiments of the line had their depôts here and at Montmedy, and thoſe who wanted either coats, waiſtcoats, &c. got them. Some of the National guards had alſo their depôts at the ſame place. We left Sedan in a tolerable good condition, but the deſect of bad ſhoes could not be ſupplied. The march of the army from Sedan will never be eraſed from my memory.—We had during the whole of our progreſs to proceed along a road that was half a leg deep in mud; the greater part of the men carried their ſhoes in their hands, the women waded through with their petticoats ſliding on the mud; and all this they endured without a murmur. I perceived ſeveral waggons loaded with men, and as it was againſt orders, I inquired if they were ſick; they anſwered, they were not, but by way of apology for a breach of orders, they ſhewed me their feet covered with blood from the ſharpneſs of the pavement. I had only to comfort them in the beſt manner I was able, with the hopes of having ſoon more ſhoes from Paris, and of finding better roads from Mezieres to Rocroy. This march was the ſevereſt the army made: independent of the badneſs of the road, it rained inceſſantly the firſt day, and the

wind was in our faces. The diſtreſs of the poor women is not to be deſcribed: their hearts were almoſt broken, their ſuffering was painted in their countenances; the men were ſilent and ſullen; many quitted their corps and went by the fields and bye roads, and there was no venturing to ſay a word to them. Every one, in ſhort, got as well as he could to his reſpective cantonment.'

The peruſal of this Hiſtory will afford great entertainment, particularly to military readers; who will find two good maps of the foreſt of Argonne, one containing a plan of the attack made by the Heſſians on Gen. Money's quarters; the other, a plan of the poſition of the oppoſing armies during the conferences at St. Menehould. Our author ſpeaks like a man perfectly acquainted with military tactics, and appears to be well qualified for a ſuperior command; his ſtyle is eaſy and unadorned, but clear and expreſſive; and his accuracy, in general, is beyond the reach of impeachment. Of his principles as a dutiful ſubject, and a loyal and conſtitutional Engliſhman, no man can doubt: though in the midſt of a victorious career, and in the high road to preferment in the French ſervice, he renounced all his flattering proſpects, threw up his General's commiſſion, and withdrew from the French army, as ſoon as he found that the arms of France were to be turned againſt Great Britain; and, when at home, he offered to go to Paris, and to hazard *his* life in an attempt to ſave *that* of the unfortunate Monarch who had raiſed him to the rank of a Major General. There is one point, however, which ſeems not thoroughly to the honour of our author's principles. He ſays, p. 168, repeating the words of a friend who objected to the publication of his Hiſtory in April 1793:—'I am perfectly of your opinion, that no man ought to act the part of a traitor, even if the *loſs of his* own life was likely to be in danger;' yet in page 138 we find the following note;

'A jealouſy always prevailed betwixt Dillon and Dumourier; or rather the latter was but ill diſpoſed toward the former. I have little doubt but that Dillon might eaſily have been induced to emigrate; and, indeed, at the gorge of Clermont he ſaid ſomething to me, which amounted to an invitation to accompany him. This, however, I declined; becauſe, having ſerved againſt the Emperor in Brabant, if I had then gone over to him, my fate would probably have been that of Fayette, and I ſhould now have been lingering in ſome German priſon.'

Now, ſurely, the Colonel muſt contend that *deſerting* is not an act of treachery, or muſt allow that he has aſſigned ſuch a reaſon for not emigrating with Gen. Dillon, as a court of honour could never be diſpoſed to countenance. The right reaſon, and ſuch as would have ſquared with the principles laid down by himſelf in page 168, as above ſtated, would have been, that

a man

a man ought rather to run the hazard of his life than betray a truſt repoſed in him; whereas it appears that the only reaſon, given by our author for not emigrating at a moment when his deſertion might have decided the fate of France, and perhaps of Europe, by opening the gorge or paſs of Clermont to the Heſſians, was that, if he had gone over to the Emperor, his fate had probably been that of Fayette.

From this it would appear that, if he had not been afraid of a priſon, he would not have been afraid of breaking his faith with the French, by deſerting them at the time when they had the greateſt dependence on him, and when his deſertion might be attended with the moſt fatal conſequences to them. We mean not, however, to preſs this too far; we have not a doubt that the Colonel is a man of honour; and that, if his work ſhould ſee another edition, he will either ſtrike out the note in p. 138, or give ſome addition to it, which will make it ſpeak the ſame ſentiments of pure honour that are certainly to be found in other paſſages of his book.

ART. XV. *Sermons on ſeveral Subjects.* By the Right Rev. Beilby Porteus, D.D. Biſhop of London. Vol. II. 8vo. pp. 382. 6s. Boards. Cadell. 1794.

IT is certainly one of the higheſt points of excellence in a preacher to adapt his diſcourſes to the manners of the times in which he lives, and to the particular circumſtances and characters of the people whom he addreſſes. A ſpecific repreſentation of follies and vices, and pointed addreſſes to the different claſſes of men, according to their reſpective civil and moral diſtinctions, are much more intereſting than the moſt eloquent general harangues on virtue, or the moſt learned and ingenious diſcuſſions of ſpeculative or critical queſtions. Such practical preaching, to make uſe of the well-known but very expreſſive words of Lord Bacon, "is coming home to men's buſineſs and boſoms."

Perhaps no preacher has been more ſucceſsful in exhibiting ſpecimens of this very uſeful ſpecies of popular addreſs, than the Right Rev. Author of theſe diſcourſes. His firſt volume (publiſhed in the year 1783, of which our readers will find an account in the M. R. vol. lxix. p. 398,) contains ſeveral diſcourſes which may be ranked among the moſt perfect examples of pulpit eloquence that our language affords. The Biſhop of London appears to have early ſtudied the art of preaching, with great ſucceſs, in the admirable ſchool of Archbiſhop Secker; and, while he has excelled his maſter in correctneſs and elegance of compoſition, he has cloſely and very happily copied the beſt

feature of his eloquence,—the dignified ſimplicity and pathos with which he addreſſed his hearers on topics particularly ſeaſonable, as well as univerſally intereſting. We ſat down to the peruſal of the preſent volume in high expectation of finding many new compoſitions after the ſame excellent model; and our only diſappointment is, that the number of practical diſcourſes, whether on general or particular ſubjects, is ſmaller than in the former. Several of this kind occur, indeed, which are entitled to the higheſt praiſe for a judicious adaptation of general ideas and ſentiments to particular characters and circumſtances, and for a dignified plainneſs and ſolemn energy of addreſs on the moſt weighty topics. Of this deſcription we mention, as of ſuperior merit, the diſcourſes on the following ſubjects: 'Purity of Manners no leſs neceſſary to a Chriſtian Character than Benevolence;'—'The Government of the Paſſions an indiſpenſible Duty;' and, 'The various Opportunities of doing Good.' Beſides theſe, we find excellent practical ſermons on chearfulneſs, as a diſtinguiſhing feature of the Chriſtian religion; on ſelf-communion; on early piety; and on the one thing needful; and two valuable diſcourſes on the excellence of Chriſt's preaching, and the argument for his divine miſſion drawn from his character.

A very conſiderable part of this volume, however, is occupied either by ſermons formerly publiſhed on particular occaſions, or by diſcourſes on polemical topics, which afford little ſcope for the diſplay of the author's peculiar talent. It is with regret that we find this excellent practical preacher employing two diſcourſes on the neceſſity of vicarious puniſhment, or of an atoning ſacrifice for ſin; in which, without any critical examination of the texts on which this doctrine is ſuppoſed to be founded, it is taken for granted that it is the doctrine of the ſcriptures; an attempt is made to eſtabliſh it on the principles of reaſon; and a conjecture is hazarded that the redemption wrought by Chriſt may extend to many other worlds beſides our own. The diſcourſe entitled 'The Character of David, King of Iſrael, impartially ſtated,' (which was originally preached in 1761, in anſwer to a pamphlet entitled, "The Man after God's own Heart," now, we are told, entirely *forgot,*) though altered to omit the immediate references to that publication, and to render it leſs polemical, would have had its place well ſupplied by one of his Lordſhip's practical ſermons.

The occaſional ſermons are—At the Anniverſary Meeting of the Sons of the Clergy, 1776. Before the Houſe of Lords, January 30, 1778. For the Charity School at St. Paul's, 1782. On the Thankſgiving for his Majeſty's Recovery, 1789.

MONTHLY

MONTHLY CATALOGUE,

For NOVEMBER, 1794.

LAW.

Art. 16. *The Charge delivered by the Right Hon. Sir James Eyre*, Lord Chief Juſtice of his Majeſty's Court of Common Pleas, and one of the Commiſſioners in a Special Commiſſion of Oyer and Terminer, iſſued under the Great Seal, &c. to enquire of certain High Treaſons, and Miſpriſions of Treaſons, within the County of Middleſex, to the Grand Jury, at the Seſſion-houſe on Clerkenwell-green, Oct. 2d, 1794. Publiſhed at the Requeſt of the Grand Jury. 4to. 1s. Payne.

THE crime of high treaſon alone is conſidered in the preſent charge, and nothing is ſaid on the ſubject of miſpriſion of treaſon.—The ſtatute 25 Edw. III. declares it to be high treaſon to compaſs or imagine the death of the King: this imagination muſt be evidenced by ſome ſtep or act in proſecution of ſuch deſign. Theſe acts are denominated *Overt Acts*, and muſt be particularly ſet forth in every indictment for this crime. The Chief Juſtice,—after having ſtated the acts of an *immediate* and *direct* attempt againſt the life of the King, and alſo more *remote ſteps* taken with a view to effectuate the ſame intention, which, on the authority of adjudged caſes, and in the opinion of thoſe two "great maſters of the crown law," Sir Matthew Hale and Sir Michael Forſter, equally amount to overt acts of this ſpecies of treaſon,—lays it down as clear law that a conſpiracy to ſubvert the Britiſh monarchy, though not in itſelf a *ſpecific* treaſon under the above-mentioned ſtatute, 'involves in it the compaſſing and imagining the death of the King, and is in truth of its very eſſence.'—In connection with this opinion, and in conſequence of his reaſonings on it, the Chief Juſtice conſiders that 'a project of a convention, which ſhould have for its objects the obtaining a parliamentary reform without the authority of parliament, and ſteps taken upon it, would be high treaſon in all the actors of it, for this is a conſpiracy to overturn the government.' His Lordſhip proceeds to ſtate two other caſes; which, with his opinion on them, we ſhall tranſcribe from his Charge:

'Whether *the project of a convention, having for its object the collecting together a power, which ſhould overawe the legiſlative body, and extort a parliamentary reform from it*, if acted upon, will alſo amount to HIGH TREASON, and to the ſpecific treaſon of compaſſing and imagining the King's death, is a more doubtful queſtion. Thus far is clear; a force upon the Parliament muſt be immediately directed againſt the King, who is an integral part of it; it muſt reach the King, or it can have no effect at all. Laws are enacted in Parliament by the King's Majeſty, by and with the advice and conſent of the Lords and Commons in parliament aſſembled. A force meditated againſt the Parliament, is therefore a force meditated againſt the King, and ſeems to fall within the caſe of a force meditated againſt the King, to compel him to alter the meaſures of his government: but, in that caſe, it does not appear to me that I am warranted by the authorities to ſtate to you, as clear law, that the mere conſpiracy

to raiſe ſuch a force, and the entering into conſultations reſpecting it, will alone, and without actually raiſing the force, conſtitute the crime of high treaſon. What the law is in that caſe, and what will be the effect of the circumſtance of the force being meditated againſt the King IN PARLIAMENT, againſt the King in the exerciſe of the royal function in a point, which is of the very eſſence of his monarchy, will be fit to be ſolemnly conſidered, and determined when the caſe ſhall ariſe.

'It may be ſtated to you as clear, That *the project of a convention, having for its ſole object a dutiful and peaceable application to the wiſdom of Parliament on the ſubject of a wiſhed-for reform, which application ſhould be entitled to weight and credit from the univerſality of it, but ſhould ſtill leave to the Parliament the freeſt exerciſe of its diſcretion to grant or to refuſe the prayer of the petition,* (great as the reſponſibility will be on the perſons concerned in it, in reſpect of the many probable, and all the poſſible, bad conſequences of collecting a great number of people together; with no ſpecific legal powers to be exerciſed, and under no government but that of their own diſcretion,) *cannot in itſelf merit to be ranked among that claſs of offences* which we are now aſſembled to hear and determine.'

Theſe are the principal doctrines inculcated in this Charge on the minds of the jury.

Art. 17. *Curſory Strictures on the Charge delivered by Lord Chief Juſtice Eyre to the Grand Jury*, Oct. 2d, 1794. 8vo. pp. 52. 1s. Eaton.

The unknown author of theſe Strictures declares that many new and extraordinary doctrines, on the ſubject of treaſon, were delivered in the late Charge; alluding to thoſe which we have noticed at the concluſion of our laſt article.—Theſe he examines with conſiderable ability, and cenſures with great, perhaps unbecoming, aſperity; as he conſiders them to be *new-fangled** treaſons of the Chief Juſtice's creation, unnoticed by the ſtatute of Edward III. and unſupported by any precedents.

Art. 18. *Obſervations on the Law of Treaſon:* Wherein it is attempted to be ſhewn, that conſpiring to levy War is not Treaſon by the Law of England. 8vo. pp. 44. 1s. 6d. Johnſon. 1794.

To levy war againſt the King is declared to be a *ſubſtantive* treaſon. By the ſtatute 25 Edw. III. a conſpiracy, however, to levy war has never been determined to amount to this crime under the clauſe in queſtion. Some doubts, nevertheleſs, have ariſen in the minds of Judges, whether it may not be conſidered as a ſufficient overt-act of imagining the death of the King. In ſupport of the affirmative of this opinion, the caſe of the regicides reported by Kelyng, p. 20, is adduced; and this authority is ſtrengthened by the concurrence of Sir Matthew Hale, Sir Michael Forſter, and Judge Blackſtone. Sir Edward Coke, however, (and on his reaſoning on the ſtatute of Edw. III. Inſtitute, p. 14. our author chiefly depends,) reſiſts this idea, and ſays, "This, namely a conſpiracy to levy war, as hath been

* What is this *fangling* of notions and opinions? We wiſh the language were rid of ſuch an ill-ſounding word.

ſaid,

ſaid, and ſo reſolved, is no treaſon by this act until it be levied, therefore it is no open act or manifeſt proof of the compaſſing of the death of the King within this act—for this were to confound the ſeveral claſſes." Notwithſtanding this dictum, contrary determinations have been made, and the current of modern authorities oppoſes this doctrine.

Art. 19. *A Warning to Judges and Jurors on State Trials*; being an Abſtract from an antient Lilliputian Chronicle; which ſhews how a Chief Juſtice was executed in virtue of his own Concluſions, and how the Grand Vizir afterwards hanged himſelf in Deſpair. 8vo. pp. 50. 1s. Eaton.

The alluſion of this contemptible and malignant pamphlet to preſent circumſtances, and modern characters, is ſufficiently obvious.

Art. 20. *An Abridgment and conciſe Explanation of the Laws relating to Riots, Tumults, and Inſurrections*, and of the Duty and Power of Magiſtrates and others reſpecting ſuch Offences. By Charles Luſh, Chief Clerk of the Police Office, Shoreditch. 8vo. pp. 30. 1s. Downes.

The contents of this pamphlet are fairly ſet out in its title-page.

Art. 21. *Sketches of the Characters of the Hon. Thomas Erſkine, and James Mingay, Eſq.* interſperſed with Anecdotes and profeſſional Strictures. 8vo. pp. 74. 2s. Kearſley. 1794.

This pamphlet, which is intended as a continuation of a work entitled "Law Characters," contains a fulſome and ill-written panegyric on the gentlemen introduced in the title-page.—For our opinion of *Law Characters*, ſee Rev. N. S. vol. iv. p. 81.

Art. 22. *The Trial at large of the Right Hon. Lady Cadogan* for Adultery with the Rev. Mr. Cooper, before Lord Kenyon and a Special Jury, in Weſtminſter Hall. Taken in Short-hand by a Student in the Inner Temple. 8vo. 1s. 6d. Ridgway. 1794.

In this very flagrant caſe, the jury gave a verdict of two thouſand pounds.—An animated ſpeech from Mr. Erſkine, in behalf of the plaintiff, adds conſiderably to the value of this publication.

EAST INDIA COMPANY.

Art. 23. *Proteſt or Diſſent of Thomas Heuchman, and Randle Jackſon, Eſquires*, delivered in to the Committee of Bye-laws of the Eaſt India Company, againſt reſcinding certain Reſolutions for preventing Proprietors from *voting upon their own Contracts*, or upon Queſtions in which they have a *direct pecuniary Intereſt*; and for ſecuring to the Proprietors at large their Right of Appeal, by way of *Ballot*, from the Determination of a Majority preſent at any General Court. With a Sketch of the Debate on the Report of the Committee. By William Woodfall. 4to. 1s. Debrett.

An opinion ſeems to have gone abroad, and to have taken hold of many proprietors of Eaſt India ſtock, that, by a due attention to œconomy in the hire of ſhipping, ſufficient ſavings might be made greatly to increaſe their yearly dividends. The reſolution of the Directory to ſuſpend the progreſs of any ſuch reform has induced the two above-named patriotic gentlemen to ſubmit to the Committee, whether

ther ſuch a reſolution could have taken place, if a number of perſons had not felt in it *a direct pecuniary intereſt*, far more conſiderable than their general intereſt as proprietors of the capital ſtock of the company; and to impute this inconvenience to the circumſtance of *proprietors being allowed to vote upon their own contracts*. To this it has been anſwered, very conciſely, that, "ſuppoſing the principle to be good, it cannot be carried into execution;" and a conformable vote having been obtained, theſe two gentlemen have intimated that they ſhall not fear an appeal to the legiſlature of the country.

One of the ſpeakers, Mr. Knox, ſeems obſcurely to have felt, (for the *lucidus ordo* does not greatly prevail in the debate,) that, however the proprietory may be intereſted in reforms which are liable to prove prejudicial to the directory, the public are ſtill more intereſted in reforms that are liable to prove prejudicial to the proprietory: for much more may be advanced againſt tolerating an excluſive company at all, than againſt the partial diſtribution of contracts, at too high a rate of profit, by thoſe who are elected for the purpoſe of diſtributing them.

POLITICAL.

Art. 24. *On Peace.* By William Fox. 8vo. 3d. or five for 1s. Gurney.

Mr. W. Fox again takes up the pen of irony*, to juſtify the continuance of the preſent *exterminating* war; for, *as ſuch*, he contends, on the principles of Mr. Burke and Mr. Pitt, it ought to be conſidered †. We truſt that this ſhrewd writer might have ſaved himſelf the trouble of the well-intended little tract now before us; and that a ſpirit of pacification is already gone forth, which will ſoon furniſh the beſt defence of our miniſtry againſt his ſevere attack on their conduct, with reſpect to their perſeverance in the preſent unparalleled war againſt France: in that caſe, this publication will be much reduced in its importance, and its author muſt be contented with the ſcanty praiſe of having produced half an hour's harmleſs amuſement.

Art. 25. *His Majeſty's moſt gracious Speech to both Houſes of Parliament*, November 25th, 1794. Folio. 3d. Eaton, *Printer to the Supreme Majeſty of the People.*

A tame anticipation, in an ironical ſtyle of congratulation on our *great ſucceſſes*, and the valuable acquiſitions which have been lately obtained by the arms of our allies; with exhortations to 'perſevere in the glorious ſtruggle.'

Art. 26. *A Letter to the Right Hon. Charles James Fox*, from a Weſtminſter Elector. 8vo. 6d. Eaton.

This declamatory epiſtle may be conſidered as a ranting kind of comment on a famous paſſage in a modern tragedy:

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* See M. Rev. Sept. p. 89, Art. 21.

† 'No ſituation to which we can be reduced, he (Mr. P. *according to Mr. Fox,*) ſays, can juſtify us in making peace with the *Jacobin* government of France; and he inſiſts on our continuing the war until our laſt guinea be ſpent, and the laſt man of us has fallen.'

The newſpapers aſſert the entire dereliction of Jacobin principles, and the total diſperſion of Jacobin ſocieties, in France.

"When

"When vice prevails, and impious men bear ſway,
The poſt of honour is a private ſtation."

The Weſtminſter Elector would perſuade Mr. Fox that, as all his oppoſition to preſent meaſures is in every inſtance totally unavailing, it would redound moſt to his credit to retire from a ſtation in which he is not only uſeleſsly but *ridiculouſly* employed. 'Quit, (ſays he,) 'a ſyſtem that is a ſcourge of humanity!—Leave an aſſembly that has ſophiſtry for its cloak, and venality for its baſis. Degrade yourſelf no longer. Retire to the boſom of ſociety, and to your conſtituents in particular: then let the ſtorm come on!'

We do not clearly apprehend what line of conduct this nameleſs friend would wiſh his Right Hon. Repreſentative to purſue, ſuppoſing the '*ſtorm to come on*,' during his political receſs. What kind of ſtorm the letter-writer foreſees, we have in vain tried to diſcover: ſome political whirlwind, tornado, or hurricane, no doubt. Paine ſtyles this the *Age of Reaſon*: ſhould he not rather have ſaid the age *of hurricanes?*

Whatever may be the real driſt of this queſtionable performance, we think the Weſtminſter politician's counſel is conveyed in ſo wild a ſtrain of language, that it will probably attract very little of Mr. Fox's attention:—yet it is not wanting in ſtrokes of eloquence, which beſpeak the writer's ability of *expreſſion*, if it does not manifeſt a *ſound judgment* and *good diſcretion*.

Art. 27. *The Meaſures of Miniſtry to prevent a Revolution, the certain Means of bringing it on.* 8vo. pp. 71. 1s. 6d. Eaton. 1794.

Moſt writers have contented themſelves with repreſenting the preſent war as unneceſſary, ruinous, and ſubverſive of the principles of liberty: but the author of this publication goes farther; he deſcribes it by implication as *impious*, as waged not ſo much againſt *man*, as againſt *heaven*; as undertaken in oppoſition to the will and power of God himſelf.

'So fully, (ſays he,) has every thing I have ſeen, convinced me of the omnipotence and wiſdom of God, and of the weakneſs and folly of man, that I ſought but to be aſſured, whether what I ſaw was the capricious doings of a few individuals, or the work of the Almighty, to be perſuaded what part I ſhould take: the awful ſtillneſs under which this ſtupendous phenomenon (the French revolution) made its appearance; the force with which its irreſiſtible torrent overwhelms all oppoſition; and the horror it ſpreads through all Europe in its courſe, flaſhed conviction on my mind, it was the ſublime act of the Omnipotent. From that inſtant I *ceaſed* all womaniſh complaint; ſatisfied it was the act of God, I applied myſelf to account for what I preſumed not to condemn.'

The interference of the Almighty in the general government of the univerſe is recognized by all who admit a divine providence; and conſequently every thing that happens may, in ſome degree, be ſaid to be the act of God; for whatever is not done by his immediate will, is done at leaſt by his permiſſion. The author, therefore, cannot be ſaid to have given us a very diſtinct idea of the nature of the French revolution in calling it an act of the Almighty; for he might ſo call it, though it were a ſcourge from heaven, as a puniſhment for the crimes

crimes of men; calamities and bleſſings coming equally from God. If the Almighty were pleaſed ſo to communicate his pleaſure to mankind that they could not poſſibly miſtake it, they might then indeed be charged with impiety, if they preſumed to reſiſt what they muſt in that caſe know to be his will: but, as the Supreme Being has rarely interpoſed in a ſupernatural way, and carries on his government of the ſublunary world by the agency of human events, which he directs to his own purpoſes, a nation may, without impiety, reſiſt what it does not know to be the will of heaven, and oppoſe force to meaſures in which it ſees no other than human agents. We wiſh the author had pointed out the means by which man might be enabled to diſcover, to a certainty, in any tranſaction, the interpoſition of providence; and to ſee ſo clearly *the finger of God* in it, that he muſt inſtantly feel an inward ſenſe and conviction of the impiety of an attempt to controul meaſures originating in the wiſdom of the Supreme Being: but here the writer ſo far diſappoints us, that he laughs to ſcorn the books which Chriſtians of every denomination reſpect as containing communications of the divine will to man. 'Strip (ſays he,) all religions of their ceremonies, of their miracles, of their prophecies, and their revelations; reduce them to a religion of reaſon, contemplating God's works, &c. &c.' Here is a ſentence of death paſſed in a moment on Chriſtianity, which reſts its foundation on revelations, prophecies, and miracles:—but our author ſteps far beyond the deſtruction of revealed religion; for, in our opinion, if he does not actually attempt to ſhake the throne of the Almighty, or to rob him of exiſtence, he unqueſtionably, though perhaps unintentionally, exhibits him in a light which could not render him an object of love and gratitude in the eyes of men. We would aſk, has God ever revealed his will? if he has, we ought not to caſt away revelation. If he has not revealed himſelf to his creatures, what would our author make him? a Being regardleſs of his own works; who created man through mere caprice, for no good purpoſe which reaſon alone can diſcover, and who abandons him to pain of body and mind with the moſt unfeeling neglect. If God has not revealed his will, man cannot poſſibly find out why he was created, and conſequently can have no other rule of conduct in life than that which is founded on the principle "do as you would be done by;" which, after all that is ſaid in praiſe of it, is at beſt but a *ſelfiſh* principle, becauſe it teaches men to do good not merely for the ſake of good, and to avoid evil not through deteſtation of it, but becauſe the former may be productive of advantages to us, and the latter may expoſe us to inconvenience and retaliation. In a word, if God has not revealed himſelf to us, we cannot, by the mere force of reaſon, diſcover what would pleaſe or what would diſpleaſe him; nay that very reaſon, if all idea of revelation were abandoned, would tempt men either to deny the exiſtence of a Supreme Being,—or, which would be infinitely more impious and blaſphemous, to conſider him as the author of moral evil, as a Being who raiſes up creatures merely that they may ſuffer hunger, thirſt, pain, infirmity, and death, while he looks on unpitying and unmoved. It is in revelation that we find the vindication of God's goodneſs; it is there that we find him to be a tender parent, a merciful

ciful as well as a juſt Deity, who puniſhes us not for his own gratification but for our good, and who expoſes us to ſufferings that we may be weaned from worldly enjoyments, and entitled to thoſe in another region, which are worthy of him and of thoſe whom he has created in his own likeneſs, by endowing them with reaſon and a ſpiritual exiſtence capable of eternal duration.

We have ſaid thus much concerning revealed religion, (we ſpeak not of its particular denominations,) for the purpoſe of ſhewing that it is of the utmoſt importance to man and to ſociety; and, conſequently, that author would injure both who ſhould endeavour to write it down. We are the more earneſt in this matter, as we are in our hearts ſo devoted to *liberty* that we almoſt idolize it; the cauſe of liberty, we know, is injured by attacks on revelation; and we are ſorry to obſerve that moſt of the public writers, who have lately undertaken to patronize freedom in this country, have made it a point to attack revealed religion as if it were incompatible with liberty; an opinion which both reaſon and experience diſpoſe us moſt directly to contradict. As we are convinced alſo that nineteen-twentieths of the people of England think with us on this head, we are ſure that the progreſs of liberty muſt neceſſarily be retarded, when it is repreſented to be at variance with what man cannot afford to give up—religion; which comforts him in affliction, and enables him patiently and reſignedly to bear with the unavoidable ills of this life, by holding out to him the proſpect of one in which his ſufferings will be turned into never-ending joys. We ſpeak of revealed religion in general; not of any particular creed or form of worſhip: it is for the *eſſence*, not for the *civil* eſtabliſhments, of religion that we are advocates.

The preſent author tells us, page 5, that 'when near thirty millions (of individuals) are impelled, this motion is like that of the heavenly bodies, not a ſubject for criticiſm or condemnation; they act not from caprice, but from the impulſe God has engendered in their frame at the creation, which to arraign is to arraign the Almighty.' Here is unqueſtionably the moſt auguſt foundation on which any writer has ever yet attempted to reſt the defence of the French revolution, *the will of heaven:* but unfortunately the author forgets that, by giving to this revolution ſo celeſtial an origin, he robs the French of the very thing for which they are contending—liberty: for, if they be puſhed forward by the *divine impulſe*, they are not *free* agents, and have as little claim to the right of private *will*, as the earth has in its diurnal motion; which it never voluntarily gave to itſelf, and which it can never ſtop at pleaſure. If this revolution then be *jure divino*, the preſent war certainly ought no longer to be called what many have hitherto termed it, raſh, impolitic, and unneceſſary, but downright impious:—but we believe that the *jure divino* doctrines, as applied to temporal affairs, periſhed with the reign of the Stuarts, and are not likely to be revived.

Paſſing from the French revolution to our conſtitution, he ſays that 'influence, as it is termed by the courtiers, and corruption, as it is called by the people, has, ſince the union of the commons and the crown, become the acknowledged ſpring of the Engliſh government, not like the pelican feeding its young with its vital blood, but like un-

natural monſters fattening on the blood of thoſe whom duty ordained they ſhould foſter and protect.' He laments the good old times in which the commons, almoſt conſtantly at variance with the crown, granted ſupplies with a very ſparing hand; and he contraſts them with thoſe times which have elapſed ſince the revolution of 1688, when the above ſalutary variance having ceaſed, and a coalition having taken place, as he ſays, between the Houſe of Commons and the Executive Power, ſupplies were granted with ſuch profuſion and extravagance that the nation has been loaded with an enormous debt. The riſe and progreſs of the debt he has, we believe, ſtated with accuracy.

We lament as ſincerely as the author the alarming growth of the influence of the crown: but we cannot agree with him that it ought to be conſidered as the cauſe, at leaſt the ſole cauſe, of the preſent debt of the nation:—ſome part of it may be attributed to this influence, but by far the greater part of it ought to be ſet down to other cauſes. A new ſyſtem took place all over Europe toward the cloſe of the laſt century; ſtanding armies were eſtabliſhed in all the arbitrary ſtates of Europe; and even thoſe that were free were under the neceſſity, for their own ſelf-defence, of following their baneful example. Here was a ſource of expence unknown to our anceſtors, but which, with all its bad conſequences, was attended with this good one, that it gave the Commons a weight and influence in the government of the country, and a controul over the crown, which they had never before poſſeſſed to ſuch a degree. England, it is true, has been engaged in wars of ambition ſince the revolution: but they have not always been the wars of the crown excluſively; in ſome inſtances, as during the adminiſtration of Sir Robert Walpole, the crown might be ſaid to have been forced by the *people* into a war with Spain; which, by an almoſt neceſſary conſequence, brought on one with France, the expences of which were immenſe. Spain alſo provoked this country into two expenſive preparations for war, in forcibly diſpoſſeſſing us of Falkland's Iſlands, and in ſeizing our ſhips on the North-weſt Coaſt of America, which coſt us many millions; and as to the American war, which added to our debt 80,497,221 *l.* truth compels us to ſay that the people and the crown ſeemed to contend which ſhould have the merit, as it was then called, of giving it the greater ſupport. The ſtatement, therefore, made by the author, by no means proves his propoſition that the national debt has been occaſioned by the good underſtanding that has ſubſiſted ſince the revolution between the Houſe of Commons and the crown, or by the influence which is ſuppoſed to have produced this underſtanding. That an undue influence has exiſted no one can pretend to deny; the record of it is to be found in a ſolemn reſolution of the Houſe of Commons.

The writer endeavours to elucidate his propoſition by adducing the caſe of Ireland.

Here ſeveral very great objections might be made to his ſtatement, and to the inferences that might be drawn from them, reſpecting the peculiar circumſtances of our ſiſter iſland: but we are prevented from advancing them, by our want of room.

In page 25, is the following paſſage: 'Engliſhmen, ſuppoſe yourſelves in the ſituation of the people of France, reſtored to freedom from

from abject ſlavery and oppreſſion, by a revolution, unexampled for its magnitude, its mildneſs, and the little blood it has cauſed to be ſhed, &c.' We wiſh the author had fixed ſome period at which this deſcription could, with truth, be applied to the French revolution; for undoubtedly the man who, ſpeaking *generally* of it, ſhould ſay that it was unexampled for the *torrents* of blood ſhed in conſequence of it could not be contradicted. We ſpeak not of the French blood ſpilled by the hands of foreign enemies, but by thoſe of Frenchmen themſelves; above 80,000 have periſhed by the hands of the common hangmen, and more than 250,000 have fallen in the civil war in La Vendée; not to mention the thouſands and tens of thouſands languiſhing in exile in foreign lands, and through agony of mind and body drawing toward their end. We wiſh, therefore, that our political writers would be leſs forward than they are to make a common cauſe between liberty and the French revolution in general; they ought to confine themſelves, in their compariſon, to that period in which an auguſt body of repreſentatives, ſpeaking the ſentiments of nineteen out of every twenty of their conſtituents, were labouring to aſſert the freedom of their country, and to ſecure it to their poſterity by a wiſe and excellent conſtitution. Liberty is not ſanguinary; ſhe is diſgraced rather than ſupported by men of blood, and her empire is no where ſo ſecure as where the ſanguinary effuſion is rarely ſeen; ſhe reigns only in the affections and hearts of mankind, while deſpotiſm is obliged to maintain itſelf by terror, created and conſtantly fed by executions.

The author's obſervations reſpecting a reform in the laws and courts of juſtice, the abolition of monopolies, and other points relative to commerce, meet our warmeſt approbation; as well for the principles and ſentiments which they expreſs, as for the ſtyle in which the obſervations are conveyed to the public: we refer our readers to p. 33—35.

In page 42 we find a poſition laid down which reaſon will neceſſarily controvert: 'If men were perfectly wiſe and perfectly virtuous, they would have no occaſion for government at all.' It has been a received maxim, becauſe it was founded in truth, that government (we ſpeak not of the ſpecies,) muſt neceſſarily exiſt, wherever there is ſociety; a maxim which no man, in our opinion, can decently controvert, at leaſt without ſuppoſing that man is not only perfectly virtuous and perfectly wiſe, but that he is poſſeſſed, at the inſtant of his birth, of as much knowlege, and of as much power of availing himſelf of it, as at the age of 30 or 40. Nay, though this ſhould be conceded by us, we would ſtill maintain the neceſſity of a government: but we muſt decline the taſk of aſſigning our reaſons, which might lead us too far from our province of reviewing.

In another place, our author ſays that *protection* ſeems to be the ſole uſe of government. This ſurely is contrary to the general experience which tells us that man is governed by his *hopes* as well as by his fears; that encouragements ought to be offered to the ingenious to deviſe means of bettering the condition of mankind, increaſing their comforts, and improving the general ſtate of ſociety. A wiſe legiſlator would feel the neceſſity of *rewards* ſtill ſtronger, perhaps, than that of *puniſhments*; the former produce the happineſs of ſociety; the latter are calculated only to prevent it from being diſturbed.

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Though we differ from this author on theſe points, and on others which we have not mentioned; though we think many of his doctrines, which might lead to good if diſcuſſed in an aſſembly of grave and informed men, might produce much miſchief when thus thrown out to the world, to be picked up by thoſe whom education has not qualified ſo to underſtand them, as that their meaning and drift ſhould not be perverted; ſtill we muſt repreſent him as a very able writer, poſſeſſing much information, great powers of reaſoning and of eloquence, an energetic and pure ſtyle, and a clear and cool head: but his heart is too warm, and his language is, in many places, too impaſſioned, to warrant his adoption of the ſignature—A STOIC. If we judge rightly, a Stoic is more capable of reaſoning than of *feeling*; our author is capable of both in an eminent degree.

Art. 28. *Obſervations on the National Character of the Dutch*, and the Family Character of the Houſe of Orange: along with the Motives they have to defend their Country at this Time, againſt French Invaſion. By Robert Walker, F.R.S. Senior Miniſter of Canongate, &c. 8vo. 1s. Edinburgh, Creech; London, Kay. 1794.

This well-written pamphlet gives a conciſe view of the national character of the Dutch, of the conſtitution of their government, civil and eccleſiaſtical, and of the preſent ſtate of parties in Holland; together with an eſtimate of the conſequences to be expected from the French invaſion of that country. Mr. W.'s deciſion on the ground of probability is clearly againſt the invaders: but their ſucceſsful progreſs, ſince this tract was written, ſeems to bear very hardly on ſome of his concluſions. This publication will be generally deemed what is called *miniſterial*, as it is evidently calculated to keep up the ſpirits of honeſt John Bull, and to encourage him to *perſevere* in the defence of the United Provinces, in order to ſave them from being over-run by the French republicans, and to prevent their government from being ſubjected to the influence of ſuch formidable and turbulent neighbours: the conſequence of which may prove extremely unfavourable to the intereſts of Great Britain.—As Falſtaffe ſaid—"Wou'd it were bed-time, Hal, and *all were well.*"

Art. 29. *Obſervations on the Corporation and Teſt Acts*, in a Letter to a Friend: wherein is fully proved that no Diſſenter from the Eſtabliſhed Church can be admitted into any Office where the Teſt is required by Law as a Qualification, ſuch Diſſenter being inadmiſſible, though he demand the Sacrament on any Occaſion whatever. To which is prefixed a Short Addreſs to the Junior Council of the Town and County of the Town of Nottingham. By Charles Heathcote, Gentleman. 8vo. pp. 63. 2s. Payne. 1794.

The crime of ſchiſm appears to be ranked, in this author's moral catalogue, among the unpardonable ſins. The general body of the Diſſenters are by him branded as inimical to kingly government; and he ſpeaks of ſome of their moſt reſpectable miniſters, by name, with a degree of contempt which is wholly unbecoming a 'gentleman,' and without bringing forward any ſpecific charge againſt them, which

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can at all amount to a proof of diſloyalty, and in defiance of innumerable well known facts on the contrary ſide. Mr. G. Wakefield, though not a diſſenter, for his humane and meritorious exertions to obtain relief for two women, whom the rigour of the ſpiritual court many years ago ſentenced, on a point of conſcience, to perpetual impriſonment, is branded with the opprobrious appellations of *inſolent* and *ſcurrilous*; and it is preſumptuouſly enough aſſerted that, though he pretended to have eſpouſed their cauſe for the ſake of religion and conſcience, he was, alas! evidently actuated by very different motives.

On the queſtion concerning the repeal of the corporation and teſt acts, we find nothing advanced in this pamphlet which, after the full diſcuſſion that this ſubject has formerly undergone, can deſerve a moment's attention. Againſt reformation Mr. H. declaims with great vehemence, but very inconſiſtently. At one time, he is not politician enough to determine whether a reform in parliament would or would not be in any degree ſerviceable; and at another, ſpeaking of the ſpiritual courts, he owns that many of their conſtitutions are much diſliked, and 'ſome of them, if they could be, one might well enough wiſh expunged:' yet he gives his decided opinion that the plea for reform, however plauſible, is altogether chimerical; and he aſſerts that 'the idea of the neceſſity of a reform in *theſe people*, ariſes ſolely from a total ignorance of the principles of the conſtitution.'

It is late in the evening, and we find ourſelves rather ſleepy; Mr. Heathcote, we wiſh you a very good night!

MEDICAL.

Art. 30. *A Treatiſe on the Errors and Defects of Medical Education:* in which are contained Obſervations on the Means of correcting them. By Thomas Withers, M. D. Phyſician to the York County Hoſpital. 8vo. pp. 134. 2s. Dilly, &c.

The title of this pamphlet would probably give an erroneous idea of its contents; ſince its ſubject is not ſo much the exiſting defects in the preſent mode of conducting medical education, as a general ſketch of what the writer conceives to be the beſt plan on which it can be conducted. His obſervations on this head are ſuch as would naturally offer themſelves to a man of ſenſe and liberal principles, who ſhould beſtow any attention on the ſubject. Of courſe, they muſt in general appear ſomewhat trite and ſuperficial; nor do we diſcern any thing in the manner of expreſſing them that renders them peculiarly intereſting. In fact, the deſtination for a profeſſion, and the mode of preparing a perſon for it, are ſubjected ſo much to particular conſiderations reſpecting every individual, that very little advantage can be derived from general directions, which, as far as they are of univerſal application, are ſufficiently obvious.

Art. 31. *The Clinical Guide*; or a conciſe View of the leading Facts on the Hiſtory, Nature, and Cure of Diſeaſes; to which is ſubjoined a Pharmacopœia, in three Parts, viz. Materia Medica, Claſſification, and Extemporaneous Preſcription. Intended as a Memorandum Book for young Practitioners, particularly the Students of Medicine in their firſt Attendance at the Hoſpital. By William Niſbet, M. D. Fellow of the Royal College of Surgeons, Edinburgh. 12mo. pp. 180. 4s. Boards. Kay. 1793.

The copious title-page of this work will give ſufficient information with reſpect to its general plan. It pretends to a ſuperiority over other medical compendiums on account of a more ſcientific arrangement. The four claſſes, into which diſeaſes are here divided, are the inflammatory, nervous, cachectic, and complicated. *Inflammatory* fever is included in the firſt, *nervous* in the ſecond, and *putrid* in the third. So much for the advantages of *arrangement!*

Of the *practice* to be learned by a compendium, an idea may be formed from the remark 'that the cure of the ſmall-pox depends on the general principles of the antiphlogiſtic plan;—and that, where putrid ſymptoms appear, bark and wine will be properly employed.'

Art. 32. *Rules for recovering Perſons recently drowned*, in a Letter to the Rev. George Rogers. 8vo. 6d. Longman, &c.

This pamphlet contains a judicious ſtatement of the beſt means to be uſed for the recovery of perſons apparently drowned: the author has introduced into it the lateſt diſcoveries on the ſubject, and has pointed out certain parts of the uſual practice, ſuch as great toſſing and agitation of the body, rubbing *before* the lungs are inflated, injections of tobacco-glyſters, &c. as being always very prejudicial and occaſionally even preventing a recovery. We ſtrongly recommend the diſtribution of this little work; and, as ſome of the errors noticed by our author are to be found in the printed directions of the Humane Societies, (ſome of which have been publiſhed many years ago,) we doubt not that the managers of thoſe uſeful inſtitutions will ſee the propriety of correcting theſe important miſtakes, which we think might be beſt done by printing and diſtributing that ſhort portion of this pamphlet which contains a ſummary of the whole in eleven rules.

ANTIQUITIES.

Art. 33. *Account of a rich illuminated Miſſal* executed for John Duke of Bedford, Regent of France under Henry VI. and afterward in the Poſſeſſion of the late Ducheſs of Portland. 4to. pp. 83. 7s. 6d. ſewed. Payne. 1794.

This account of a moſt curious Miſſal is remarkably well drawn up, and ſets in a ſtrong point of view the uſeleſs induſtry of ſuperſtition.

AMERICA.

Art. 34. *The American Calendar*, or United States Regiſter, for the Year 1794. To be continued annually. Philadelphia printed; London reprinted. 12mo. pp. 287. 2s. 6d. Debrett.

Our Engliſh red-books, ſo called from the uſual colour of their binding, are univerſally known and often conſulted by perſons of almoſt every rank and ſituation. It ſeems a little extraordinary that the inhabitants of the United States have not ſooner been accommodated with a publication of a ſimilar kind. The American preſs, however, has at length produced—not a "Court Calendar," for their Government has no *Court*,—but a *Regiſter of the States*, &c. which completely anſwers all the purpoſes of our little red volumes,—with conſiderable additions and improvements of the plan. We have peruſed many pages of this compilement; and we have had the ſatisfaction of meeting with a variety of important particulars, reſpecting

the laws, the police, and the public inſtitutions of this riſing empire,—the knowlege of which we could not otherwiſe have eaſily obtained.

THEOLOGY *and* POLEMICS.

Art. 35. *An Examination of the Age of Reaſon*, or an Inveſtigation of true and fabulous Theology, by Thomas Paine. By Gilbert Wakefield, B. A. 8vo. pp. 58. 1s. 6d. Kearſley. 1794.

Among the ſeveral writers who have already attacked the "Age of Reaſon," Mr. Wakefield is entitled to the firſt notice, as having been the earlieſt within the liſts, to meaſure lances with this arch deiſt. So far from wiſhing to treat Mr. Paine and his works with ſilent contempt, and to anſwer his repreſentations and arguments by conſigning them to the flames, he invites the friends of truth to an examination of that writer's laſt publication, by pronouncing it deſerving of peculiar conſideration, from the known intellectual vigor of the author, and from the circumſtance of its having been compoſed in the ſolitude of a priſon, and under the apprehenſion of a violent death. He ſeems alſo to be of opinion that this pamphlet will eventually promote the cauſe of real Chriſtianity, inaſmuch as diſcuſſion muſt neceſſarily tend to ſtrengthen Truth, and to make her more illuſtrious; and he enters on the examination of it not with an arrogant preſumption of ſuperior knowlege, but with a confidence in the goodneſs of his cauſe, and with a conſciouſneſs of having taken up the pen from the pureſt motives:

'The time, (ſays he,) is come, when all our opinions muſt be tried at the touchſtone of ſevere enquiry; and, if the *Jewiſh* and *Chriſtian* Revelations cannot ſupport themſelves againſt the batteries of their aſſailants, in the eſtimation of capable and diſintereſted judges, the out-poſts muſt be abandoned; and a retreat ſecured to the fortreſſes of *deiſm*, already occupied by the patriarchs of old, and the illuſtrious philoſophers of later times. The ſway of *creeds* and *councils*, of *hierarchies* and *churches*, whether *Proteſtant* or *Popiſh*, over the bodies and conſciences of men, is diminiſhing apace; and the temple of revelation, deprived of the mouldering props, which prieſtcraft, and tyranny, and ſuperſtition had framed for its ſupport, muſt repoſe ſolely on its proper baſis, the adamant of TRUTH.'

From ſuch an exordium, it is eaſy to perceive that Mr. W.'s defence of Chriſtianity will not be approved by the great majority of Chriſtians. No doubt he will be cenſured for having conceded too much, for having abandoned what was capable of defence; and perhaps his Chriſtianity will be called, by ſome, Deiſm in diſguiſe;—an opinion to which we cannot ſubſcribe.

The conteſt between Mr. P. and Mr. W. does not immediately commence. For a little time they appear rather as friends than as diſputants. To ſome of the firſt articles of Paine's creed, his examiner is not contented with giving an unqualified aſſent: he ſanctions them by his praiſe. After a few pages, however, his approbation ceaſes; and he aſſumes the mien and tone of an adverſary. As ſoon as Mr. P. attacks revealed religion and the authority of the ſcriptures, Mr W. pronounces him frivolous and erroneous, weak and abſurd. He indeed proves him to be ſo; and, though his examination was probably written in haſte, it is compoſed with ſpirit, and the advocate for

Deiſm is combated on his own ground with ſucceſs. Mr. W.'s remarks in behalf of revelation, in oppoſition to what has been inſinuated againſt its credibility, demand the attention of every deiſt:

'The ſyſtem of *Jeſus Chriſt* proceeds upon the very ſuppoſition here inſtituted, that "the way to God *is* open to every man alike;" as might be proved by many paſſages in the *Chriſtian* Scriptures. What the *Jews* and *Chriſtians* maintain in behalf of their reſpective ſyſtems, is: that their founders delivered to mankind rational ſentiments of the Divine nature, of his exiſtence, and his providential government of the world, at a time, when ignorance and depravation, with reſpect to theſe fundamental canons of religious rectitude, were almoſt univerſally predominant. With relation to the writings of the *Jews*, it is altogether undeniable, and is a truth of the utmoſt weight and magnitude, that our accumulated diſcoveries in ſcience and philoſophy, and all our progreſs in other parts of knowledge, has not enabled the wiſeſt of the moderns to excel the noble ſentiments conveyed in the didactics and devotional compoſitions of the *Old Teſtament*; compoſitions, many of which exiſted, without diſpute, before the earlieſt writings of heathen antiquity, and at a period, when even thoſe illuſtrious inſtructors of mankind, the *Greeks* and *Romans*, were barbarous and unknown. It would gratify me much, I confeſs, to be informed in what manner the contemners of the *Jews* and of the *Moſaic* ſyſtem account for this ſingular *phænomenon:* which indeed might be ſtated with abundantly more fullneſs and cogency, if it were neceſſary on this occaſion. Will *Thomas Paine* the *deiſt*, or any of our modern *atheiſts*, undertake the ſolution of this difficulty?—Beſides, let any man compare the ſimple morality and the noble precepts of the Goſpel, as they relate to the attributes of God and the duties of humanity, with the monſtrous theology, with the ſubtleties and the contradictory ſchemes of contemporary moraliſts, among the *Greeks* and *Romans*; (who nevertheleſs had, in all probability, profited mediately or immediately by the *Jewiſh* ſyſtem, which could not exiſt without diffuſing ſome influence through the neighbourhood) and reflect at the ſame time, that a perfect manual of morality may be collected from a few pages in the goſpel, but muſt be picked in *Pagan* writers from a multitude of diſcordant volumes, and a maſs of incoherency and abſurdity; and then condeſcend to furniſh us with an explanation of what muſt be allowed on all hands a ſurpriſing fact; namely, the exiſtence of ſuch ſuperior intelligence in a *Jewiſh* carpenter at *Nazareth*. So then, though we concede to Mr. *Paine*, that "the way to God was open to every man alike," we affirm of the *Jewiſh* and *Chriſtian* diſpenſations, that *they* only were *this way* to any man deſirous of entertaining rational notions of God and human duty. Without the illumination, which has been diſtributed through the world from theſe diſpenſations, *Thomas Paine*, and other *deiſts* of our own and ſucceeding ages, who fancy themſelves ſo very philoſophical and intelligent in their theology, would have known full as little of the matter, to ſpeak with moderation, as much wiſer heads than their's, among the illuſtrious nations of antiquity, deprived of theſe advantages, ſo much contemned and ſo ungratefully enjoyed. The natural inference from theſe indubitable poſitions is clearly, *ſome* degree of ſupernatural communication, which we ſtile

Revelation, to the founders of *Judaiſm* and *Chriſtianity*, *Moſes* and *Jeſus*; and the denial of ſuch communication leaves a problem, I apprehend, of much more arduous ſolution; but which we may now expect the wonderful diſciples of modern reaſon to explain in a way, that will leave no further difficulties on the ſubject.'

With ſome degree of pleaſantry, as well as force, Mr. W. has uſed the *argumentum ad hominem* againſt Mr. Paine. This enemy of Revelation decides that the hiſtory of Chriſt muſt be falſe, becauſe it is rejected by the Jews. He ſuppoſed that, had it been true, they muſt have admitted it, as it was of ſo much importance to them. In rebutting this concluſion, the Examiner ſimply ſtates the ſituation of the adverſary, and makes Mr. P.'s own confeſſion ſolve the difficulty:

'The ſubject before us admits of further illuſtration from the example of *Mr. Paine* himſelf. In this country, where his oppoſition to the corruptions of government has raiſed him ſo many adverſaries, and ſuch a ſwarm of unprincipled hirelings have exerted themſelves in blackening his character and in miſrepreſenting all the tranſactions and incidents of his life; will it not be a moſt difficult, nay, an impoſſible taſk, for poſterity, after a lapſe of 1700 years, if ſuch a wreck of modern literature, as that of the ancient, ſhould intervene, to identify the real circumſtances, moral and civil, of the man? And would a true hiſtorian, ſuch as the *evangeliſts*, be credited at that future period againſt ſuch a predominant incredulity, without large and weighty acceſſions of collateral atteſtation? And how tranſcendently extraordinary, I had almoſt ſaid *miraculous*, will it be eſteemed, by candid and reaſonable minds, that a writer, whoſe object was, a melioration of condition to the common people, and their deliverance from oppreſſion, poverty, and wretchedneſs, to the numberleſs bleſſings of upright and equal government, ſhould be reviled, perſecuted, and burned in effigy, with every circumſtance of inſult and execration, by theſe very objects of his benevolent intentions, in every corner of the kingdom?

'Upon the whole, we find no difficulty in declaring, that what has aſtoniſhed *Mr. Paine* ſo long, ſhould aſtoniſh him no longer: as no ſpecies of reaſoning is more common and more legitimate, than that which proves the truth of a circumſtance from the evidence of corrupt and intereſted witneſſes, who aſſert it to be falſe. The very denial of ſuch a people as the *Jews* is no mean preſumption in favour of the character of *Jeſus*. Indeed, *Mr. Paine* pleads this cauſe with ſo much ability in our favour and againſt himſelf, that I ſhould be unpardonable in with-holding the next paragraph, replete with cogency and good ſenſe, from the notice of the reader.

"That ſuch a perſon as Jeſus Chriſt exiſted, and that he was crucified, which was the mode of execution at that day, are hiſtorical relations ſtrictly within the limits of probability. He preached moſt excellent morality, and the equality of man; but he preached alſo againſt the corruptions and avarice of the Jewiſh prieſts; and this brought upon him the hatred and vengeance of the whole order of the prieſthood."

Mr. W. expoſes Mr. P.'s ignorance, comments on many objectionable paſſages to be found in the "Age of Reaſon," and invites

Deiſts to a conſideration of the preſent ſtate of the Jews, as an incontrovertable proof of the truth of Scripture hiſtory.

Art. 36. *The Age of Infidelity:* in anſwer to Thomas Paine's Age of Reaſon. By a Layman. 8vo. pp. 76. 1s. 6d. Button.

This Layman does not make ſuch ample conceſſions to the author of the "Age of Reaſon," nor agree with him in ſo many points, as the above-noticed Examiner. Though no advocate for eccleſiaſtical eſtabliſhments, religious teſts, and human creeds, he does not mean, he owns, to compliment the enemies of Chriſtianity with a ſurrender of its principal doctrines and myſteries. He contends that all the books, commonly received among us as Holy Scripture, were written by inſpiration; and he does not join with the Deiſt and the Unitarian Chriſtian in their ridicule of the ſtory of Jonah and the whale.

His pamphlet conſiſts of two parts: A Sketch or Summary of the Evidences of Chriſtianity,—and A Review of Mr. P.'s objections to it. The Strictures on the "Age of Reaſon" are arranged under three heads, containing replies to Mr. P.'s objections to *any* revelation—to the *Chriſtian* revelation—and to the *three principal means* employed, as he ſays, to impoſe it on mankind, viz. *Myſtery*, *Miracles*, and *Prophecy*.

Many of the Layman's remarks are ſenſible and judicious: but, viewing his pamphlet as intended for the meridian of *Infidelity*, we doubt whether he has not undertaken to prove too much, even more than the eſtabliſhment of the Goſpel evidence required. By inſiſting, for inſtance, that ſuch books as the *Kings* and *Chronicles* were written under the influence of inſpiration, does he not attempt more than the moſt complete proof of the divine origin of Chriſtianity demands? In reaſoning with Deiſts, we ſhould avoid overloading our argument.

Art. 37. *Paine's Age of Reaſon meaſured by the Standard of Truth. Wakefield's Examination of, and A Layman's Anſwer to, The Age of Reaſon, both weighed in the Balance and found wanting.* By Michael Naſh. 8vo. pp. 83. 1s. 6d. Mathews.

Before this gentleman enters on the high office of adjuſting things by divine weights and meaſures, he ſhould ſhew his commiſſion: but this only appears in the title-page, and in wild and confident aſſertions ſcattered through his enthuſiaſtic pages. He is as much offended with Mr. W. and the Layman as with the arch-deiſt. As for himſelf, 'the Spirit of God has *taken him by the hand*;' and he inſiſts that ſpiritual illumination is as neceſſary to the explanation of the Scriptures as to their original compoſition. If this be the caſe, Examiners and Reviewers have only to repair to Mr. Naſh, or to ſome other illuminated modern, for help in time of need. No! this will not do. Hudibras calls this knowlege

"The dark lanthorn of the Spirit,
That none ſee by but thoſe that bear it."

So we have found it in the preſent inſtance. We have peruſed, with attention, every word of Mr. Naſh's pamphlet: but, not holding his *dark lanthorn*, we cannot perceive the profound ſpiritual wiſdom on the ſtrength of which he aſſumes ſo great a ſuperiority. He has our full permiſſion to reprobate our blindneſs, provided he will allow us, inſtead

ſtead of looking at his pamphlet through the medium of Methodiſm, to read it with our old ſpectacles—*common ſenſe* and *rational criticiſm*. Through theſe it appears to have no great merit. A conſiderable part of it is ſpiritual cant and dogmatiſm, not at all relevant to the matter at iſſue; and the little that is to the purpoſe is rather an apology for Deiſm than a condemnation of it; for he tells us that 'all infidelity is a paſſive evil.' Yet he ranks Paine with atheiſts and demons; and as to his anſwerers, they are only perſons 'who would be thought diſciples of Chriſt.' Notwithſtanding Mr. Naſh may know, according to his own account, the very moment and the very place in the field in which he was, to uſe his own expreſſion, '*quickened in the womb of God's eternal love*,' yet thoſe ſpiritual advantages confer on him no authority to be illiberal.

Art. 38. *A ſhort View of the Evidences, Doctrines, and Duties of the Chriſtian Religion.* By the Rev. John Nichol, Miniſter of Warnford, Northumberland. 12mo. pp. 68. 1s. Law.

The ſenſible obſervations which this author makes in his preface may be the propereſt recommendation of his work:

'To accommodate inſtruction to the ſituation of the bulk of mankind requires much diſcernment. To encounter the inattention of the careleſs, the reſiſtance of the obſtinate, and the ridicule of the prophane, requires great reſolution. No difficulties ſhould diſcourage, no dangers terrify thoſe who wiſh to promote knowledge and virtue. Much has been done. Much may yet be accompliſhed. Every attempt to diffuſe the knowledge of the goſpel, is an effort to co-operate with Divine Providence; to follow the example of Jeſus Chriſt, and to promote the higheſt intereſt of the human race. In this 'labour of love,' all men according to their power and opportunity ought to concur. Eſpecially the public teachers of religion, and thoſe who are parents, ſhould exert themſelves with peculiar ardor. But inſtruction and argument only ought to be employed. The moſt important end cannot juſtify the uſe of improper means. The opinions of men muſt not be taught for the doctrines of Chriſt; nor ſhould the cleareſt and moſt momentous truths of religion be propagated by the arts of ſophiſtry, or by the inſtruments of violence. No ſolicitude to ſpread the doctrines of the goſpel can exculpate the ſmalleſt violation of its mild and gentle ſpirit. No zeal for truth can excuſe the want of benevolence. No knowledge can compenſate the breach of charity.

'To facilitate the acquiſition of religious knowledge to youth, and to thoſe who cannot afford the labour and expence of extenſive reading, is the deſign of this publication. For this purpoſe great brevity has been ſtudied; and matters of doubtful diſputation and queſtions that gender ſtrife, as far as poſſible avoided. The plaineſt and moſt ſimple truths of religion, as the foundation of higher attainments, ſhould undoubtedly be firſt taught. This is the method of all men in teaching any art or ſcience. This was the plan of the greateſt of all teachers, in publiſhing the goſpel.

'The quotations of ſcripture are intended to confirm what is here advanced, and alſo to lead the reader to conſult revelation, that he may be able to judge for himſelf, and 'that his faith may not ſtand in the wiſdom of men, but in the power of God.' The mode of inſtruc-

tion here adopted has been found from experience to be well calculated for general utility. It tends to rouſe the attention, to exerciſe the underſtanding, and to aſſiſt the memory. It is not the deſign of the author to ſupport the intereſt, nor to cenſure the tenets of any ſect or party among Chriſtians; but to promote the general cauſe of Chriſtianity; and if this great end be, in any meaſure, attained, he will think himſelf ſufficiently rewarded.'

We have only to remark that the performance ſeems to us to correſpond with the above account.—In reſpect to *ſhort* texts of ſcripture, which are at times introduced, Mr. Nichol very properly adviſes the reader to conſult the whole paſſage of which they make a part.—The work is written in the Socratic method of queſtion and anſwer.

Art. 39. *Two Sermons on particular Occaſions:* the former on the Duty of conſidering our latter End; the latter on the Love of our Brother. 8vo. pp. 49. Printed at Edinburgh; London, Miller.

The firſt of theſe diſcourſes was occaſioned by the ſudden death of a young nobleman in the north of Scotland; an event which the preacher very wiſely and properly endeavoured to apply to the admonition and improvement of his hearers. The ſecond is conſidered as a ſequel to the former, being the recommendation of a virtue for which, it is ſaid, the nobleman was eminently conſpicuous. The diffident and modeſt author withdraws his name from the public eye:—the ſermons, we apprehend, afford no real cauſe for this reſerve; the language is, on the whole, correct and proper, the ſentiments are juſt and important, the general ſubjects are well explained and illuſtrated, and an attention to them is enforced by proper arguments. Farther obſervation and experience will doubtleſs ſtrengthen the writer's judgment, and improve his ability:—but no ſufficient reaſon appears for any diſapprobation of the preſent diſcourſes.

Art. 40. *A Chriſtian Catechiſm.* 12mo. 3d. Dilly. 1793.

As far as brevity recommends, this merit belongs to the publication before us: the author's preface employs the greater number of its pages. He laments, juſtly, that the followers of *Jeſus* ſhould have aſſumed any name but that of *Chriſtians:* he inſiſts on one article of faith alone as fundamental in the goſpel, which is, 'that Jeſus Chriſt is the Meſſiah, the Son of God:' other opinions, he apprehends, each perſon is to form for himſelf by a diligent attention to the Scriptures, with an unprejudiced underſtanding, always allowing his neighbour the right of doing the ſame. Much injury, he thinks, has been effected by the generality of catechiſms: by the impreſſions hereby left, ſome become bigotted or ſuperſtitious, while others are led to reject both their catechiſm and the Scriptures: 'Hence, (ſays he,) much of the immorality, and moſt of the deiſm among us!'—On ſuch conſiderations, the writer drew up this ſhort catechiſm, to acquaint *his own* children with the firſt principles of natural and revealed religion, and he now publiſhes it for more general benefit.—It is to be wiſhed that all perſons might read his preface.

Art. 41. *A ſerious and plain Diſcourſe concerning Baptiſm in its Connection with the firſt Principles and Spirit of Chriſtianity:* wherein the Rite itſelf is carefully and diſtinctly pointed out, its ſcriptural Subjects

Subjects are clearly and full aſcertained, and its Import and Deſign, or the Doctrine it implies or repreſents, calmly and honeſtly delineated: written originally in the Welſh Language, and addreſſed to the candid, the diſpaſſionate, and the inquiſitive of the Pœdobaptiſts of the Principality: now rendered into Engliſh with ſome Additions. By William Richards. 8vo. pp. 54. 1s. Aſh. 1793.

This performance is little more than a recapitulation of topics and arguments which have been repeatedly offered to public notice, and we might add, as to numbers, ſatisfactorily anſwered. Compilations of this ſort may be formed with eaſe.—There might be ſome reaſon for publiſhing ſuch a work in the Welſh language, but its tranſlation into Engliſh appears to us a matter of little neceſſity.

Art. 42. *Eſſay on the Happineſs of the Life to come.* 8vo. pp. 192. 3s. 6d. Boards. Dilly. 1793.

Human curioſity,—ſo much, often ſo impertinently, employed on the ſubjects of the *preſent* time and world,—it may be naturally ſuppoſed, will occaſionally at leaſt be excited concerning the *future*. Chriſtianity, which has enlightened and revealed topics that were before enveloped in clouds and darkneſs, for wiſe reaſons withholds particular information as to the employments and purſuits of that expected ſtate.—The tract now before us propoſes to prove 'that the knowlege we have of the nature of the univerſe, and of the ways of God, as revealed to us in the goſpel, may furniſh us with ſtrong reaſons to be perſuaded that we ſhall poſſeſs in heaven our preſent faculties, and enjoy many of our preſent pleaſures, though improved and refined beyond all human conception.'

This performance is tranſlated from the French of M. C. L. de Villette: ſome parts the editor has omitted, and he has made farther alterations and additions:—we conſider it, on the whole, as a pious, ſenſible, and uſeful eſſay, which few perſons can peruſe without reaping ſome advantge, though they ſhould not concur in every ſentiment advanced. The tranſlator's motto is, in the words of our great poet,

——— "What if Earth
Be but the ſhadow of Heaven, and things therein
Each to other like, more than on Earth is thought!"

Art. 43. *The True Churchman*; being a general, free, and diſpaſſionate Enquiry into the Propriety of written Worſhip, peculiarly reſpecting the Book of Common Prayer, Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church of England. By a late Member of the ſame. 8vo. 1s. Eaton. 1794.

We have frequently had occaſion to expreſs our earneſt wiſh that the eſtabliſhed formulary of worſhip might be reviſed, and adapted to the preſent ſtate of religious knowlege, ſo as to obviate the weighty objections which have been made to it by many true friends of religion both within aad without the Church;—and, though this good work has never yet been undertaken, we are more than ever convinced of its neceſſity, and more deſirous of ſeeing it accompliſhed, as the only way to preſerve the dignity, and to perpetuate the uſefulneſs,

of

of the national eſtabliſhment.—We are not, however, ſuch violent advocates for eccleſiaſtical reform as to adopt the low abuſe of the Engliſh liturgy, which we find in this ill-written pamphlet. Of the main grounds of diſſatisfaction with theſe antient forms, the writer appears to have no conception; and his objections are, for the moſt part, the effect either of weak enthuſiaſm, or of ſheer ignorance.

Art. 44. *Two Sermons:* preached at the Aſſizes, holden at Hereford, on March 24, and July 24, 1793. By John Keyſall, A. M. Chaplain in Ordinary to his Majeſty, &c. 8vo. 1s. 6d. Owen.

The author of theſe diſcourſes has preferred the eaſier taſk of declaiming againſt wild and deluſive theories, and in praiſe of eſtabliſhed ſyſtems, to the more difficult undertaking of refuting, by ſtrict reaſoning, the tenets which he diſapproves, and of expoſing, by a ſolid appeal to facts, the futility of the pleas which have been lately urged in favour of civil and eccleſiaſtical reforms. His harangues are eloquent: but the eloquence is of the kind which rather floats on the ſurface than penetrates to the bottom of the ſubject.

Art. 45. *Catholic Baptiſm examined,* or Thought on the Ground and Extent of Baptiſmal Adminiſtration; wherein Mr. Booth's Publications on Baptiſm are noticed, ſo far as deemed material to the Object of Enquiry in this Work. By William Miller. 8vo. pp. 159. 3s. Boards. Trapp. 1793.

We have for ſome time been inclined to ſuſpect that Mr. Booth may poſſibly appear to ſome of his readers to be rather more the zealous friend of a party, than the impartial inquirer after truth. The author of this volume ſeems to entertain ſomewhat like this opinion. He acknowleges, however, the utility of Mr. *B.*'s publication, even, in a degree, reſpecting the cauſe of Pœdobaptiſm; and he offers ſome admonitions and remarks to which, he perſuades himſelf, the prudent and conſiſtent peruſer of Mr. B.'s work will not fail to attend; after which he apprehends that 'a ſmall part, compared with the *bulk of the whole,* can be conſidered as immediately to the purpoſe, and adapted to the cauſe he would defend, or againſt the cauſe he would oppoſe.'—We cannot enter into a particular account of the view which this writer takes of the ſubject. He appears to be a ſenſible, ingenious, and candid controverſialiſt: one who writes from a regard to truth, and with the full conviction of his own mind.—We have thought that he is ſometimes rather verboſe and tedious, but that, on the whole, he may have reaſon and truth on his ſide.—His general plea is that baptiſm is a ſignificant ſign of that *bleſſing* conferred by the coming of the Meſſiah on *all the nations* or *kindreds of the earth,* and therefore *all* adults or children are its proper ſubjects; agreeably to the commiſſion, *Go, diſciple all nations, baptizing them,* &c.

Art. 46. *The Hiſtory of the Life and Death of our bleſſed Saviour.* By Mrs. Catherine D'Oyly. 8vo. pp. 716. 9s. Boards. Law. 1794.

This lady gives an account of her work in the following terms:—'Having much leiſure and wiſhing to employ it as uſefully as poſſible, ſhe ſome years ago took on herſelf the ſuperintendance of one of thoſe private charitable eſtabliſhments which have been inſtituted in various parts of the kingdom, for the increaſe of religion and encouragement

of

of induſtry among the children of the poor: and that ſhe might perform this voluntary duty ſo as to make a laſting impreſſion on the minds of her pupils, ſhe determined attentively to peruſe the ſacred ſcriptures, with the ſeveral excellent commentaries, and to interſperſe ſuch obſervations of her own as might enable her to fulfil that pleaſing duty. —Such being her object, her readers will not, ſhe truſts, be diſappointed, ſhould they find the preſent work rather a ſelection from the voluminous performances of others, than an original.—To the publications of Poole, Stanhope, Sherlock, and various other learned divines and commentators, ſhe confeſſes herſelf indebted for the beſt part of what ſhe now offers to the public.'——Thus, we find, the firſt intention was the ſervice of the poor; and it is added—'Her partial, perhaps too partial friends have encouraged her to believe that others, particularly among the younger part of mankind, and alſo among thoſe who undertake ſimilar employments, may derive ſome benefit from her labour: as in the purſuit of knowledge for others ſhe has acquired ſome edification herſelf.—Flattered with the idea of contributing, though in ever ſo ſlight a degree, to the increaſe of religious knowledge among her fellow-chriſtians, ſhe humbly ſubmits the following pages to the candor of the public, truſting, that ſhould they find but little to commend, they will, in conſideration of her motive, forbear cenſure.'

To this account, it will not be requiſite for us to make any great addition; much praiſe is due to Mrs. D'Oyly for her exertions to aſſiſt her readers in the knowlege of the Scriptures, and to excite them to apply their knowlege to its only valuable purpoſe, the improvement of the mind and temper, and the due regulation and government of our conduct. Several ſenſible and judicious remarks are here exhibited; together with many excellent admonitions to enforce a diligent cultivation of all right diſpoſitions, and the exerciſe of every branch of piety and virtue. Hiſtorical relations are employed to inſtill and ſupport whatever is honourable and beneficial in public and private life.

Yet, while we applaud the intention of the writer, and allow all the merit of her induſtry and benevolence, we could point out inſtances in which the performance might have been improved, without enlarging its bulk. Beſides the few names given above, Mrs. D'Oyly tells us that ſhe has conſulted *various other divines and commentators*. Ignorant who *theſe* are, we ſtill apprehend that there are ſuch as would have enabled her farther to aſſiſt the reader by obviating ſome difficulties, or illuſtrating ſome paſſages to advantage. Profeſſedly attached to our Engliſh eſtabliſhment, Mrs. D'Oyly, throughout the volume, maintains the *divinity* of our Lord, in a ſtrict Trinitarian or Athanaſian ſenſe. All well-meaning perſons have a right to maintain their own opinions; yet, before we venture to aſſert that this belief is neceſſary to ſalvation, or that 'to profeſs Chriſtianity and diſpute this point, appears a contradiction,' we ought certainly to inveſtigate the ſubject *very deeply*;—which, by what can be gathered from the contents of the preſent work, does not ſeem to have been the caſe of this worthy lady; whoſe laudable attempt is, nevertheleſs, entitled to our reſpectful acknowlegement.

Art.

Art. 47. *On the Excellence of the Chriſtian Religion.* Written originally in French. By the Rev. James Bernard, M. A. formerly Profeſſor of Mathematics and Philoſophy in the Univerſity of Leyden. To which is prefixed the Life of the Author. With Notes by the Tranſlator, Mr. Bernard of Doncaſter. 8vo. pp. 587. 6s. Boards. Rivingtons. 1793.

The original of this publication has been long before the public. The author, a man of conſiderable celebrity, was a native of Nions in Dauphiné, and a ſtudent in Geneva under Turretin. For ſome years he was a Proteſtant miniſter at Vinſobres, but was obliged to ſeek a retreat from perſecution, firſt in Switzerland, and afterward in Holland. He was the author of *Hiſtoire Abregée de l'Europe*, printed in 1688, and of *Lettres Hiſtoriques*, publiſhed monthly from 1692 to 1698. He continued Le Clerc's *Bibliotheque Univerſelle* from 1691 to 1693; was the Editor of *Actes & Negotiations de la Paix de Ryſwick*, in 1693; and he publiſhed, with his name, a Review, under the title of *Nouvelles de la Republique des Lettres*, begun in 1698 and continued till 1710; reſumed and continued after his death, in 1718. While he was miniſter of the Walloon church, and Profeſſor of mathematics and philoſophy in the Univerſity of Leyden, he wrote two practical treatiſes, one on Repentance, the other on the excellence of Religion:—this laſt his grandſon has now tranſlated and publiſhed by ſubſcription.

The work is a practical illuſtration of the excellence of the doctrine, precepts, and ſanctions, of the Chriſtian religion. It is written in a diffuſe ſtyle, and may fairly be ſuppoſed to have been originally a courſe of ſermons preached to a popular audience. The author does not undertake to prove the truth either of natural or revealed religion, nor to eſtabliſh the peculiar doctrines of Chriſtianity: but, taking theſe for granted through his whole treatiſe, he declaims at large on a great variety of topics, all tending to ſhew that religion is of vaſt uſe and importance to mankind, both with reſpect to this life and the next. The truth of what are commonly called the myſteries of religion is confidently aſſerted. The myſtery of the Trinity, in particular, is zealouſly defended; and, notwithſtanding the admitted incomprehenſibility of the doctrine, it is maintained that we can very well comprehend that one God in three perſons, and three perſons in one God, are not a contradictory thing.—On other controverted points, the author is not more argumentative. He inveighs ſtrenuouſly againſt Socinians and infidels: but we apprehend that his work is much better adapted to keep alive the flame of religious zeal in believers, than to promote the converſion of heretics.—On practical ſubjects, however, the reader will find much uſeful and animated diſcourſe, well adapted to produce a ſtrong impreſſion in favour of virtue and piety.

Art. 48. *The Truth, Inſpiration, Authority, and End of the Scriptures conſidered and defended*, in Eight Sermons preached before the Univerſity of Oxford, in 1793, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Saliſbury. By James Williamſon, B. D. of Queen's College, Oxford; Prebendary of Lincoln, &c. 8vo. pp. 239. 4s. Boards. Robinſons. 1793.

In

In a courſe of lectures delivered before an univerſity by ſpecial appointment, and in conſequence of a liberal endowment, the public may be thought to have a right to expect ſomething more than a general repetition of trite arguments, ſuch as might paſs with tolerable credit on ordinary occaſions, and before a common audience. A deſignation of this kind is a call on the preacher to employ his beſt learning and induſtry, as well as to exert his utmoſt oratorical powers, in the cauſe for which he becomes, in this ſituation, an *advocate extraordinary*. Such exertions are the more neceſſary, when, as in the preſent caſe, the lecturer is confined to certain topics, on which not only his immediate predeceſſors, but many of the moſt illuſtrious ornaments of the church, have exerted their beſt abilities.

Whether the author of this volume has been ſo fully ſenſible either of the difficulty or of the importance of his ſituation, as to put forth his utmoſt ſtrength on the occaſion, we cannot determine. We ſhall only ſay that, on the peruſal of theſe ſermons, we have not found all that indefatigable diligence of inveſtigation, that ingenious application of learning, nor that vigorous exerciſe of the powers of ratiocination, which, from the nature of the undertaking, we were induced to expect.

The firſt ſermon illuſtrates, by general conſiderations, the importance of religious truth, and ſuggeſts uſeful but obvious cautions againſt the occaſions and ſources of error. The free, but modeſt, exerciſe of reaſon is here ſtrongly recommended.

The truth of the ſcriptures is eſtabliſhed in the ſecond ſermon, by an appeal to the external evidence of miracles and prophecy, and from the conſideration of the agreement of its parts with right reaſon. The preacher here offers a reply to the objection that our Saviour foretold that his ſecond appearance would take place before the extinction of the generation then in exiſtence; the ſubſtance of which is, that, ſince we ſee much of this prophecy already fulfilled in the deſtruction of Jeruſalem and the diſperſion of the Jews, and have ſuch abundant teſtimony that Chriſt will hereafter come in glory, we ſhould rather think that the words, which reſpect the time of this event, ought to be underſtood in ſome other ſenſe, which at the laſt day will be proved to be conſiſtent with the reſt, than that our Saviour and his Apoſtles were miſtaken, or taught their followers what they did not know to be true. In diſcourſing on the internal evidence, Mr. Williamſon animadverts, we think, with very little neceſſity, and with as little effect, on ſome remarks made by the author of "Eſſays philoſophical, hiſtorical, and literary," on ſyſtems and ſyſtem-makers.

In the third ſermon, the author profeſſes to treat on the inſpiration of the ſcriptures: but, inſtead of a full and accurate diſcuſſion of the ſubject, he goes into a defence of particular portions of the Old Teſtament; againſt which, infidel writers have raiſed objections.

The deſign of the fourth ſermon is to prove that the authority of the ſcriptures is ſupreme and deciſive in all religious queſtions. This the writer deduces as a corollary from the eſtabliſhed doctrine of divine inſpiration, and from the uniform conſiſtency and agreement of the ſcriptures in points of doctrine.

The doctrine of the atonement of Chriſt is the ſubject of the fifth and ſixth ſermons. Here the objections, urged by Dr. Prieſtley and others,

others, are examined, and the uſual texts of ſcripture are quoted in ſupport of this doctrine: but the author neither diſtinctly explains what the doctrine is which he aſſerts to be taught in ſcripture, nor enters with any degree of accuracy into critical diſcuſſions.

In the ſeventh diſcourſe, a few popular obſervations are made on the nature of faith; and a compariſon is drawn between the doctrines of the church of England and thoſe of its adverſaries, to ſhew that the former are moſt agreeable to the holy ſcriptures.

A practical diſcourſe on obedience concludes the volume.

On the whole, as a ſummary view of the evidence of revealed religion, theſe lectures may be entitled to praiſe from the friends of chriſtianity; and, as a popular defence of ſome of the leading doctrines of the church of England, they may be acceptable to thoſe who are zealouſly attached to the eſtabliſhed ſyſtem: but the learned reader, we apprehend, will find in them little to attract his attention; nor will the accurate inquirer derive from them much aſſiſtance in his reſearches.

Art. 49. *A Charge given at the Viſitation of the Archdeaconry of Salop, in the Dioceſe of Hereford*, in 1794. By Joſeph Plymley, M. A. Archdeacon. 4to. 1s. Longman.

This Charge is written, with a truly liberal and Chriſtian ſpirit, on the univerſal ground of Chriſtian morality. The writer, conſidering the ſpirit of party as a contamination of the clerical character, declines entering into the war of politics; and his leading object is to inculcate on the clergy a more zealous attention to the propagation of the practical principles and genuine ſpirit of Chriſtianity. Mr. Archdeacon Plymley is a friend to political reformation, but is of opinion that the firſt ſtep toward it is the general eſtabliſhment of religious principles. Great care ought, he thinks, to be taken by the clergy, that political information in the multitude does not outgo their knowlege of religious reſtraints; and that their zeal for religion in general, or for any of its inſtitutions, ſhould be the reſult of knowlege. Theſe points are illuſtrated with ſome peculiarity of language, but with great ſtrength of thought. The Charge will be peruſed with pleaſure and benefit by thoſe clergymen who are more concerned to promote the general cauſe of virtue and religion, than to be the profeſſed champions of any religious ſect or political party.

EDUCATION.

Art. 50. *Principles of Engliſh Grammar:* with critical Remarks, and Exerciſes of falſe Conſtruction. 3d Edit. By John Knowles. 12mo. 1s. 6d. bound. Sold by the Author in Liverpool.

This grammar, intended for the uſe of ſchools, is very compendious and complete. It may even deſerve to ſuperſede thoſe of Lowth and Prieſtley; becauſe it endeavours to familiarize that improvement in the theory of language which is introduced by "The Diverſions of Purley." Still, however, the doctrines patronized by this author are in ſome inſtances liable to controverſy. He ranks *leſt*, *fort*, *worſe*, among comparatives,—others among poſitives,—making their reſpective comparatives to be *leſſer*, *foremore* or *former*, and *worſer*. He preſents the ſuperlatives, *bindermoſt*, *nethermoſt*, *outermoſt*, inſtead of *hindmoſt*, *nethemoſt*, *outmoſt*; for they ſhould evidently be formed from

from the obſolete poſitives. In the liſt of irregular verbs, a few of thoſe participles in *en* are omitted, which Middleton took the pains to revive. The expreſſions, averſion *to* a thing, abhorrence *to* a thing, are quoted as improper; and the prepoſition *from* is recommended in the firſt inſtance, *of* in the ſecond: but we do not recollect any inſtance of the ſecond impropriety here pointed out. The uſe of *to* in Engliſh for κατα, *ſecundum, as to*, is ſo very frequent in our pureſt writers, that it is ſcarcely worth while to ſupplant it by a latiniſm of very recent introduction.

Art. 51. *A Catechiſm for Children and Youth:* or a brief Formulary of the Principles and Duties of the Chriſtian Religion, drawn up on the Plan of the Catechiſm of the Church of England. 8vo. 6d. Johnſon.

The compoſer of this little formulary has the ſanction of general cuſtom for attempting to propagate his religious principles by exhibiting them in the form of a catechiſm for *children*; yet it muſt have ſuggeſted itſelf to him, (for he is certainly a perſon of reflection,) that he is hereby inviting children to believe previouſly to examination; and that, while this is objected to orthodoxy, it is an expedient that ſhould not be adopted for the propagation of heterodoxy. This gentleman follows the plan of the Church Catechiſm: but, in following it, he reminds us of the painter who *mended the ten commandments, made a new belief, and repaired the Lord's prayer*. He profeſſes to have formed what is called in the Liturgy the Apoſtle's Creed on the principles of pure *humanitarianiſm*, to have *chriſtianized* the decalogue, and to have baniſhed *perſonal alluſion* from the Euchariſt: yet he retains the name of *Lord's Supper* for this inſtitution *, and admits that it was to preſerve the remembrance of fundamental *facts*. Now theſe facts muſt neceſſarily be the prominent circumſtances in the life and death of Chriſt; and if theſe are to be the ſubject of recollection, Chriſt muſt be the grateful object of this inſtitution. Nor do we perceive how, by making him ſuch, the affections and meditations of communicants are alienated from their proper object. The gratitude of the communicant to Chriſt will not hinder, but will rather accelerate, his love and piety to God.

Art. 52. *A remarkable and important commercial Point brought to light* by the firſt-annexed Double Entry Plan, the Operation of which points out to Arithmeticians to forſake the Deduction Rule in balancing Partnerſhip Effects; otherwiſe the Shares of Profit and Loſs will prove unequally divided, &c. By Reina, ſenior, Honorary Profeſſor of the Arithmetical Science, York-row, Kennington, Surrey. Folio. pp. 12.

Conceiving it important that the theory even of book-keeping ſhould become an object of philoſophy, we announce this publication, but acknowlege ourſelves not ſufficiently initiated into the myſteries of Double Entry to decide. Surely the data are inſufficient; and the amounts concerted by the contending parties are not all laid before the reader.

* To the queſtion, What is the meaning of a poſitive inſtitution, he has given a looſe anſwer: A poſitive inſtitution is a duty or obligation created by a poſitive command.

Art.

POETRY.

Art. 53. *The Poems of Anna Maria.* 8vo. pp. 68. 1l. 1s. Printed at Calcutta, 1793. London, Cadell and Davies.

This elegant volume was chiefly compoſed in the Eaſt Indies. The decorations and imagery, however, have been but little influenced by the local habitation of the author; who, on the banks of the Hougly, ſtill talks as ſhe would have done in Europe, of *green-hair'd Tritons and their Nymphs*, of *Elves*, and of the *Muſe*. In a word, it is with recollected terms, well ſelected and united, and not with imitations of Nature, that this ingenious young Poeteſs has endeavoured '*to merit the applauſe of a poliſhed people.*' The ſonnet to *Echo* will be a ſufficient ſpecimen.

'I ſaw her in the fleeting wind,
I heard her on the ſounding ſhore;
The fairy nymph of ſhadowy kind,
That oft derides the winter's roar:
I heard her laſh from rock to rock,
With ſhrill repeating ſolemn ſhock;
I met her in the twilight's ſhade
As flitting o'er my penſive glade;
O'er yonder tepid lake ſhe flew,
Her mantle gemm'd with ſilver dew;
The burſting note ſwept through the ſky
As the young vallies paſs'd the ſigh:
In accents varied as the paſſions change,
The nymph, wild Echo, ſweeps the hallow'd range.'

The Engliſh reader may be ſurprized at the high price at which this pamphlet, printed in the Eaſt Indies, is marked;—the circumſtance ariſes, perhaps, from the great difference in the value of money between Calcutta and London. The title-page ſays "one gold mohur:" which is more than an Engliſh guinea.

Art. 54. *The Solitary Frenchman on the Banks of the Thames,* to a Friend in Switzerland. A Poem. Tranſlated by the Rev. John Gregg. 8vo. 1s. 6d. Debrett.

An unfortunate emigrant here laments the reverſe in the preſent ſtate of France, compared with her former circumſtances. If the ſentiments may be applauded, the poetry cannot claim much praiſe.

Art. 55. *The Poetical Farrago:* being a Miſcellaneous Aſſemblage of Epigrams and other Jeux d'Eſprit, ſelected from the moſt approved Writers. 12mo. 2 Vols. 7s. 6d. Boards. Deighton. 1794.

This collection of ſatirical and humorous epigrams, verſified bon-mots, witty ſongs, and other ſmall pieces of light poetical amuſement, has not been made without taſte and judgment, as well as induſtry. It is pity, however, that the editor did not exerciſe his diſcriminating talent with greater rigour. There are few collectors of poetical miſcellanies who might not profit by the old adage that half is better than the whole.

Νήπιοι· οὐδ' ὅσσῳ πλέον ἥμισυ παντός. HESIOD.

Art.

Art. 56. *Selico; an African Tale,* tranſlated into Engliſh Verſe, from the French Proſe of M. de Florian. 8vo. 1s. 6d. Wilkie.

We are as unwilling to extend any ſeverity of cenſure to this tranſlation as we are unable to beſtow on it any great praiſe. When an old gentleman of ſeventy (ſuch is the age of the tranſlator,) undertakes to play with the Muſes, he can only be expected to do it in a mild and quiet way.

For an account of the proſe tranſlation of the Tales of M. Florian, ſee our xiith vol. *New Series,* p. 212.

NOVELS.

Art. 57. *Ivey Caſtle,* containing Intereſting Memoirs of Two Ladies, late Nuns in a French aboliſhed Convent. 12mo. 2 Volumes. 6s. ſewed. Owen. 1794.

What has been ſatirically ſaid of ſome women may be truly ſaid of many novels, that they have no character. Their incidents are ſo trite, and their language is ſo hackneyed, that to undertake to delineate them by any diſcriminating features were a hopeleſs taſk. This is the caſe with reſpect to Ivey Caſtle; in which Cupid, as uſual, plays at croſs purpoſes, till, tired with teazing and fretting his votaries, he at laſt kindly condeſcends to make them happy. The tale is on the whole amuſing, and in its general tendency we obſerve nothing improper:—but we have remarked two or three inſtances in which the author has treated infamous characters with a degree of lenity not much adapted to promote the love of virtue:—for inſtance, a heinous criminal, who having committed a forgery on the bank of England is brought to juſtice on the day of his marriage, is called the *unfortunate* Edward. Of the writer's erudition, ſome idea may be formed from the following curious deſcription of a young man's ſtudies at Oxford:—'At the Univerſity, few liked him; he was honeſt, but poor; ſenſible and well read, but indolent and rough of ſpeech. The claſſics were his conſtant companions. At twenty-two he had digeſted Newton and *Bolingbroke.*' It is not expected that every novel writer ſhould underſtand the meaning of the term Univerſity education: but every writer ſhould have the diſcretion to keep within the limits of his own knowlege.

Art. 58. *Amantus and Elmira:* or Ingratitude exemplified in the Character of Ingratus. By George Hutton. 12mo. pp. 173. 3s. ſewed. Croſby. 1794.

Nothing can be urged againſt the deſign of this publication, which is to expoſe the odious features and miſchievous effects of ingratitude: but, with all the candour which we wiſh to exerciſe toward the firſt productions of a young writer, we cannot juſtly commend the execution. We find the character of *Ingratus,* indeed, ſufficiently loaded with criminality to excite the reader's diſguſt: but we are unable to diſcover, either in the incidents of the piece, or in the manner in which they are related, many traces of that riſing genius which would promiſe, on farther maturity of judgment, productions more acceptable to the public. The ſtory abounds with abſurdities, and the ſtyle is incorrect.

Art. 59. *The Tales of Elam.* 12mo. 2 Vols. 6s. ſewed. Lane. 1794.

It may perhaps admit of debate whether the pleaſure, which is taken in the extravagance and impoſſibility of Eaſtern fictions, be not the effect of childiſh taſte, of the ſame kind with that which has given popularity to the ſtories of George and the Dragon, and Jack the Giant-killer; and whether they ought not therefore to be rejected with contempt by maturity of judgment. However this be, it ſeems very certain that, where imaginary beings are introduced merely to do what might as well be done by the ordinary powers of nature, they are entirely ſuperfluous. This we apprehend to be very much the caſe with the machinery of theſe tales. It was not neceſſary to bring down from Heaven the GENIUS OF REPROOF, in a ſtorm and earthquake, that he might communicate to Elam, the hermit of Bazoub, a ſacred volume, containing the "Fables of Virtue and Truth;" when theſe fables are nothing more than a few plain moral truths illuſtrated by ſtories, the eſſential incidents of which lie within the ordinary limits of human affairs. Mahlum, whom the author employs to exemplify the fatal effects of ambition and envy, might have been led through the ſame ſeries of misfortunes, and have been taught the ſame leſſons, without the help of an INFERNAL POWER; who appears in the form of an old woman, and is afterward changed into a GENIUS of horrible magnitude and form, and conducts him to Magrala the prince of demons, to be inſtructed in the purſuit of glory. Solyman the ſultan might have been taught prudence by the reflections of his own mind, on the events through which he paſſed, without viſiting the blue mountains of the Genii, and obtaining the glaſs of Gabriel, which by its brightneſs conducted him in the path of truth. The ſame may be ſaid concerning the reſt of the ſupernatural fictions in theſe volumes. If all this, however, be conſidered as ſuperfluous, the ſtories muſt ſtill be allowed a conſiderable ſhare of merit, from the variety of incident and character which they preſent, well ſuited to gratify the reader's curioſity, to impreſs his mind with pleaſing images and ſentiments, and to furniſh him with uſeful leſſons of moral wiſdom.

Art. 60. *Hiſtory of May Flower*, a Fairy Tale. 12mo. pp. 196. 2s. 6d. ſewed. Wilkie. 1793.

Fairy Tales, in their eſſential character, ſo extravagantly deviate from nature, and ſo violate probability, that it is ſcarcely poſſible to lay down any conſiſtent rules of criticiſm concerning them. Perhaps the moſt deciſive teſt of their merit is their actual effect on the reader. An eccentric work of fancy, which affords a temporary amuſement by the novelty of its combinations, without leaving any injurious impreſſion on the mind, we may be allowed to admire, without too ſcrupulouſly inquiring why we are pleaſed, or whether we ought to be ſo. We therefore recommend the pretty tale of May Flower to the peruſal of ſuch of our readers as are diſpoſed to enjoy an hour's light amuſement, without calling themſelves too ſtrictly to account, when it is paſt. The work is elegantly tranſlated, with ſome variations, from the Fleur d'Epine of Count Hamilton, author of the Memoirs of Grammont.

MISCELLANEOUS.

Art. 61. *Travels through Switzerland, Italy, Sicily, the Greek Iſlands to Conſtantinople; through Part of Greece, Raguſa, and the Dalmatian Iſles;* in a Series of Letters to Pennoyre Watkins, Eſq. from Thomas Watkins, A.M. F.R.S. in the Years 1787, 1788, 1789. Second Edition. 2 Vols. 8vo. pp. 463. 376. 14s. Boards. Owen. 1794.

With regard to the preſent amuſing and inſtructive travels, we refer our readers to the account given of them when firſt publiſhed*. As on that occaſion we proceeded to the extent of our uſual limits, we have only to obſerve, with reſpect to this ſecond edition, that the author, in his preface, has acquainted the public that he has corrected the errors of the former impreſſion, and that he recommends the ſecond volume, which contains his deſcription of Sicily and Greece, as the moſt intereſting to the claſſical reader, and to the antiquary.

Art. 62. *Remarks on the General Orders of the Duke of York to his Army on June 7*, 1794. By Gilbert Wakefield, B. A. late Fellow of Jeſus College, Cambridge. 8vo. pp. 33. 1s. Kearſley.

Great poignancy of feeling is one of the leading characters of Mr. Wakefield's writings. On the preſent occaſion, his feelings appear to have been ſtimulated to an unuſual degree of irritation; and throughout the whole of his remarks he ſeems to ſay, "I do well to be angry."—The immediate object of his indignation is the preſent *war againſt opinion*, or what he calls the ſacrilegious attempts of the combined powers to extinguiſh freedom in France. He admits the atrocity of the decree which occaſioned the general orders of the Duke of York, and commends the language of humanity expreſſed in theſe orders: but he traces up all the horrors exhibited in France to that ſyſtem of policy which has 'menaced their government and governors with extirpation.'—He even aſſerts that ferocity, perfectly ſimilar in kind, and only requiring ſimilar circumſtances to render it equal even in degree, to that which has been practiced in France, has been ſhewn at home in the manner in which ſome ſuppoſed political delinquents have lately been treated. On the different manner in which ſimilar actions have been repayed, he thus remarks:

'The different judgments, which national acrimony, deluded intereſt, and ignorant prejudice, incline us to paſs on actions virtually congenial and correſpondent, reſemble that diverſity of fortune attendant on the lives of characters intrinſically the ſame:

'*Committunt eadem diverſo crimina fato;*
'*Ille crucem ſceleris pretium tulit, hic diadema.*
'Ah! how unlike, reformers! is your fate:
'This to *New Holland*, to th' *Exchequer* that!'

In oppoſition to the infatuation of the French, ſpeaking of the Duke of York's orders, Mr. Wakefield holds forth another kind of infatuation, manifeſted by Engliſhmen: 'Once, (ſays he,) the votaries of freedom, and aſſerters of the rights of man: alas! how changed!

* Review, New Series, vol. xi. June 1793.

the degenerate race can view, not with a tameneſs only, but approbation, that ſuſpenſion of laws, which makes them ſlaves of arbitrary power: they can contemplate with inactivity and unconcern, the magnanimous ſtruggles of the Poles for life and liberty, againſt two of the moſt profligate tyrants that were ever let looſe to ſcourge mankind: they can hate, defame and perſecute, in the midſt of poverty and diſtreſs occaſioned by miniſterial prodigality and corruption, the friends of conſtitutional reformation; men, whoſe primary object is the moral and political melioration of the lower orders of ſociety, depreſſed by the arrogance and injuſtice of the reigning ſyſtem to the ignominious condition of a mere brutiſh multitude.'

The reſt of the pamphlet is in the ſame ſtrain: declaiming with ſome reaſon, perhaps, as to the matter of the complaint, but with a degree of violence and rudeneſs in the manner which no provocation can juſtify.

Art. 63. *A Guide to Domeſtic Happineſs.* In a Series of Letters. 12mo. Fourth Edition enlarged. 2s. 6d. Boards. Dilly. 1793.

'Our recommendation of this work, on its firſt appearance, will be found in our 55th vol. p. 402. The performance appears, from the multiplicity of its impreſſions, to have met with that good reception from the public to which it ſeems juſtly entitled by its merit.—The preſent edition is largely augmented by a very important "Letter to Melliſſa," in anſwer to the following queſtion: 'Whether, in forming a matrimonial connexion, it be abſolutely the lady's duty to give her hand to the man whom ſhe has reaſon to conſider as a true Chriſtian; or whether, without incurring the Divine diſpleaſure, it may not be given to one who is only *nominally* ſuch, provided his character and conduct in other reſpects be fair and reſpectable?'—The queſtion is diſcuſſed at great length, to the amount of nearly one-third of the whole book; and the anſwer is totally in favour of the CHRISTIAN character.

Art. 64. *The Viſit for a Week*; or Hints on the Improvement of Time. Containing original Tales, Anecdotes from Natural and Moral Hiſtory, &c. Deſigned for the Amuſement of Youth. By (Miſs Peacock) the Author of the Six Princeſſes of Babylon, &c. 12mo. pp. 330. 3s. 6d. Boards. Hookham. 1794.

It is a preſage in favour of the next generation, that the preſent times furniſh ſuch a variety of books for the uſe of young perſons, which ſo happily unite amuſement with inſtruction, that they can ſcarcely fail to entice them into the love of knowlege and virtue. The volume before us is entitled to ſome diſtinction in this claſs. It repreſents an elderly lady, endued with good ſenſe, and well acquainted with many branches of knowlege, induſtriouſly employing herſelf, during the courſe of a week's viſit, in giving her young nephew and niece inſtruction in moral principles and ſentiments, in natural and civil hiſtory, &c. by means of miſcellaneous converſation drawn from caſual occurrences, extracts from uſeful books, and original tales. The articles of information are well ſelected for the purpoſe of exciting a thirſt of knowlege, being, for the moſt part, curious and ſurpriſing; ſuch as the occupation of the bee, the ſpider, and the ſilk-worm. In a few inſtances, the

author

author has, perhaps, taken too much pains to amuſe the young reader with marvellous tales;—for example; in the ſtory of a cat that foſtered a chicken; of a party of rats that conveyed eggs from a chamber at the top of the houſe to the bottom; and of another company of the ſame kind of animals, who regaled themſelves with oil out of Florence flaſks, by the following ingenious ſtratagem: One ſtood on the edge of the box, while another mounted his back, dipped his tail into the neck of the flaſk, and then preſented it to the third to lick: they then changed places, till each, in his turn, had been ſupplied.

Art. 65. *Paradiſe reviewed*; containing a Series of Eſſays: In which are deduced our Duties in Life, from Man's Nature and Origin, and in which is attempted to be deſcribed, the univerſal Power of Beauty; with a Philoſophical Eſſay on Love. 12mo. pp. 47. 1s. Hamilton.

This rambling writer is commendable as an advocate for love and marriage; and ſo far we conſider him as an advocate for virtue. Amid his fancies and unconnected wanderings, the reader may find ſome juſt obſervations on this topic, which may be applied to uſeful purpoſes. In one part, we find a chapter intitled *Cupid*; in another, a dialogue between a married couple, tranſlated from the French; and, at the cloſe, ſome paſſages taken from *Rouſſeau*'s works, which many will conſider as conſtituting the beſt part of his performance.

Art. 66. *The Declaration and Confeſſion of Robert Watt*, written, ſubſcribed, and delivered by himſelf, the Evening before his Execution for *High Treaſon*, at Edinburgh, Oct. 15, 1794. Atteſted by the Rev. Dr. Baird, Principal of the Univerſity of Edinburgh; and the Rev. T. Jones, one of the Miniſters of Lady Glenorchie's Chapel. 8vo. 1s. Bell and Bradfute, Edinburgh; Robinſons, London.

From the authentic account here given, this miſerable plotter appears to have been a ſtrange ſort of half-crazy character. We have no doubt that ſociety is well rid of a dangerous member. It appears that the out-line of an actual conſpiracy againſt Government was drawn, in which a conſiderable number of people, neither wiſer nor better informed than himſelf, ſeem to have been aſſociated with him; and from which the worſt of conſequences to the public might have enſued, had not the contrivers been happily, and in good time, diſcovered. A print of Watt is prefixed.

Art. 67. *The Crimps*, or the Death of Poor Howe; a Tragedy in one Act, as lately performed at a Houſe of Ill-fame, or what is called *A Recruiting Office*, in London, with univerſal Execration. Written by Henry Martin Saunders. 8vo. 6d. Eaton.

If this ſmall piece were not written chiefly with a view to excite popular reſentment, it may perhaps be conſidered merely as a catch-penny production. It is founded on the violent death of a perſon of the name of Howe, who is ſaid to have been *kidnapped by a recruiting party*, and to have loſt his life by endeavouring to eſcape through the window of a chamber in which he was confined, and moſt inhumanly treated. The writer ſeems to have ſuppoſed that the *offenders* have been ſkreened from that exemplary puniſhment which, according to

his detail of the tranſaction, they juſtly merited.—Of the *riots* which enſued, none who ſee the newſpapers can be ignorant.—The ſtyle of this little compoſition is not ill adapted to the occaſion, and the ungrammatical vulgariſms of the London *canaille* are well copied: but they throw an air of ridicule over ſome of the ſcenes, which ſeems inconſiſtent with *Tragedy*, and with the cataſtrophe of the piece.

Art. 68. *A Modern Sabbath*, or a Sunday's Ramble, or a Sabbath-day Journey, circuitous and deſcriptive, in and about the Cities of London and Weſtminſter, &c. Deſcribing, in an agreeable Manner, the various intereſting Scenes which are weekly to be met with at the Coffeehouſes, Taverns, Places of Public Worſhip, Ordinaries, Public Gardens, &c.—The whole illuſtrated with a great Variety of original Characters, Anecdotes, and Memoirs of Perſons in real Life. Intended to ſhew, in their proper Light, the Follies of the preſent Age. 12mo. 1s. Croſby. 1794.

Tom Brown's *Comical View of London and Weſtminſter*, or Ned Ward's *London Spy*, or both, may have furniſhed the hint of the preſent piece of popular humour; which is written much in the ſpirit of thoſe minor wits of the laſt age, and may, perhaps, attract as many admirers,

Art. 69. *Pleaſing Melancholy*, or a Walk among the Tombs in a Country Church Yard, in the Style and Manner of Harvey's Meditations; to which are added Epitaphs, Elegies, and Inſcriptions in Proſe and Verſe. By G. Wright, Eſq. 8vo. pp. 208. 2s. 6d. Bound. Chapman. 1793.

Among the long liſt of travellers drawn up by our old friend Sterne, we believe that he forgets, for we cannot ſuppoſe that he deſignedly omits, the *pious* traveller. We will not judge ſo ill of the world as to ſuppoſe that this kind of travellers is not ſufficiently numerous to form a diſtinct claſs; and in this claſs we can have no heſitation in giving the editor of this volume a place of diſtinction. Leaving to the Antiquary the gratification of decyphering, with invincible patience, the half effaced inſcription on the mouldering tomb; and to the petty wit the amuſement of rambling through church-yards in ſearch of *comical* rhymes; this traveller viſits the manſions of the dead to gather leſſons of piety, and preſents them to his fellow mortals as a *memento mori*. In this view, the collection may be as uſeful, though it be neither ſo learned nor ſo entertaining, as Hacket's Epitaphs, Serious Reflections on mortality, interſperſed with fictitious characters and narratives, are prefixed.

Art. 70. *The abſurd Notion of Fortune in Marriage refuted*. By Joſeph Taylor. 8vo. pp. 45. 1s. 1793.

Joſeph Taylor is very right in expecting that *ſome* of his readers 'will condemn theſe ſheets as a compoſition of nonſenſe.'

Art. 71. *A Father's Advice to his Daughters reſpecting Marriage*. 12mo. 6d. Baldwin.

Plain, affectionate, and pious; ſuch as any good father on ſo intereſting a ſubject would naturally give; and ſuch as no good daughter, who conſulted her parent's happineſs and her own, would neglect to follow.

SINGLE

SINGLE SERMONS.

Art. 72. *Steadfaſtneſs in Religion and Loyalty recommended.* Preached before the Legiſlature of his Majeſty's Province of Nova Scotia; at Halifax, April 7, 1793. By the Right Rev. Charles, Biſhop of Nova Scotia. 8vo. 1s. Stockdale.

The diſtinct obligations of religion and loyalty, and their mutual connection with and joint influence on perſonal and public proſperity, are treated in this diſcourſe, but in a looſe and trite kind of declamation, which gives us no very high opinion of the talents of the Right Reverend Preacher, and affords us no inducement to lay before our readers any ſpecimen of his eloquence. The Biſhop ſurely indulges too much partiality to the colony, over whoſe ſpiritual concerns he preſides, when he calls it a land poſſeſſed of as many natural advantages as any colony or province on the continent of America.

Art. 73. *The Duties of a Soldier, illuſtrated and enforced.* Preached at the Conſecration of the Colours of the Somerſet Light Dragoons, 6th Auguſt 1794, in the Church of St. Mary Magdalen, Taunton. By the Rev. John Gardiner, Curate of the above Church, &c. Publiſhed at the Requeſt of the Corps. 4to. pp. 37. 1s. 6d. Rivingtons.

No doctrine appears more rational and ſublime than that of Divine Providence, while it is expreſſed in general terms, and regarded as an univerſal truth:—but, when it comes to be applied to particular caſes, whether by individuals or nations, there is always great danger leſt it ſhould be debaſed and perverted, in ſubſervience to human weakneſs and partiality. The ſame appearances in nature, which indicate the exiſtence of a Supreme Being, alſo manifeſt his ſuperintendence of the univerſe. Nothing, therefore, can be more reaſonable than to acknowlege his directing hand in the great events which occur among men, particularly in the changes which take place in civil ſociety. The fundamental doctrine of the diſcourſe now before us will be generally admitted without controverſy,—that the affairs of war are under the divine direction; and that, if glory and ſucceſs be the portion of one party, and ruin and defeat be that of another, they are both to be attributed to the ſame cauſe, operating for the wiſeſt and beſt purpoſes. Great caution, however, ought to be uſed in pronouncing any particular cauſe, in which the ſword is drawn, to be the CAUSE OF GOD, and on that account expecting HIS favour and protection. There appears to us to be ſome degree of raſhneſs and preſumption in the manner in which the author of this ſermon calls on the ſoldiers, to whom his diſcourſe is addreſſed, to ſet up their banners in the name of the Lord, "to be diſplayed becauſe of the truth," and in inſtructing them that they are impelled to action, not only as ſervants of their King, and defenders of their country, but as champions in the cauſe of Chriſt. To put the preſent war on this footing may tend to revive the ſuperſtition and phrenzy of the antient cruſades, and to renew all the horrors of perſecution:—but though, on this ground, the preſent diſcourſe appears materially queſtionable, we think it entitled to praiſe as an eloquent addreſs to the ſoldiery, ſuitable to the occaſion, and well adapted to impreſs on their minds ſentiments of piety, ſubordination, and moral regularity.

Art.

Art. 74. *Seaſonable Reflections on Religious Faſts.* Delivered April 13th, 1794, in the Chapel, Frog-lane, Bath. By Daniel Jardine. 8vo. 6d. Dilly.

The obſervance of days of public faſt and humiliation, though not perhaps legally obligatory,—eſpecially among diſſenters, whoſe places of worſhip are not particularly ſpecified in regal proclamations for this purpoſe,—has generally prevailed among religious ſects; doubtleſs from a perſuaſion that ſuch days are adapted to ſtrengthen the influence of the religious principle on the minds of men. Mr. Jardine, however, differs from the generality of his brethren in this particular; and, from the preface to this ſermon, it appears that he has been cenſured for having neglected to comply with the general practice on the laſt faſt-day. The grounds of this inſtance of non-conformity are ſtated in this diſcourſe: which is intended to ſhew that the practice of faſting is inconſiſtent with reaſon and Chriſtianity. This practice is ſaid to have been rather diſcouraged than countenanced by the Jewiſh legiſlator; and our Saviour's language on this ſubject, in the ſermon on the mount, is conſtrued into a full and pointed condemnation of the religious practice of conſecrating, publicly, certain ſeaſons, to bodily mortifications and external humiliation. How far this repreſentation may be correct, and this author's arguments againſt faſting deciſive, is not our buſineſs to inquire. As they are doubtleſs ſatisfactory to himſelf, they will at leaſt be ſufficient, in the eyes of all candid people, to ſcreen him from the charge of political diſaffection on account of the omiſſion which occaſioned theſe reflections.

CORRESPONDENCE.

*** A Devonſhire correſpondent, who ſigns *Saintfort*, adviſes a tranſlation of Scheyers's work on Practical Hydraulics, reviewed in our laſt Appendix, p. 540. having no doubt that it 'would meet with a favourable reception among the practical millers and farmers of this country.' We ſhould be glad to ſee ſuch a publication: but we know not any gentleman to whom, at preſent, we could recommend the taſk.

††† We do not imagine that Mr. Heſſe has any good ground for complaint: we know that he is wrong in his ſuſpicion: but we have not yet been able to tranſmit his letter to the gentleman more immediately concerned in it. Should he deem any farther anſwer neceſſary, it ſhall be given.

‡‡‡ The obliging letter of *Agricola* is juſt come to hand.

‖‡‖ To M. H.—Our account of Mr. Groſe's valuable *Antiquities of Ireland* will appear in the next Review.

†‖† Citizen Harriſon's Letter to Mr. Dundas was reviewed in our Number for September laſt.

THE

MONTHLY REVIEW,

For DECEMBER, 1794.

ART. I. *An Hiſtory of the principal Rivers of Great Britain.* Vol. I. *An Hiſtory of the River Thames.* Folio. pp. 312. Plates 46. 5l. 7s. Boards. Boydell. 1794.

IN ſo highly cultivated a country as England, a well-executed hiſtory of its rivers muſt be a very intereſting work. Dr. Campbell has obſerved, in his Political Survey of Great Britain, &c. that no other iſland in the world is watered by ſo many fine ſtreams; and if we conſider that a capacious river is not only one of the nobleſt works of nature, regarded merely as an object of ſight, but that its uſefulneſs, in affording ſubſiſtence to plants and animals, is ſo great as ſcarcely to be comprehended in its fulleſt extent, even by the moſt enlarged intellect, we may almoſt be ready to exclaim with the ſublime Pindar, that WATER is the beſt gift of Heaven!

This element is therefore highly worthy of our beſt attention; and it is a diſtinguiſhing property of man that, by a judicious application of his powers, he is enabled to improve many of the various bleſſings conferred on him by a beneficent Creator. Water, when left to itſelf, might ſtagnate in marſhes, and ſpend its principles of life in giving nouriſhment to uſeleſs plants, [*uſeleſs to man,*] and to noxious animals: but by human induſtry it may be taught to direct its courſe through meadows covered with flocks and herds, to ſpread its fertilizing influence over orchards and gardens, and, by affording an abundant ſupply of the moſt neceſſary article of life, give birth to towns and cities that may be raiſed on its banks*. Among the numberleſs advantages to the human race, which ingenuity and labour may produce from this inexpreſſibly uſeful element, it is not one of the leaſt that it promotes an eaſy communication between the diſtant parts of a country; and, for the purpoſes of

* We pretend not here to trace the origin and maturity of rivers; the inquiry would certainly lead us beyond our limits,—and, poſſibly, beyond our learning.

navigation, it ſeems to be univerſally allowed that no rivers in Europe are comparable to the Engliſh.

Of this ſuperiority we have an example in the Severn, which is navigable without a lock from Welchpool to its mouth; traverſing, in that vaſt extent of country, the beautiful provinces of Salop, Worceſter, and Glouceſter. The navigation of the Trent, the Ouſe, and the Thames, likewiſe, well deſerves our notice and diſtinction; excluſive of the great number of *canals* which interſect the midland and northern parts of the kingdom.

Beſides theſe benefits, which are contemplated with pleaſure by the philoſopher and the politician, Rivers are regarded by the poet and the painter as contributing much to landſcape-beauty, when placid and gentle; and, when wild and tumultuous, they are known to impreſs the mind with that awful terror which is a principal ingredient in our conception of the ſublime.—In theſe views, principally, the ingenious and learned author of the work before us ſeems to regard his ſubject: though it muſt be remarked that he does not over-look the hiſtory and antiquities of the towns that are ſituated on the banks of the Thames, and in its vicinity. He likewiſe enlarges on the many beautiful edifices with which the margin of that noble river is ſo frequently adorned; and which afford him ample ſubjects for the exerciſe of his powers of deſcription. In the magnificence of our buildings, the ableſt architects have exerted their ſkill; and the taſte diſplayed in the diſpoſition of parks and pleaſure-grounds has given occaſion to a celebrated writer, of the preſent age, to obſerve that the landſcapes of Claude Lorraine and the deſcriptions of Milton were realized in ſome of the country manſions of England.

Having intimated ſufficiently, as we apprehend, the importance of the ſubject of this ſplendid and expenſive work, we are now to take notice of the manner in which it is executed.

In this firſt volume, (which is all that has yet been publiſhed, though the ſecond, we are informed, is in forwardneſs,) the courſe of the Thames is traced from the ſpring-head, in the pariſh of Cotes, in the county of Glouceſter, through Cricklade, Fairford, and Lechlade, where it is joined to the Severn by a canal which has lately been cut with great expence and labour:—it then enters Berkſhire, and, dividing that county from Oxfordſhire, paſſes through Oxford, Abingdon, Wallingford, Henley, and Maidenhead:—it next directs its courſe to Windſor and Kingſton; and here the author concludes, obſerving that ſo far the Thames has borne us on its ſtream *to* the tide, and that in the ſucceeding volume it will bear us *on* its tide to the Sea. He does not, however, confine himſelf wholly to the

Thames.

Thames. He gives us an intereſting account of its tributary ſtreams, the Churn, Coln, Windruſh, Evenlode, Cherwell, Tame, Kennet, Loddon, Wick, Wey, and Mole; and this relation includes the towns, pleaſant villages, and the habitations of gentlemen that are ſituated on the banks of theſe rivers, illuſtrated by large coloured engravings, the delineations of which are recommended to us by the celebrated name of Farrington.

We ſhall now ſelect ſome paſſages to enable the reader to judge of the entertainment which the work furniſhes.—Among the more intereſting parts, we have particularly remarked the canal which joins the Thames and the Severn; and concerning this we ſhall here give an extract:

'After many unſucceſsful attempts to make the Stroudwater river navigable, a canal had been formed under an act of parliament, obtained in 1775, from the Severn to Wallbridge near Stroud; and in 1782, that very able and diſtinguiſhed engineer, Mr. Robert Whitworth, was employed at the deſire of ſeveral opulent and public-ſpirited gentlemen, chiefly merchants of London, to form a plan and eſtimate of a canal to communicate with the Thames; and in the following year, an act paſſed for carrying this patriotic and beneficial project into execution.

'This navigable canal begins at Wallbridge, where the Stroud navigation ends, and proceeds to the immediate vicinity of Lechlade, where it joins the Thames; taking a courſe of thirty miles, ſeven chains and a half, exact meaſurement. From Stroud to Sapperton, comprehends a length of ſeven miles and three furlongs, with a riſe of two hundred and forty-one feet three inches; from Sapperton Tunnel to Upper Siddington, including the branch to Cirenceſter, nine miles eight chains and an half, and is perfectly level; and from Upper Siddington to the Thames near Lechdale, it continues a courſe of thirteen miles four furlongs and nine chains, with a fall of one hundred and thirty feet ſix inches: the general breadth of the canal is forty-two feet at the top, and thirty feet at the bottom. In many places, where the ground is, to uſe the mechanical expreſſion, a dead level, it is conſiderably wider; the banks and towing-paths being made entirely with the ſoil dug from the canal. The tunnel, or ſubterraneous paſſage excavated beneath Sapperton-hill, is nearly two miles and a half in length, being lined with maſonry, and arched over at the top, with an inverted arch at the bottom, except in ſome few places, where it was practicable to make a regular excavation out of the ſolid rock. The boats are twelve feet wide, and eighty feet in length; when loaded they draw four feet water, and are capable of carrying ſeventy tons. This canal was executed in a moſt complete and maſterly manner in the ſpace of ſeven years. Nor ſhould it be omitted, that warehouſes are conſtructed in every requiſite ſtation on its banks, with all neceſſary engines for lading and unlading, and a ſucceſſive apparatus of lock-work, to remedy the various levels of the country through which it takes its courſe. On the 20th day of April 1789, Mr. Clowes, the acting engineer, employed to con-

duct this important buſineſs by Mr. Whitworth, who was then engaged on the Forth and Clyde canal in Scotland, paſſed through the tunnel, for the firſt time, at Sapperton, in a veſſel of 30 tons burden; and on the 19th of November, in the ſame year, the firſt veſſel paſſed from the Severn to the Thames, in the preſence of a large concourſe of people, who came from all the adjacent parts of the country to behold and exult in a ceremonial, which was conſidered as the harbinger of inexpreſſible advantage to themſelves and their poſterity. Of the bridges that form the various paſſages over the canal, the principal is near the Thames-head, from whoſe ſprings an engine, of great mechanic power, raiſes a very large body of water to ſupply the navigation. This bridge, with the adjacent buildings, the engines beyond it, and the ſpire riſing from the embowered village of Kemble in the diſtance, combined with the accidental and varying accompaniments of the navigation, form an intereſting and pleaſant picture. From thence the canal continues its courſe, and having received another acceſſion of water from the Churn, by means of the cut which branches off to Cirenceſter, it proceeds by the town of Cricklade to its junction with the Thames at that ſpot. This important junction is formed very near but a little below the village of Ingleſham, about a mile above Lechlade. A round tower, called the Wharf-houſe, which, with the adjoining bridge, is a very pleaſing embelliſhment of the ſcene, has been erected here as a precautionary depoſit for coals brought by the canal, in caſe the navigation ſhould be at any time obſtructed by the ſeverity of froſts, or an accidental deficiency of water.'

The author is very diffuſe in his account of Blenheim. His admiration of that magnificent ſeat carries him ſo far as to induce him to vindicate Sir John Vanbrugh, whoſe *ſubſtantial* taſte in building was ſo conſpicuous as to become almoſt proverbial; and which procured for him the following well-known epitaph:

" Lie heavy on him, Earth, for he
" Laid many a heavy load on thee."

Let us attend to what is here boldly urged in his favour:

' Sir John Vanbrugh has long been the ſubject of cenſure, both ſerious and epigrammatic, for the form and decorations of the immenſe ſtructure which he deſigned and completed. That the architect conſidered it as a monument of national gratitude to the hero who had raiſed his country to the ſummit of glory, and therefore gave it a monumental ſtrength and durability, has been an apology made by thoſe, who did not poſſeſs the requiſite judgement to form a right eſtimation of the ſtupendous work. This princely pile is conſtructed on a plan of the moſt perfect regularity; and though its various parts may not have been governed by the rules, or its proportions regulated by the ſcale of Palladian ſcience, they produce, notwithſtanding, in their combined ſtate, a magnificent whole, which finds no rival, under that idea, in any of our largeſt edifices, whoſe form and decorations are ſtrictly conformable to the ſymmetry and deſigns of the Greek and Roman architecture. Nor do we fear to hazard an opinion that the eye, which deſcends from the general effect of this ſuperb effort

effort of Vanbrugh's genius, to reſt upon minute and diſtinct defects, does not belong to a frame that is animated by a comprehenſive mind.'

Whether the writer will make many converts to his opinion of the merit of Sir John's *architectural* works, it is not for us to predict.

Our author enlarges on the popular hiſtory of Fair Roſamond; which, as he remarks, has been the ſubject of antient ditty, has been woven into romance, and has ſucceſsfully occupied the modern ſtage; nor is there any thing, in his opinion, either unnatural or improbable, in the principal circumſtances which are ſaid to compoſe it.

That a young monarch ſhould become enamoured of tranſcendent beauty; and that the tenderneſs or the vanity of the female heart might render it an eaſy conqueſt to a royal lover, are events, which it requires but little knowledge of the human paſſions to conſider as of the moſt natural occurrence. That the deſerted or neglected Queen ſhould feel the reſentful pangs of jealouſy at ſuch an infringement of her conjugal rights, and that, with her violent temper and active mind, ſhe ſhould meditate revenge, is ſo true to nature, that the underſtanding meets it with a willing belief. Nor is it leſs credible, that, during the abſence of the enamoured monarch, engaged in diſtant wars, ſhe ſhould let looſe her impatient revenge on the unhappy object of her jealous fury. Nothing, ſurely, can be found in theſe circumſtances of the ſtory to check belief; and there is every thing in its cataſtrophe to call forth thoſe emotions of pity, which at once pain and pleaſe the tender heart. The bard of former times has ſung the fate of Roſamond, and it is, perhaps, to his unpoliſhed muſe that we are chiefly indebted for the bowl which concluded it, as well as the mazy labyrinth that was formed; but formed in vain, to protect her from it. Her ſtory is to be found among thoſe ancient ballads which compoſed ſo much of the poetry, and no ſmall part of the vulgar hiſtory, of the times when they were written. Popular belief, which incuriouſly reſts on popular traditions, has continued to embrace, with equal reliance, the facts as well as the machinery of theſe ditties; and leaves the taſk of ſeparating the one from the other to thoſe ſolemn enquirers, who, ſuperior to ſentiment and diſdainful of nature, never fail to diſbelieve where authority is ſilent. We ſhall conſider it, however, as a natural tranſition from circumſtance to belief, when we repreſent the fountain which flows perennial on the ſite of the palace, recorded to have been the habitation of Roſamond, as having furniſhed the beverage of her table, ſupplied the ciſtern in which ſhe bathed, or formed a chriſtal mirror that ſometimes reflected her charms. But ſhould this ſpring be thought too fanciful a ſource of moral influence; if it cannot be ſuppoſed that the fair one who beholds it, may ſeriouſly reflect on the fate of fallen beauty; or that the youth, as he ſtands on the margin, may ſhudder at the crime of ſeduction:—ſtill, as it poſſeſſes a certain traditional power to turn, awhile, the attention of the traveller from the ſplendid water that flows by it, and to awaken thoſe tender ſympathies, which if they exiſt but for a moment, for that moment, im-

prove the heart, we cannot but wiſh to conſider it as having adminiſtered to the ſervice of the diſtinguiſhed beauty from whom it derives its name.'

The ingenious writer gives a long, and, on the whole, a juſt and pleaſing deſcription of Oxford and its vicinity. He traces the antiquity of that univerſity, as a place of education, to the eſtabliſhment of Chriſtianity in Britain; an opinion which, he obſerves, receives no inconſiderable acceſſion of probability from the peculiar attention which the truly great Alfred beſtowed on that city: for no other, at leaſt no better, reaſon can be aſſigned for his choice of it, as the metropolis of learning, than its exiſting character of the moſt antient and celebrated ſeminary in his kingdom. We are alſo informed that he commenced his laudable deſign with removing the ſchools, whatever their condition might have been, from their defenceleſs ſituation into the fortified part of the city; in order to ſecure them from any future incurſions of the Danes, by whoſe ravaging hoſtilities they had been diſturbed and deſolated. He then invited the moſt celebrated ſcholars from other parts of Europe, to inſtruct the riſing generation in every branch of divine and human learning; he prepared for them every neceſſary accommodation; and he provided adequate endowments for their maintenance and ſupport.

The author is particularly delighted with Nuneham, the ſeat of Earl Harcourt; and he employs at leaſt twenty pages in a laviſh, but not unmerited, deſcription of its various beauties. Of his enraptured ſtyle, on this occaſion, the reader may form ſome judgment from the obſervations which he makes on a ſmall part of the premiſes,—*the Flower Garden.*

'It will ſcarcely be believed, (he ſays,) that this neſt of ſweets, this hoard of floral beauties, this example of conſummate taſte, occupies little more than an acre of ground: but ſuch is the irregularity of its ſurface, the diſpoſition of its trees, the arrangement of its flowers, the ſucceſſion of its artificial embelliſhments, and the judicious conduct of its ſurrounding path, that it becomes apparently magnified into ample extent. The patches of flowers and clumps of ſhrubs are of various ſhapes and unequal dimenſions; and its trees are of a growth and figure, which at once harmonize with, and give variety to, the ſcenery of the place. To the buſtos already mentioned, may be added thoſe of Cato, of Cowley, and of Locke; every therm alſo has its motto or its poeſy; and every building its inſcription: all happily ſelected, to heighten or ſuggeſt appropriate ſentiment, and aid the moral influence of the garden. In this deſcription it may, indeed, appear that the artificial objects are too numerous for the ſmall limits of the ſpot which they adorn: but they are ſo managed as to be ſeen only in unexpected ſucceſſion, or in ſuch careleſs glimpſes of them, as to avoid the leaſt appearance of oſtentation, while they enrich the compoſition of the ſcene. In a flower garden, where

where all is bloom and fragrance, and where nature appears in her gayeſt embroidery, picturesque embelliſhment demands all the elegance that art can beſtow: but taſte alone could not have formed the picture which we have ſo inadequately deſcribed. Such an Arcadian ſcene muſt have been produced by an Arcadian imagination. Indeed, ſo much is there of invention and original fancy in the piece, that the genius of poetry could alone compoſe it. Nuneham is a place of the firſt beauty. Nuneham, however, in the courſe of varying opinion, may have an equal: but its flower garden tranſcends all rivalry, and is itſelf alone.'

From the foregoing extract, the reader will form ſome idea of the author's turn and talents for *flowery* deſcription. As a ſpecimen of a different caſt, and in juſtice to a humane and benevolent inſtitution, we ſhall add his pleaſing account of the SPINNING FEAST—eſtabliſhed by Lord and Lady Harcourt, at Nuneham:—but we give it *a little* abridged, in favour of our inadequate limits:

'About twenty years ſince, Lord and Lady Harcourt formed a deſign to encourage induſtry among the women of the pariſh, by giving annual prizes to a certain number of the beſt ſpinners of thread. An idea afterwards ſuggeſted itſelf, that to the prizes of induſtry, might be added prizes of merit; ſo that, at length, the importance of the annual feſtival being increaſed by the addition of its object and influence, it has gradually riſen into an inſtitution, which, beſides its moral intereſt, is a moſt delightful ſpectacle, conſidered merely in the character of village feſtivity. An hiſtory of the day on which it is celebrated, will beſt explain the object and effect of this admirable eſtabliſhment. It muſt, however, be premiſed, that the perſons of either ſex deſerving the prizes of merit are named ſometime previous to the feſtival, by an aſſembly of thoſe villagers who have already obtained it. The prizes of induſtry are contended for on the day, and on the ſpot, when and where they are diſtributed. The morning is appropriated to the prizes of merit; the noon to the village banquet; the afternoon to the conteſt for prizes of induſtry; an early portion of the evening to the diſtribution of thoſe prizes; and the ſubſequent part to the feſtivity of all.

'The villagers, who have obtained the prize of merit in former years, followed the rector of the pariſh to the church through the garden; the reſt of them repaired thither by the common approach: and ſuch as had already been ſucceſsful competitors for the prizes of induſtry, wore them on the occaſion. Theſe conſiſt of uſeful articles of dreſs, with ſome ſmall peculiarity of form, or trifling decoration, juſt ſufficient to render the diſtinction conſpicuous. The family attended in the tribune, and the morning-ſervice was celebrated with proper pſalms and leſſons, ſelected for the occaſion. The ſervice was ſucceeded by a diſcourſe from the pulpit, in the cloſe of which the perſons who had been choſen to receive the prize of merit for the year, and who were conſpicuouſly ſeated in the centre of the church, were ſeparately addreſſed by name, with a particular ſpecification of thoſe meritorious actions, and that virtuous conduct, for which they were

elected to receive their preſent diſtinction. At the concluſion of the ſervice, Lord Harcourt deſcended from the tribune, and preſented the uſual prize for the men to the clergyman, who transferred it to the attending claimants. It conſiſts of an hat, whoſe only diſtinction is the buckle that faſtens the band, which has the name of the perſon to whom it is deſtined, with the date of the year, and the words "Prize of Merit" engraved upon it. The prizes for the women were preſented by Lady Harcourt in the ſame manner; and conſiſt of ſtraw hats decorated with ſcarlet riband. The names of the happy and diſtinguiſhed villagers were then hung up in the church, under the date of the year, among thoſe who at former periods have been found to deſerve that honour.

'The three groups of ſtately elms that range in the park front of the houſe, ſeem to have been placed there to ſerve the purpoſes of this feſtival. Beneath the ſhade of the central groupe, dinner was ſerved at two ſeparate tables. The upper table was occupied by thoſe who had at different periods obtained the prize of merit; the lower one was ſet apart for the ſeveral candidates for the prizes of induſtry, both of them plentifully, as well as ſuitably ſpred; and the happy gueſts arrived in proceſſion, preceded by a village band of muſic, to partake of the banquet prepared for them. All the domeſtic ſervants attended with aſſiduity upon the village gueſts; and that they might not be interrupted in the duties of the feaſt, the family partook of a cold repaſt. Nor is this all; for theſe good people not only appeared to be happy, but at their eaſe; and were rather enlivened into chearfulneſs, than reſtrained into ſolemnity, by the well-ordered preſence of the noble perſons to whom they were indebted for the felicity of the day.

'At an early hour of the afternoon, all the candidates for the prizes of induſtry aſſemble beneath the trees of the large clump to the left of the houſe. They are divided into two claſſes of females, under the age of ſixteen, and above it. The ſpinners were ranged in ſemicircle, the elder claſs on the right, and the younger on the left. We then heard the whirring, and ſaw the motion of forty-two wheels, with the various countenances of as many competitors who governed them; a ſcene which, abſtracted from all ideas of moral influence, diſplayed an uncommon example of picturesque effect. After a certain period, the ſignal is given, when the wheels ſtop, and each ſpinner reels off her thread. Lady Harcourt herſelf then collected the ſkeins, and attached the written name of every candidate, carefully folded up, to her reſpective ſkein. Thoſe of the elder claſs were then ſpread on a table, and a maſter weaver determined upon that which was of the beſt manufacture. Lady Harcourt, who continued to preſide, unfolded the name attached to the diſtinguiſhed ſkein, when the ſucceſsful candidate was called, and offered her choice of the various prizes; a ſcarlet knot was, at the ſame time, affixed to a conſpicuous part of her dreſs. This ceremony continues till the prizes are all obtained. The ſkill of the ſecond claſs underwent the ſame trial, and received ſimilar rewards. The far greater part of the competitors obtained prizes according to the merit of their reſpective work, and the few whoſe endeavours were not crowned with ſucceſs, were diſmiſſed with words of encouragement and favour.

'The

'The group of elms to the right of the houſe contains a more ſpacious as well as more regular area than either of the others, and was, on this occaſion, formed into a ball-room of no common elegance. A moveable colonnade incloſed a ſpace of 90 feet long and 45 feet in breadth. It was ſufficient to reſerve the place for the purpoſes to which it is allotted; while the intercolumniations admitted the gazers of the neighbouring villages to view the ceremonies and amuſements of the ſcene. In the centre on the right, was a Doric pavilion, elevated on a flight of ſteps, for the reception of the family, and decorated with alluſive ſymbols, and wreaths of artificial flowers. On the oppoſite ſide of the area was an alcove, where the prizes were hung in gay arrangement, and it afterwards became an orcheſtra for the muſic. At the upper end of the room, the architectural elevation aſſumed a more enriched appearance. Two porticos, with pediments, were connected by an intermediate range of columns, with large China vaſes, filled with flowers, placed between them; and beneath each pediment was a tranſparent emblematic painting repreſenting a Nuneham cottage. The one was a chearful picture of induſtry and plenty; the other, a diſmal ſcene of idleneſs and want: over the latter hung a wreath of nettles, and above the former was ſeen a chaplet of various flowers. The floor of the room was the turf, and its roof the ſpreading branches of the elms that grew around. The whole was bright with lamps, arranged in all the elegance of illumination.

'When the evening advanced, Lady Harcourt entered the ball-room, preceded by the muſic, and followed by a proceſſion of the villagers; and, after making a circuit of the area, entered the alcove, where the prizes were diſtributed from her hand, not unaccompanied by graceful gratulations. When this charming ceremony was concluded, the muſic occupied the place, nor did any long interval enſue before the commencement of the dance; and as all perſons of a certain appearance were promiſcuouſly admitted, the cloſing ſcene of the feſtival aſſumed the gay ſemblance of elegant pleaſure. It has been our lot to ſee much of the ſplendid ceremonials of the world: but we never ſaw ſuch a day as this; nor do we ever remember to have beheld ſo much feſtive happineſs, that bore the promiſe of ſo much future good. From the noble inhabitants of Nuncham-houſe, down to the loweſt ſervant in it, all were zealouſly and anxiouſly occupied in attending to the innocent enjoyments and laudable objects of the feſtival.'

This article being now advanced to ſufficient length, we muſt here put a period to our extracts; and we ſhall conclude with a few words on the general as well as particular merits of this elegant volume.

That part of the work which relates to hiſtory and antiquities, in our opinion, will particularly reflect honour on the abilities of the writer. The antiquary will certainly not be diſpleaſed with the circumſtantial hiſtory of Cirenceſter, and of the abbeys of Oſney and Rewley. In the author's laboured deſcriptions of ſeats, and of rural proſpects, the ſtyle may be thought to be rather over-loaded with ornament. Language—

eaſy, neat, and correct, may be deemed more ſuitable to the plain and manly elegance of the impreſſion, as it proceeds from the juſtly diſtinguiſhed preſs of Bulmer and Co. Such a ſplendid work, conſidered as A WHOLE, might thus appear with that uniform dignity which muſt command univerſal approbation *.

Perhaps it may be truly obſerved that the report of a Literary Reviewer, on productions of this mixed kind,—where the ſiſter arts have united the powers of the pen and of the pencil,—muſt neceſſarily be incomplete; as ſo much of their characteriſtic merit conſiſts in their *mechanical beauty*,—the ſuper-excellence of the paper and preſs-work, and the picturesque ornaments furniſhed by the delineator and the engraver.—Of theſe, the critic in literature can produce no ſpecimens to illuſtrate his remarks: he can only *talk* on the ſubject; what he ſays may not always perfectly convey his ideas; and opinion is here a matter of ever-varying and indefinite *taſte*. With reſpect, therefore, to the pleaſing and numerous *acqua tinta* plates which decorate this work, and to the peculiar mode of colouring them in imitation of drawings, we ſhall leave their excellencies to be appreciated by the *cognoſcenti*.

Though, in common with all the beſt efforts of human genius, this volume may diſcover imperfection, it is a work which, in our imagination, highly merits ſuch patronage from a generous and foſtering public, as will not fail to encourage Mr. Farrington and his ingenious coadjutor, the anonymous writer, to proceed in this noble undertaking with undimi-

* We ſhall point out one or two trivial inaccuracies:

P. 276, Sir *George Yonge*, proprietor of a delightful villa ſituated on an iſland in the Thames, near Cliſden, is called Sir *William Young*; and, in the deſcription of this place, it is ſaid, 'the towering woods of Cliſden overſhadow it to the *north*.' To the beſt of our recollection,—for we, too, "have been in Arcadia,"—Cliſden-woods are ſituated to the *eaſt* of Sir George's domain.

In ſpeaking of Cliſden-ſpring, which 'pours down a gentle but pebbly deſcent into the Thames,' the writer obſerves that 'poetry might conſider it as a cryſtal tribute from the Dryads of the woods to the Naiads of the ſtream.' Dryads are ſuppoſed to inhabit the woods, and to protect the trees: but, when they are made to preſide over ſprings, they ceaſe to be Dryads, and are, properly ſpeaking, Naiads.

There ſeems to be an anachroniſm, where we are told that, 'in 1024, Canute aſſembled a council of the nation at Oxford, when the laws of Edward the Confeſſor were tranſlated into Latin, and preſented to the common obedience of all the ſubjects of the kingdom, both Danes and Engliſh.' Edward the Confeſſor did not aſcend the Engliſh throne till twenty years *after* the time here mentioned, and when Canute had deſcended to the grave.

niſhed

niſhed ardour.—With reſpect to the proprietors, Meſſrs. Boydell, their ſpirited and munificent plans are too well known to the public to require the aid of any encomium that we could beſtow on them.

ART. II. Mrs. Piozzi's *Britiſh Synonymy*, &c.

[*Article concluded from p.* 251.]

WHERE ſhall we find the work, in which genius and fire do or do not take the lead, that is *perfect?*—The production before us is certainly not a "*faultleſs monſter.*" We have therefore been ſo ungallant, in proof of Mr. Burke's aſſertion that "all chivalry is gone," as to point out ſome imperfections in it, though the work of a lady. Indeed, when we firſt ſaw the *Britiſh Synonymy* advertized, we began to conſider what were the neceſſary requiſites for the undertaking, and framed in our own minds certain *criteria* by which to judge of its excellence. We imagined the qualifications, neceſſary to compoſe an indiſputable and complete Synonymy of any cultivated language, which ſhall be admitted as a ſtandard of diſcrimination, to be ſomething like the following: claſſical learning, with a certain portion of logic and philoſophy; much reading; and ſtill more converſation, not only with the learned, but with the well-educated and moſt poliſhed perſons of the ſuperior ranks, whoſe language is equally free from ignorance, vulgar cant, affectation, and pedantry. Though our ingenious female philologer may not poſſeſs *all* theſe requiſites, ſhe cannot be denied the major part of them. Indeed ſhe has modeſtly deprecated ſeverity in the following paſſage: (p. 233, vol. I.)

'If in the courſe of this little work *ſome few* defects may be diſcovered, let not the faults be magnified into offences. Some miſtakes will always happen from negligence, and ſome from error; but candid readers of every nation will be willing enough to weigh general uſefulneſs againſt partial deficiency; and whatever cenſure may be ſuffered from *Italian* criticiſm, *one* is ſure at leaſt to eſcape deriſion; that modification of ſuperiority, which hurts ſo many and reforms ſo few.'

This ſame *deriſion* our authoreſs herſelf has applied, ſomewhat unfairly, in the article MISTAKE, ERROR, MISCONCEPTION, vol. II. p. 29; in which, in the dialogue between a nobleman and his architect, ſhe diſcovers herſelf to be *miſtaken*, and to have formed an *erroneous* opinion of the nobility of this country; while her *miſconception* on the ſubject may lead the inhabitants of other countries to ſuppoſe the Nobles to be the moſt ignorant and fatuitous ſet of beings in our iſland. Why, it may be aſked, are *Lords*, only, to be ignorant of drawing? This ſarcaſm, and from ſo determined an Ariſtocrate, comes with the worſe grace as it has no foundation in truth. We are

not remarkably partial to Lords: but, if they have a chance for underſtanding any one thing better than another, it is certainly what concerns *virtù*, and the fine arts. There are few of our nobility who do not viſit Italy, where they cannot avoid ſeeing fine buildings, ſtatues, pictures, and drawings; and where they ſcarcely can help becoming admirers and ſmatterers, at leaſt, in theſe affairs. The late Earls of Burlington and Leiceſter, and the late Duke of Northumberland, in ſpite of all the diſadvantage of being nobles, diſtinguiſhed themſelves by their good taſte and judgment in architecture, and conſequently in *drawings* and deſigns of buildings, beyond moſt gentlemen of their time. We therefore deem this dialogue unnatural, and the ſatire of it harſh and ill-applied.

We always expected from this Lady's pen emanations of genius, ſeaſoned with wit, humour, and learned alluſions: but we were fearful that ſhe would not ſubmit to the trammels of good taſte and ſound judgment. She has frequent flaſhes, but no ſteadineſs in her fire; its fuel, like green wood, crackles, and produces corruſcations which alarm, but which afford neither light nor heat of long duration. The work, however, muſt be allowed to be written with ſpirit; to manifeſt a conſiderable extent of reading and knowlege; and to be much more replete with entertainment than the title promiſes.

We ſhall ſelect a few more articles from the IId vol. in confirmation of this opinion;

'NARRATION, ACCOUNT, RECITAL.

'In order to give a good ACCOUNT of the fact (ſay we) 'tis neceſſary to hear a clear RECITAL of the circumſtances; but if we mean to make a pleaſing NARRATION, thoſe circumſtances ſhould not be dwelt on too minutely, but rather one ſelected from the reſt, to ſet in a full light. Whoever means to pleaſe in converſation, ſeeing no perſon more attended to than he who tells an agreeable ſtory, concludes too haſtily that his own fame will be firmly eſtabliſhed by a like means; and ſo gives his time up to the collection and RECITAL of anecdotes. Here, however, is our adventurer likely enough to fail; for either his fact is too notorious, and he ſees his audience turn even involuntarily away from a tale told them yeſterday perhaps by a more pleaſing narrator; or it is too obſcure, and incapable of intereſting his hearers. Were we to inveſtigate the reaſon why narratives pleaſe better in a mixed company, than ſentiment; we might diſcover that he who draws from his own mind to entertain his circle will ſoon be tempted to dogmatize, and aſſume the air, with the powers of a teacher; while the man, who is ever ready to
ll one ſomewhat unknown before, adds an idea to the liſtener's
ck, without forcing on us that of our own inferiority—He is in
ſſeſſion of a fact more than we are—that's all; and he communi-
tes that fact for our amuſement.'

Mrs.

Mrs. P. having been educated a Tory, not to ſay a Jacobite, and a high church-woman, is naturally a ſworn foe to Democrates and Sectariſts. There is ſcarcely an article in theſe two volumes which does not breathe the ſpirit of loyalty and what is called *orthodoxy*. Indeed a female confirmed Tory is more likely to be an *alarmiſt*, than the male whigs who have lately deſerted their former friends and principles. The following article may ſerve as a ſpecimen:

'PARTY, DIVISION IN THE STATE, FACTION.

'Theſe cannot be ſuppoſed naturally and neceſſarily ſynonymous, whilſt each PARTY in its turn calls the oppoſite one a FACTION, with intent to diſgrace it in the eye of ſuch as lament thoſe DIVISIONS IN A STATE which force them into the liſts on either ſide. When England was rent with commotions in the latter end of king Charles the Firſt's reign, the firſt appellative of ſcorn was thrown by thoſe who flocked round the royal ſtandard at their republican opponents, whom the *cavaliers* now firſt called *round-heads*, from their manner of wearing their hair cut ſhort, or at moſt curled in one row about the neck behind; and 'tis obſervable, the rigid Proteſtants of Germany ſtill hope ſome merit may be claimed by being ſeen out of powder with ſleek *round heads*, and for the moſt part a bright braſs comb ſtuck behind; while gentlemen in Italy and Spain are yet going by the name of *cavalieri* ſince the holy war, to which *they* went on horſeback, while plebeians walked on foot. But a new diſtinction ſoon broke out in Britain, where the laſt-mentioned called themſelves petitioners, and the loyaliſts, abhorrers, from their repeated expreſſions of the *abhorrence* they felt againſt men who diſturbed their ſovereign's and the public's tranquillity. Into the abuſive names of *whig* and *tory* however all others ſoon dropped, and by theſe names the ariſtocrates and democrates of our country have till now been known. Of theſe Rapin ſays, "The *moderate tories* are the true Engliſhmen—have frequently ſaved the ſtate, *and will ſave it again* (prophetic may his words prove!) whenever it ſhall be in danger either of deſpotiſm from the efforts of the very violent tories, or of republicaniſm from the very violent whigs; for," continues he, "the moderate ſtate-whigs wiſh little more than to maintain with unremitted attention the privileges of parliament, and only lean in every diſpute to the popular ſide; while the tories watch with equal care over the royal prerogative, regardful of its rights and jealous of its infringements. Epiſcopalians and puritans in like manner ſoftened down their diſtinctions, and were beſt known in the ſucceeding reigns by name of high and low churchmen; the firſt being moſt ſtrenuous to ſupport the hierarchy; the ſecond, vigilant to prevent any ſtretch of eccleſiaſtical power." Till theſe unhappy times, however, *anarchiſts* profeſſedly ſo called were never heard of in any church or ſtate. Lord Bolingbroke, who will not be ſuſpected eaſily I imagine of an hypocritical regard for our holy religion, ſays in this manner: "Some men there are, the peſts of ſociety I think them, who take every opportunity of declaiming againſt that church eſtabliſhment which is received in Britain; and juſt ſo the other men of whom I have been ſpeaking, affect a kindneſs for liberty in gene-

ral,

ral, but diſlike ſo much the ſyſtem of liberty eſtabliſhed here, that they are inceſſant in their endeavours to puzzle the plaineſt thing in the world, and to refine and diſtinguiſh away the life and ſtrength of our conſtitution in favour of the little preſent momentary turns *which they are retained to ſerve*. And what would be the conſequence I would know, if their endeavours ſhould ſucceed? I am perſuaded," continues he, "that the great politicians, divines, philoſophers, and lawyers, who exert them, have not yet prepared and agreed upon the plans of *a new religion*, and *of new conſtitutions in church and ſtate*. We ſhould find ourſelves therefore without any form of religion, or any civil government. The firſt ſet of theſe miſſionaries would haſten to remove all reſtraints of religion from the governed, and the latter ſet would remove or render ineffectual all the limitations and controuls which liberty has preſcribed to thoſe that govern, and thus diſjoint the whole frame of our conſtitution. Entire diſſolution of manners, confuſion, anarchy, or at beſt abſolute monarchy, muſt follow; for it is probable that in a ſtate like this, amidſt ſuch a rout of lawleſs ſavages, men would chooſe *that* government, rather than no government at all." Thus far the elegant and ſpirited diſſertation upon PARTIES bears teſtimony to a neceſſity for religious and civil ſubordination, in theſe days openly denied and combated, to the terror of every ſect, the aſtoniſhment of every party. Againſt the preſent FACTION, then, let all modifications of chriſtianity and civilization haſten to unite; when even this laſt quoted infidel would, were he now alive, lend his aſſiſtance to cruſh theſe profeſſors of atheiſm and violence, theſe traitors to human kind, who under a ſhow of regard rob them of their deareſt rights, and render the royal, the parental, the marital authority—for each is connected with the other—a jeſt for fools, a ſhadow of a ſhade.'

Though Mrs. P. has been a great traveller,

Quæ mores hominum multorum vidit, et urbes,

ſhe ſtill retains a partiality for her native country, its religion, and government, as the following article ſeems to teſtify:

'RURAL and RUSTIC

'Muſt neceſſarily ſeem ſynonymous to foreigners, who ſee them uſed perpetually for each other in our beſt authors—or think they do—becauſe the words are commonly appropriated with a ſelection exact enough. England, ſay we, affords more ſituations that one may juſtly term RURAL, than any nation or country in Europe; for in France, Italy, and Germany, at leaſt, you are always too near (to), or too far from a great city; ſo that the prominent features of every landſcape exhibit either wildneſs approaching to barbarity, or elſe cultivation reſembling a garden more than fields:—whereas in Great Britain, where opulence is more diffuſed, and knowledge leſs concentrated, Nature accepts the character of individuals, and every place poſſeſſes ſome agreeable ornaments which tend to its embelliſhment—though no ſpot is by the accumulation of ſuch ornaments made more ſplendid than beautiful. RURAL elegance is the pride and pleaſure of our happy iſland, whence RUSTIC groſſneſs and rough ſcenery are ſo nearly expelled, that you ſeek for them in vain at a great

great diſtance from the capital, among the lakes of Weſtmoreland, or along the ſea-coaſts of Devonſhire. Whence our faſtidious travellers, perhaps,

Tir'd of the tedious and diſreliſh'd good,
Seek for their ſolace in acknowledg'd ill,
Danger, and toil, and pain. GRAHAM'S TELEMACHUS.

We climb the Alps of Switzerland and Savoy, or journey round the Hebrides, in ſearch of contraſt and variety, delighting to penetrate the hidden receſſes of Nature, and

Call her where ſhe ſits alone,
Majeſtic on her craggy throne.

'Such views indeed produce magnificent ideas in the mind, but they are ideas of God, not man. *He* always ſeems debaſed on ſuch a theatre, and, to ſay true, generally acts his part upon them with RUSTICITY enough: while foreigners are often heard to admire our peaſantry both in the north and weſt of England, each with his watch, his little ſhelf of books, trimmed hedge, clean ſhirt, and planted garden; enjoying that RURAL ſimplicity, and elegant competence—glory of Britons!—great and enviable reſult of equal laws and mild adminiſtration!

'Let them remember then thoſe laws, thoſe rights,
That generous plan of pow'r deliver'd down
From age to age by their renown'd forefathers,
So dearly bought, the price of ſo much blood.'
ADDISON'S CATO.'

With the following articles, which we conſider as good ſpecimens of the writer's mental and literary powers, we ſhall terminate our extracts:

'TASTE, INTELLECTUAL RELISH, NICE PERCEPTION OF EXCELLENCE, FINE DISCERNMENT.

'The firſt is the true word, which in a breath expreſſes what all the reſt, although ſynonymous, deſcribe by circumlocution.—The firſt is the word profaned by ſo many coxcombs, who repeating opinions from men wiſer than themſelves, profeſs a TASTE for what they do not even underſtand—poetry, painting, or the beauties of nature, which 'tis the peculiar province of poets and painters to deſcribe. Italians have, however, little need of counſel here: they never, I think, pretend to have a TASTE for any thing they do not ſincerely delight in, and have no notion of valuing themſelves on their nice PERCEPTIONS of Rafaelle's excellence, or Petrarch's ſonnets; and they wonder rationally enough how Engliſhmen become endowed with ſuch fine DISCERNMENT of matters which depend exceedingly upon habits of life, on cuſtoms peculiar to every country: they do not think it neceſſary to admire Pope or Shakeſpeare as a proof of their TASTE, and they are in the right. Pope gives them no real pleaſure as a *poet*; and they think truly enough, that, as a moraliſt, Seneca gives better precepts. Shakeſpeare is intelligible to them only in the parts they like leaſt. A man with bad eyes looking at a picture of Rembrandt, is on the footing of a foreigner reading our hiſto-

rical

rical plays—Whatever is brightly illuminated, ſays he, ſeems coarſe, and the reſt I cannot diſcern. A Britiſh reader, were he equally honeſt, would confeſs that Dante he does not underſtand, and that Petrarch gives back to his mind no image of his own, but one as romantic and groteſque as that of Amadis de Gaul; where the love is no more unnatural (as he would call it), and the adventures more diverting. A Tuſcan meantime is entertained by the one, and enchanted by the other, only becauſe he underſtands and feels both, as we underſtand the Dunciad and feel the invocation—Oh for a muſe of fire! &c. even into our very bones.

'Conſult the genius of the *place* in all.

'Tis folly to fix any other criterion of true TASTE; for although many people from many places may agree in praiſe of one poet, one painter, one ſtyle in muſic, dreſs, or gardening—'tis ſtill ſome accident directs the congreſs, becauſe, on a ſtrict ſcrutiny, you will find all their opinions inſtinctively different. National character admits modification doubtleſs, yet is it never altered fundamentally; you ſee the indelible impreſſion made by the hand of nature at the beginning ſcarce ever totally effaced. Laws may unite kingdoms in one common intereſt,

'But minds will ſtill look back to their own choice;

nor can adventitious circumſtances deſtroy the germ of difference. This germ is moſt viſible in TASTE, I think. A Scot or Frenchman will no more think like the Engliſhman within thirty miles of whom he was born and bred, than will the ſalt of one plant be miſtaken for that of another growing cloſe to it, even after they have both been tortured into various forms and ſhapes by the operations of chymiſtry.

'Even from the tomb the voice of nature cries,
Even in our aſhes live their wonted fires.

The native of a warm climate delights to loiter in a vaſt but trim garden, where a full but gentle river glides ſlowly down a broad green ſlope, into a dark oblivious lake at the bottom, almoſt without appearing to diſturb it; while ſuch a tranquil ſcene ſooths the ſuſpended faculties of reaſon, and induces a diſpoſition towards calming all reſtleſs thoughts from the conſideration of Time's eternal flux—and the ſweet verſe

'Labitur et labetur in omne volubilis ævum

is the only poetry capable of deepening the impreſſion of ſuch a landſcape.

'Meantime Mr. Gilpin would ſoon tell us, and truly too, that the characteriſtic beauty of a waterfall is not its gloſſy ſmoothneſs:—"no; a rapid ſtream broken by rocks," ſays he, "and forcing its way through them with impetuous and ill reſtrained fury, is the intereſting feature in a ſcene removed from mortal tread. A caſcade like that deſcribed but now, has no merit at all; the lake would be better without it, and every painter would be of my opinion." He would no doubt, Mr. Gilpin; but the inhabitant of that warm climate I was mentioning, did not retire there with an intent to *paint* the view, but to *enjoy* it. Deſcriptions vary according to the deſcriber's turn of mind;

mind; whilſt each arraigns the TASTE of him who ſpoke laſt upon the ſubject, though perhaps all are right.'

'VARIETY, DIVERSITY, FLUCTUATION, CHANGE, MUTABILITY, VICISSITUDE.

'Among theſe words though analogy may be found, ſynonymy can hardly be ſought: the propriety depends upon the place in which they ſtand: we may therefore, in order to bring them cloſe together, obſerve, how through the numberleſs VICISSITUDES in nature and in life, there is yet leſs real CHANGE than FLUCTUATION of events, leſs true DIVERSITY perhaps than unremarked revolution. Even in the toſſings of that ſea, whence the third ſubſtantive upon our liſt is derived, I have thought there was not ſo much MUTABILITY as a light obſerver would imagine. The ſame waves probably for many years waſh the ſame coaſts—The ſhells they leave behind them exhibit no VARIETY. Fiſh of the ſame kind haunt the ſame ſhores, and no flight of time brings turtle to the bay of Dublin, or ſalmon to Genoa:—I mean, not in ſufficient quantity to diſprove this obſervation; for now and then an extraordinary thing will happen, and flying-fiſhes from the Pacific Ocean are at this hour digging out of a mountain near Verona. Pennant will tell us, that the ſame ſwallow occupies the ſame neſt every year; and Doctor Johnſon ſaid, that no poet could *invent* a ſeries or combination of incidents the præcognita of which might not be found in Homer: and ſhould we claim an exception or two in favour of Shakeſpeare and Arioſto, thoſe exceptions would only prove the rule.

'Herſchel informs us, that all nature's works are rotatory: if then each ſtar, however firmly fixed, has in itſelf a motion round its own axis, the ſolid contents of every ſuch globe may be ſuppoſed to participate this ſpirit of rotation. In our own we ſee truth and error, land and ſea ſhifting their ſtations with more VICISSITUDE than actual CHANGE; and while the natural ſun riſes to one half of us mortals, while it ſets to the others, we diſcern in like manner whole regions immerſed in darkneſs at beginning, now brightly illuminated with Revelation's beam; and the tracts of country firſt irradiated, ſunk into ſad opacity.

'This ſeems indeed the evening of our Earth's natural day—

> 'Night ſucceeds impervious night.
> What thoſe dreadful glooms conceal,
> Fancy's glaſs can ne'er reveal:
> When ſhall Light the ſcene improve?
> When ſhall Time the veil remove?
> When ſhall Truth my doubts diſpel?
> Awful period! who can tell! HAWKESWORTH.'

'WORLD, EARTH, GLOBE, UNIVERSE,

'Are ſo far from being philoſophically ſynonymous, that converſation language admitting of incredible hyperbole, would ſay the very EARTH was filled with books written to prove their difference. Popularly ſpeaking, however, we ſay that a man's knowledge of the WORLD, means his acquaintance with the common forms and ceremonies of life, not ill called by Frenchmen, the *ſçavoir vivre*, ſince

he who is ignorant of the WORLD even in this limited ſenſe, will ſoon be in a figurative ſenſe warned to go out of it; ſo indiſpenſably neceſſary is that knowledge, to every day's obſervation and practice; nor have I often read a more humorous picture of manners, than in ſome play of Mr. Cumberland's—I forget its name—where two brothers diſputing upon a point of propriety, one ſays, truly enough as I remember, "Dear brother! you know nothing of the WORLD." "Will you tell me *that?*" replies his incenſed antagoniſt, "when I have traverſed the GLOBE ſo often! croſſed the line twice, and felt the froſts within the arctic circle: a man bred in London, and living always in its environs, has an admirable aſſurance when he uſes that expreſſion to *me*, who have been wrecked on the coaſts of Barbary, and ſtuck faſt in the quickſands of Terra del Fuego, &c. &c." My quotation is from memory, and twenty-five years at leaſt have elapſed ſince I looked into the comedy by mere chance in a bookſeller's ſhop at Brighthelmſtone. But the pleaſantry of two men taking the word WORLD in a different way, with ſome degree of right on both ſides, ſtruck me as comical and pretty, becauſe within the bounds of credibility. *That* grace alone is wanting to a dialogue once ſhewn to me in manuſcript, written by the learned James Harris, of Saliſbury, who makes one of two friends walking in St. James's Park, ſay of a third that paſſes by,—"There goes a man eminent for his knowledge of the WORLD." To which the other replies, "Ay, that indeed is a deſirable companion, a perſon whoſe acquaintance I ſhould particularly value, as he no doubt could ſettle the point between Tycho and Riccioli, concerning the ſun's horizontal parallax, in which thoſe two ſo great aſtronomers contrive to differ, at leaſt *two minutes and a half. He* too could perhaps help us to decide upon the controverſy whether this UNIVERSE is bounded by the grand concameration or firmament forming a viſible arch, or whether 'tis ſtretched into an immenſurable ſpace, occupied however at due diſtances by a variety of revolving GLOBES, differing in magnitude: ſome brilliant, as ſuns, rich in inherent fire; ſome opaque, and habitable, as EARTHS, attended by ſatellites of inferior luſtre and dignity." When his companion ſtopping him, proteſts that the man in queſtion knows nothing of theſe matters. "Oh then," replies the other, "he confines his knowledge perhaps merely to our own planet, where doubtleſs much matter is afforded for reflection.—*There*, however, maſter of the hiſtorical, geographical, and political WORLD, *he* can give account of all the diſcoveries, revolutions, and productions, contained in thoſe four continents at leaſt, which compoſe this terraqueous GLOBE; and leaving out marine enquiries—it is from *him* we muſt hope to obtain the cleareſt reaſoning upon the diſtinctions made by nature and education betwixt man and man; the cauſe of their different colours, and their ſo ſudden, or ſometimes ſilent lapſes from perfection to decay. His information now would be above all times deſirable, as we are yet much perplexed concerning ſome cuſtoms of the old inhabitants of China; and it would be well for him at his leiſure hours, to collate ſome obſcure paſſages of the Veidam with the Edda, &c." When this topic is exhauſted, and others examined in turn, and the friend finds out that the gentleman paſſing by knew the WORLD only as a fruiterer

fruiterer in St. James's-ſtreet is capable of knowing it—from repeatedly hearing the debts, intrigues, connections, and ſituations of a few faſhionable gentlemen and ladies, he ends the dialogue in diſguſt, that a creature ſuperior, as he obſerves, in no mental qualification to the chairman who carries him home from his club of an evening, ſhould thus be celebrated for ſo ſublime a ſcience as knowledge of the WORLD.'

'Let me not cloſe this article without proteſting that I never read the dialogue in my life but once, above thirty years ago, and that I only quote the turn of it, and muſt not be expected to remember words, or even periods. My imitation would be then *too* great a diſgrace to his name whom I was early inſtructed to hold in the higheſt veneration: the deſign was too ſtriking to be ever forgotten, and for the deſign alone do I mean to be anſwerable;—'twas done by me merely to gratify my recollection of paſt times and ſtudies, whilſt it ſerved well enough beſides to bring in our ſynonymy.

'Mr. Harris delighted much in writing dialogues. Thoſe at the end of David Simple are his, and exquiſite are they in their kind. There are ſome in the world of his and Floyer Sydenham's both, I believe, which have never been printed certainly—perhaps never deſtroyed.'

'TO WREST, TO DISTORT, TO PERVERT,

'If meant of language naturally enough follow the laſt article*, yet will ignorance often ſhow powers of this kind as plainly as ſcience herſelf. Newſpapers, magazines, and other periodical publications, are ſurprizingly ſkilful in the art of DISTORTING metaphor, and PERVERTING in its turn every figure of grammar and rhetoric; nor would it be difficult to WREST all their common places into a ſhort paſſage by leſs violence than they are daily doing to their mother tongue, were we to ſay in imitation of a herd of novel-writers, Ricardo was a young fellow *of fine hopes*, and made it *his point* to *cut a figure* in the *treaſury line*. His uncle being a man who ſaw things in *a right light*, undertook to put his boy upon as *reſpectable a foot* as any of his young companions of the *ſame ſtamp*;—*on this head* therefore, little more *needs be underſtood*, than that Ricardo *under ſuch circumſtances* was very happy, and ſoon drew aſide the bright eyes of Miſs Julia, daughter to his uncle's friend, a man of the *ſame deſcription*—*a rough diamond*, but who, &c. Of ſuch twiſted, ſuch DISTORTED, ſuch diſlocated language, every morning's literary haſh preſents us an example: nor is it neceſſary to look in print for theſe ſtored up alluſions; every counting-houſe exhibits choice of metaphor, beyond all that Sancho's proverbs can pretend to; and I once was witneſs to a converſation of that kind, where a ſtring of disjointed metonomy ſent me out of the room to laugh, when I had heard what follows.

"Milo is expected to become a bankrupt ſoon,—have you endeavoured to get that money from him which is owing to our houſe?"

'*Anſ.* "Why, ſir, that fellow *did run upon a rope* to be ſure, till at length he came *to a ſtand-ſtill*; and they ſay will now very ſoon *ſtick in the mud:* when I heard that, being determined to *ſtrike a great ſtroke*, you may be ſure I thought it proper to *purge him pretty briſkly*;

* On WRANGLING.

but finding that the *gray mare was the better horſe*, I reſolved to wait till this morning, and then begin *to plough with the heifer*; which I ſhall moſt certainly ſet about directly *tooth and nail.*"

'This jargon, which I defy a ſolitary ſcholar to conſtrue, meant only that Milo had been expenſive, and was in conſequence of his extravagance expected to ſtop payment: that the clerk had tormented him for the money, but that Milo leaving his pecuniary affairs in the hand of his wife, the clerk reſolved to call on *her* next morning, and either fright or perſuade her to diſcharge the debt, by every method in his power.'

Many more articles are ably compoſed, and nearly all are rendered intereſting; and we muſt own that, with all its defects as to depth of thought and accuracy of expreſſion, we are acquainted with very few females, and not with many males, who are able to write ſuch a book.

ART. III. *Experiments on the Generation of Air from Water*; to which are prefixed Experiments relating to the Decompoſition of Dephlogiſticated and Inflammable Air, *(from the Philoſophical Tranſactions, Vol. lxxxi. p.* 213.) By Joſeph Prieſtley, LL.D. F.R.S. &c. &c. 8vo. pp. 49. 1s. Johnſon. 1793.

THIS little performance is the firſt, relating to ſcience, which Dr. Prieſtley has given to the world ſince his philoſophical labours were interrupted by the diſgraceful riots at Birmingham in the ſummer of 1791. It is addreſſed to his valued friends, Meſſrs. Boulton, Watt, Keir, Withering, Galton, and Johnſon, members of the Lunar Society at Birmingham; ſo called becauſe it met every month, for the ſake of convenience, on the Monday neareſt to the full moon. From its ſize and imperfect ſtate, this diſcourſe ſeemed better calculated for a place in the Philoſophical Tranſactions than for a ſeparate publication:—but, in addition to the numberleſs mortifications which have wantonly been heaped on this reſpectable philoſopher, the Royal Society (we are here told,) has ſhewn a determination to reject candidates merely on account of their ſuppoſed political principles, however ſtrongly ſuch perſons have been recommended, or however diſtinguiſhed by talents and virtues; and Dr. Prieſtley judges, from this ſample, that his communications will no longer be acceptable to that learned body. It is thus that we find, in this as well as in other inſtances, that every public inſtitution is liable to degenerate into an engine of party, and to defeat the ends for which it was originally formed. The corporation ſpirit is equally pernicious in ſcience and in the arts.

As the firſt part of this eſſay has appeared already in the Philoſophical Tranſactions, we need not review it again*. In

* See Rev. for Sept. 1789, and Jan. 1792.

the

the ſecond part, which attempts to prove the *generation* of air from water, we perceive Dr. Prieſtley's uſual ſkill and aſſiduity in conducting experiments: but it is with regret that we are obliged to remark the ſame haſty concluſions, into which the ardour of his mind ſo often betrays him. He ſets out with aſſerting that heat in a latent or fixed ſtate is *eſſential* to all kinds of air; an ambiguous propoſition, pretty generally admitted at preſent, yet founded on falſe theory and overſtrained analogy. That the aërial ſubſtances in their ordinary ſtate contain more of the element of heat than an equal quantity of ſolid matter, is a fact which comes under a more general principle; namely, that the portions of heat contained in different bodies follow ſome intermediate ratio between their maſſes and their bulks:—but, though the ſtrong attraction for heat be a proper characteriſtic of the elaſtic fluids, it were raſh thence to conclude that theſe derive their conſtitution from the addition of heat. It has never been proved, and indeed the contrary is evinced by very concluſive arguments, that heat combines chemically with bodies. As an agent to form new combinations among elementary bodies, heat, or rather a high temperature, is frequently employed; and it produces the effect by exerting a temporary repulſion that deranges the ordinary ſyſtem of affinities, and gives birth to recent compounds which henceforth ſubſiſt by their own attractions and ſuffer the heat to circulate freely. From this view of the matter, it is evident that ſuch permanent changes can never be effected, unleſs the ſubſtance ſubjected to the action of heat conſiſt of at leaſt more than two elements. When water, for inſtance, is converted into ſteam, under the ordinary preſſure of the atmoſphere, it requires, notwithſtanding it conſiſts of two ingredients, the continual application of heat to maintain its elaſtic form: if a third ſubſtance, ſuch as red-hot iron, be interpoſed, a permanent reſolution takes place, and hydrogenous gas is extricated.

An increaſed attraction for heat is the invariable conſequence of dilatation, from whatever cauſe this proceeds; and ſo far is the application of heat from univerſally producing this effect, that it ſometimes occaſions quite the reverſe. If a piece of clay be burned in a furnace, the humidity, which imparted ſomewhat of its rarity and held the argillaceous particles aſunder, being expelled, the ſubſtance ſuffers a conſiderable contraction and a very ſenſible diminution of its attraction for heat.

We cannot help obſerving, on this occaſion, that the doctrine of *latent* heat, whatever merit it be ſuppoſed by ſome to poſſeſs, has not only ſpread an air of paradox on chemical theories, but has created much confuſion, and given riſe to ſeveral eſſential miſtakes. The diſciples of Boerhaave aſſerted,

as an undoubted principle, that heat diffuſes itſelf *equally* among bodies:—but when this was afterward diſcovered to be inconſiſtent with ſome ſtriking facts, the philoſopher, to whom chemiſtry owes ſo much, did not venture to reject the received hypotheſis; he admitted it in its full extent, and contented himſelf with introducing a diſtinction or annexing a ſupplementary clauſe. Inſtead of concluding, with Irvine and Wilcke, who took a comprehenſive view of the ſubject, that heat tends to maintain merely its *equilibrium* among bodies according to their peculiar conſtitution and properties; he aſcribed a double office to heat, and repreſented one portion of it only as looſe and cognizable by the ſenſes, and the remaining portion as in a ſtate of combination with the containing ſubſtance. This artificial and groundleſs diſtinction was evidently occaſioned by a ſingular miſtake; viz. that the thermometer affords a proper meaſure of the heat of the body to which that inſtrument is applied; whereas nothing can be plainer than that it only indicates the heat contained in its own bulb. Nor is the aſſumed hypotheſis adequate to the explication of the phenomena; for, to confine ourſelves to the example ſo often urged, it is not enough that a quantity of heat becomes latent on the converſion of ice into water: a certain portion of that element muſt combine with the water at each ſucceeding increaſe of temperature; and conſequently, however uniform in appearance, water muſt be perpetually changing its conſtitution; a propoſition which it ſeems difficult to admit:—but, if we were permitted to enlarge, we might bring forward ſome conſiderations which would ſet the matter beyond diſpute. We return to Dr. Prieſtley.

Having obſerved that, after long and inceſſant boiling, water ſtill continues to yield air, the Doctor was induced to ſuſpect that the air is not merely extricated but actually formed by heat. His general method of conducting the experiments was to make the ſteam iſſue from the end of a tube of glaſs, or copper, under a glaſs receiver containing water; when each bubble of ſteam collapſed into a ſmall bubble of permanent air, nearly of the ſame ſtandard with that of the atmoſphere. Light was found to have no effect in the production of the air. Admitting theſe to be facts, Dr. Prieſtley concludes that 'the whole atmoſphere may have been originally formed from water by means of heat, and that at preſent air may be produced by the action of the ſun on the vapour of the upper region of the atmoſphere.' He infers, likewiſe, that water contains azote and oxygene, the two elements of atmoſpheric air; and he ſeems not a little pleaſed at giving the final blow, as he imagines, to the ſyſtem of the French chemiſts.

Notwithſtanding

Notwithſtanding the deference due to the opinions of this eminent experimenter, we can perceive nothing in the facts which he adduces that is not perfectly conſiſtent with the received principles. Between air and water there is a ſtrong mutual affinity; nor is the air detached from water, unleſs the application of heat, or the removal of preſſure for a certain time, by communicating or reſtoring its elaſticity, enables it to overcome the attraction of the water. The bulk of air, which Dr. Prieſtley obtained by boiling, at different times, the ſame quantity of water, varied extremely. Does not this ſhew that the air proceeded not from the boiling water, but from the water contained in the recipient?—but, to put this conjecture beyond all doubt, ſcarcely any air was obtained when the ſteam was received under mercury. In vain will it be urged that the water contained in the receiver was previouſly boiled, ſince in ſo large a quantity of water there would ſtill adhere a portion of air ſufficient for producing the effect. Even the apparent caprices of the experiment, which Dr. Prieſtley confeſſes himſelf unable to explain, ſerve to corroborate our general obſervation. 'If the ſteam be ſuffered to iſſue in a baſon of water, more or leſs air is always formed:—but if the pipe be covered with water, ſo that the ſteam ſhall be condenſed before it reaches the orifice, little or no air is produced; and the reſult is the ſame whether the tube be of copper or of glaſs, provided it do not exceed about one ſixth of an inch in diameter. If it be above half an inch wide, air will always be formed, though the ſteam be condenſed within it.' The reaſon is that, when the tube is very narrow, the heat evolved by the condenſation of the ſteam is exerted in its full force only on the ſmall thread of water nearly confined within the tube, and therefore ſcarcely any air is extricated: but, when the tube is ſufficiently wide to admit a renewal of different portions of the fluid, each of them, coming in ſucceſſion to be intenſely heated, diſcharges its reſiduum of air, which collects at the top of the receiver.

ART. IV. *Sectionum Conicarum Libri ſeptem. Accedit Tractatus de Sectionibus Conicis, et de Scriptoribus qui earum doctrinam tradiderunt. Auctore* Abramo Robertſon, A. M. ex Æde Chriſti Oxon. 4to. pp. 376. 1l. 1s. ſewed. Elmſley.

OUR attention has unavoidably been too long diverted from this valuable work; which comprehends every thing that is of eſſential importance in the ſcience concerning which it treats, and does credit to the judgment and application of the author. The learner will eaſily acquire, from this elaborate performance, a competent knowlege of the moſt uſeful properties of the conic ſections; and thoſe who have made a greater proficiency

in mathematical ſtudies will derive, from various parts of it, no inconſiderable degree of ſatisfaction and improvement. The firſt four books, which contain thoſe propoſitions that may be denominated the elements of conic ſections, are more immediately adapted to the uſe of the learner; while the other three books will engage the attention of thoſe who are deſirous of making farther progreſs in the ſcience, and of being ſufficiently prepared for underſtanding the Newtonian philoſophy.

The author begins, in the manner that has always appeared to us the moſt natural and ſcientific, with deducing the properties of the ſeveral ſections from the nature of the cone, and from the various relations that ſubſiſt between lines that cut or touch its ſurface, or the ſurfaces of oppoſite cones. Having inveſtigated theſe relations in a ſeries of propoſitions, which the ſtudent will eaſily apprehend, he applies them to the demonſtration of the more general affections of the curves, as they are exhibited on a plane. Many obvious advantages accrue from this arrangement; and the author has very judiciouſly adopted it. He has alſo, in conformity to the example of antient mathematicians, purſued the geometrical method of reaſoning; which is certainly preferable to thoſe analytical proceſſes, to which ſeveral modern writers of acknowleged eminence have recurred.

Having laid down the fundamental principles of the ſcience in the firſt book, Mr. R. proceeds, in the three following books, to demonſtrate the peculiar properties of the parabola, ellipſe, and hyperbola. The fifth book diſcuſſes, more at large than could be conveniently done in the preceding books, the ſeveral properties relating to the diameters, foci, and directrices of the different ſections. In the ſixth book, the author demonſtrates ſeveral properties that are common to the diameters of a parabola and lines parallel to the aſymptotes of an hyperbola. He alſo inveſtigates the properties of aſymptotic parabolas, of trapezia inſcribed in the conic ſections, and of circles which cut or touch the ſections. The ſubjects of the ſeventh book are ſimilar ſections, lines harmonically divided, circles having the ſame curvature with the ſections, and the deſcription of curves through given points. This book terminates with an explication of the method of finding two mean proportionals between two given right lines, by a parabola and circle, and of triſecting a given angle by an equilateral hyperbola and its aſymptotes.

It will naturally occur to thoſe who peruſe this work with attention, that it was the primary deſign of the author to accommodate it to the apprehenſion of learners. This will be a ſufficient apology for that minuteneſs and prolixity which cannot

not eſcape obſervation:—though this circumſtance has unfortunately contributed to increaſe the bulk and expence of the work, without adding to its value in the eſtimation of proficients in the ſcience of conic ſections. A more compendious treatiſe on our author's plan is ſtill wanted; and ſuch might, we apprehend, be formed without much difficulty, by a judicious uſe of the materials contained in this comprehenſive and elaborate work: if ſuch a treatiſe were written in Engliſh, it would be ſtill more acceptable; as there are many perſons, deſirous of acquainting themſelves with this branch of mathematical ſcience, who would wiſh to ſtudy it in a language that is moſt intelligible and familiar to them.

The Appendix contains an inſtructive hiſtory,—a hiſtory that, with reſpect to the collection and arrangement of matter, is new,—of the riſe and progreſs of the ſcience of conic ſections, as well as of the diſcoveries of the moſt diſtinguiſhed writers on this ſubject. It is divided into three chapters. The firſt gives an account of the knowlege which had been acquired before the time of Apollonius. The foundation of this ſcience was probably laid by Menechmus, a diſciple of Eudoxus, in his attempts for ſolving the famous Delian problem on the duplication of the cube; and it was farther extended by Ariſtæus, Euclid, Conon, and Archimedes. It is not eaſy to aſcertain, at this diſtance of time and by means of the few authentic records which remain, what are the appropriate diſcoveries of each of theſe antient mathematicians. Menechmus, however, is ſaid to have ſolved the Delian problem in two different ways; one of which was by means of two parabolas, and the other by a parabola and hyperbola with its aſymptotes. This circumſtance leads us to conclude that he muſt have had a conſiderable degree of acquaintance with the properties of theſe curves; and it is not unreaſonable to imagine that others, whoſe writings and whoſe names are loſt, might have preceded him in their attention to this ſcience. Ariſtæus is ſaid to have written five books on the conic ſections; of which Euclid, his immediate ſucceſſor, and, as ſome ſay, his diſciple and friend, might probably avail himſelf in the four books which he wrote on the ſame ſubject. Theſe were afterward collected and completed by Apollonius, who added four books, written by himſelf. Conon was alſo a writer on this ſubject, and is ſaid to have diſcovered ſome properties of the conic ſections, which were afterward more largely explained and more correctly demonſtrated by Apollonius. Of the claims of Archimedes to ſeveral valuable improvements in this ſcience, none who are acquainted with his writings can entertain a doubt; though they ſhould not incline to acquieſce in the teſtimony of Heraclitus, his biographer,

pher, who aſcribes the origin of this ſcience to him; and who aſſerts, without ſufficient evidence and even in contradiction to Archimedes's own acknowlegement, that Apollonius availed himſelf of what he had written, and publiſhed the work of Archimedes as his own. It would lead us far beyond our proper limits to enumerate the various diſcoveries, beſides the quadrature of the parabola, which occur in the writings of this antient mathematician. They are recorded in his works, to which every one may have acceſs; and our author has done ample juſtice to his merit. It is moſt probable that this ſcience, like many others, was gradually augmented and improved; and that each of thoſe antient mathematicians, whoſe names we have mentioned, and others whoſe writings are loſt, contributed to advance it to the ſtate in which Apollonius found it. It has been commonly aſſerted, and very generally believed, that the terms parabola, ellipſe, and hyperbola, were firſt introduced by Apollonius:—our author controverts this poſition:—but we ſtill incline to adopt the opinion of thoſe who think that, though the appellations of parabola and ellipſe occur in the works of Archimedes, they were inſerted after the time of Apollonius. They are found ſo ſeldom, and the periphraſis of the ſections of right-angled, of acute-angled, and of obtuſe-angled cones is ſo generally uſed, when it is natural to ſuppoſe that the other more conciſe appellations would have been ſubſtituted for them if they had been known, that we are diſpoſed to acquieſce in the ſentiments of Dr. Wallis, (ſee his Works, vol. I. p. 293.) and of others who aſcribe the origin of them to Apollonius.

In the ſecond chapter of his Appendix, our author proceeds to deſcribe the different methods by which writers on this ſubject have inveſtigated the principal properties of the various ſections of the cone. Some have deduced them from the deſcription of the ſeveral curves on a plane: others have conſidered them as they reſult from the ſection of the cone itſelf. This latter method Mr. R. very juſtly prefers. The antients alſo ſeem to have adopted it. Thoſe who preceded Apollonius uſed only the right cone; and, allowing no other method of cutting it beſides that which ſuppoſes the interſecting plane to be perpendicular to one of its ſides, they were under a neceſſity of having recourſe to three different cones, viz. thoſe whoſe vertical angles are right, acute, and obtuſe, in order to obtain the curves that are now denominated the parabola, ellipſe, and hyperbola. Apollonius firſt ſhewed that the three curves might be deduced from the ſame cone, either right or ſcalene, by merely varying the inclination of the interſecting plane with reſpect to one of its ſides. This was a very important and uſeful diſcovery, and gradually led to the extenſion of this

ſcience, and to the eaſy inveſtigation of the many properties of the ſeveral curves. Apollonius was born at Perga in Pamphylia, and lived in the time of Ptolemy Evergetes, king of Egypt, whoſe reign commenced in the year 247 before Chriſt. He was therefore about 40 years later than Archimedes. He learned geometry of one who was taught by Euclid himſelf; and he publiſhed eight books on the conic ſections, four of which remain in the original Greek. The other four were loſt for many ages, but three of them were recovered by means of Arabian manuſcripts; ſo that there are now ſeven books extant. Dr. Halley has publiſhed theſe, with a Latin tranſlation, in his valuable edition of Apollonius's Conics, printed at Oxford in 1710; and he has attempted to ſupply the eighth book; concerning which he ſays, (ſee his preface, p. 3.) that, if it does not perfectly agree with the original, it is not very different from it. So highly eſteemed was Apollonius's treatiſe among his contemporaries, that he was denominated, on account of it, "the great Geometer." How much it was valued by the Greeks appears by the commentaries of Pappus, Hypatia, Serenus, and Eutocius; nor was it in leſs eſteem among the Arabians and Perſians.—The firſt perſon in later times, who directed any particular attention to the ſcience of conic ſections, was Mydorgius, who publiſhed two books on the ſubject at Paris in 1631, and two other books in 1641. It was his intention to have added four other books, but it does not appear that he ever completed his plan. De la Hire, Regius Profeſſor of Mathematics at Paris, was the next writer who diſtinguiſhed himſelf by his labours in this department of ſcience. His *Commentarii de Sectionibus Conicis* were publiſhed at three different periods, viz. in 1673, 1679, and 1685. The laſt edition was his principal work, and is divided into nine books. The general principle, on which his whole ſyſtem is founded, is demonſtrated in the 4th propoſition of the 2d book. It is this—that all parallel right lines, howſoever drawn and terminated on both ſides, either by a ſingle ſection or by oppoſite ſections, are biſected by a right line, which is called the diameter of the ſection of theſe parallels.—James Milnes, A. M. in a work entitled *Sectionum Conicarum Elementa Nova Methodo demonſtrata*, and publiſhed at Oxford in 1702, availed himſelf of the treatiſe of De la Hire, though he differs from him and other writers in his method of deducing the primary properties of the curves. The general principles which he adopts are demonſtrated, in all the ſections, by means of the aſymptotes of an hyperbola.—Of all the writers, who derive the fundamental properties of the ſeveral ſections from the cone, our author gives the preference to Dr. Hamilton; of whoſe excellent treatiſe he has made very conſiderable

conſiderable uſe, without introducing any alterations in the primary propoſitions, beſides thoſe that were thought neceſſary for adapting them to the apprehenſion of learners. The method which Dr. Hamilton adopts was firſt propoſed by Guarinus, and publiſhed at Turin in 1771; and the propoſitions which illuſtrate it were recited in Jones's *Synopſis Palmariorum Matheſeos*, publiſhed at London in 1706. Our author, however, acquits Dr. Hamilton of plagiariſm, and conſiders him as no leſs an original diſcoverer than Guarinus, who does not ſeem to have perceived the extenſive application and uſe of the principles which he had diſcovered.

The firſt perſon, who deduced the primary properties of the conic ſections from a deſcription of the curves on a plane, was Dr. Wallis, in a treatiſe publiſhed at Oxford in 1655, and reprinted in the 1ſt volume of the collection of his works, p. 291—354. The firſt part of this treatiſe inveſtigates ſome of the principal properties of the curves from a view of them, as ſections of the cone. The ſecond part comprehends an illuſtration of the new method which he propoſes of deducing their properties from the fundamental equation of each curve, as it is deſcribed on a plane. The fundamental equation expreſſes in algebraic terms the primary property of each curve, or that from which its appropriate name was deduced by Apollonius; and from theſe equations reſpectively Dr. Wallis inveſtigates, by an analytical proceſs, the other principal affections of the curves. De Chales, in his *Curſus Mathematicus*, publiſhed at Lyons in 1674, purſues a ſimilar method, and aſſumes the equations, expreſſing the relation between the abſciſſes of the diameter and their correſponding ordinates, as definitions of the curves; and from theſe principles he inveſtigates the other properties by a method more geometrical than that of Dr. Wallis. In this connection Mr. R. refers to a treatiſe of the famous John de Witt, publiſhed at Amſterdam in 1659, and intitled *Elementa Linearum Conicarum*; in which he propoſes, by a variety of lines and by a very complicated motion of them, not at all adapted to the conception of learners, to deſcribe the ſeveral curves on a plane. This work, executed by the ingenious writer at the age of 23, does great honour to his abilities: but his method of conſtructing the curves, and of deducing their ſeveral properties, is ſo abſtruſe as to afford little advantage to thoſe who are not proficients in this ſcience. De la Hire, in his *Nouveaux Elemens des Sections Coniques*, publiſhed at Paris in 1679, ſupplied the defects of De Witt's treatiſe, and, purſuing the general principles ſuggeſted by that writer, rendered them more intelligible, and more capable of general application. He conſiders each curve as deſcribed on

a plane: but his method of actually deſcribing it, and of inveſtigating its properties, is much more ſimple and eaſy than that of De Witt. In deſcribing the parabola, he uſes two equal lines, meeting in the ſame point of the curve, one of which is drawn to the focus and the other at right angles to the directrix. The principles which he adopts for deſcribing the ellipſe and hyperbola are well-known properties of theſe curves; viz. that in the former the ſum, and in the latter the difference of two lines, drawn from the foci to any point in the curve, will be equal to the tranſverſe axis. From theſe plain and eaſy methods of conſtruction, he deduces the primary affections of the curves. Many of our moſt approved writers have adopted his method.

In the third chapter, Mr. R. recites ſeveral diſcoveries and improvements both of the antients and moderns, relating to the axes, foci, directrices, aſymptotes of the hyperbola, ſimilar ſections, the quadrature of the ſections, oſculatory circles, and the deſcription of the ſections on a plane, which he had not noticed in the former chapters. In this part of the appendix, he has taken occaſion to pay a juſt tribute of reſpect to thoſe who have enlarged our acquaintance with the properties of the conic ſections: but for farther particulars we muſt refer to the work itſelf, which the mathematical reader will peruſe with pleaſure and advantage.

ART. V. *The Poems of Baron Haller.* Tranſlated into Engliſh by Mrs. Howorth. 12mo. 2s. 6d. ſewed. Bell, Oxford-ſtreet.

THE merit of Haller as a phyſiologiſt has placed him high among the benefactors of his ſpecies. An almoſt ſuperſtitious goodneſs endeared him to his neighbours. It is intereſting to ſtudy the minds of ſuch men in their moments of relaxation, and to contemplate the occupations of their leiſure. Although poetry was with him a ſecondary purſuit, and although he was very eminent in this walk only while the ſectators of the Muſes were few in Germany, yet his productions are far from wanting that intereſt which great powers of language, a knowlege of nature the moſt varied and accurate, and a warm moral zeal, cannot fail to beſtow. They farther recommend themſelves to the Engliſh reader by an induſtrious reſemblance to thoſe of Pope, whoſe didactic works were Haller's favourite ſtudy.—The volume before us contains the principal but not all the poems of Haller; an elegy on the death of his ſecond wife, ſeveral fables, ſome inſcriptions, and other compoſitions of no great importance, being omitted. Four of the pieces are given in verſe, and the remainder in proſe: the latter appear to us the moſt ſucceſsfully rendered.

As

As the Doris paſſes for the moſt beautiful, and the Alps for the moſt ſublime, of Haller's poems, we ſhall inſert a fragment of each. The opening of the firſt of theſe poems, rendered literally, would run thus:

" The light of day is grown dim: the purple, that ſparkled in the weſt, fades to a fallow grey. The moon lifts her ſilver horns, the cool night ſtrews her poppy-kernels, and flakes the thirſty world with dew. Come, Doris, come to yon beech-trees; let us viſit the ſilent glade, where nothing ſtirs; ſave when the amorous breath of Zephyr animates the weak leaves of the boughs, and beckons thee," &c.

Theſe lines are thus elegantly paraphraſed by the tranſlatreſs:

' Now falls the ſplendour of the day!
In the weſt a vapour grey
Succeeds the clouds of glowing red
Which Phœbus' parting glance had ſpread.
The Moon, of eaſtern waves new-born,
Shews on high her ſilver'd horn,
And beneath her doubtful light
Sheds the ſober-mantled Night,
Her poppies, and her pearly dew,
Exhauſted nature to renew.
' Come forth, O Doris, lovely maid!
Here let us ſeek the beechen ſhade.
Soft Zephyrus' careſſing gale
Calls us to this hidden vale,
Where its breathings, full of love,
Softly through the light leaves move.'

Surely, however, the exquiſite *Wo nichts ſich regt als och und du* of the original ſhould not have been wholly paſſed over.

The following picture is from the Alps:

' An old man, whoſe venerable looks add an intereſt to all he utters, deſcribes the battles he has ſeen, counts the colours which were borne away, marks the trenches where the enemy retired, and repeats the name of each ſeveral engagement. Our grandfathers formerly bore witneſs to his valour: the weight of a whole century has bowed down his body, and elevated his ſoul: he is the living image of his anceſtors, whoſe arms wielded thunder, and who bore their God in their boſoms. The young men liſten to him with aſtoniſhment, and diſcover by their geſtures a noble emulation even to ſurpaſs his deeds.

' That man, alike venerable for his age, is the living law and the oracle of the people. He makes former occurrences paſs in review before their eyes; and ſhews them degenerate nations preſenting their necks to the yoke, and the vain ſplendour of courts devouring the ſubſiſtence of the people. He deſcribes the brave Tell trampling under foot the oppreſſive ſceptre, whoſe ſway is ſtill acknowledged by half Europe. " Deſpotiſm," cries this rural philoſopher, " is the parent

parent of want: the lands of Italy, formerly ſo fertile, are now inſufficient to clothe their miſerable inhabitants; while a leſs favoured region, ſtrengthened by liberty and internal union, maintains itſelf in opulence and ſafety, unaſſiſted by numerous forces."

In rendering one more of the German poets acceſſible to Engliſh readers, Mrs. Howorth has beſtowed conſiderable ſervice on literature.

ART. VI. *The Antiquities of Ireland.* By Francis Groſe, Eſq. F. A. S. Vol. I. Super-Royal 4to. 5l. 14s. Boards.—Imperial 8vo. 4l. 2s. Boards. Hooper. 1794.

IT may be neceſſary to introduce this ſplendid work to our readers, by tranſcribing part of the preface of Mr. Ledwich, the ingenious editor:

'When the late Captain Groſe had finiſhed the Antiquities of England, Wales, and Scotland, he turned his eyes to Ireland, *who* ſeem'd to invite him to her hoſpitable ſhore, to ſave from impending oblivion her mouldering monuments, and to unite her, as ſhe ever ſhould be, in cloſeſt aſſociation with the Britiſh Iſles.—The Captain arrived in Dublin in May 1791, with the faireſt proſpect of completing the nobleſt literary deſign attempted in this century. As I had then juſt publiſhed a large collection of Eſſays on the remoter antiquities of Ireland, he naturally ſought my acquaintance on his coming to this city (Dublin). His good ſenſe, eaſy manners, and ſportive hilarity, always made an inſtantaneous and deciſive impreſſion in his favour.—I confeſs I was pleaſed and flattered by his application, and permitted him to draw freely on the little ſtores I poſſeſſed: but, alas! death cloſed all our pleaſing hopes before the end of the month, and left the world to lament the loſs of the eminent abilities and ſocial qualities of this amiable and excellent man.

'The worthy and ſpirited publiſher, who has alſo paid the great debt of nature, immediately ſolicited my aid to carry on the work, Captain Groſe having written and printed but ſeven pages of deſcriptions. He reminded me of the promiſe I had made to his deceaſed friend, and ſtated the large ſums he had already expended in paper and engravings; and that it would be no ſmall inſtance of patriotiſm to ſtand forward on this occaſion. I acquieſced; although, beſides the fatal interruption which this engagement gave to the hiſtory of Ireland on the plan of Dr. Henry's Hiſtory of England, in which I had made ſome progreſs, I was well aware of the difficulty of the undertaking. Ireland, the ſeat of turbulence and diſcord for five centuries, and attached to barbarous municipal laws and uſages, which occaſioned a perpetual fluctuation of property, preſerved, except imperfect traditions, but few memorials of her eccleſiaſtical and military ſtructures: thoſe, that ſurvived the ruins of time and internal convulſions, being ſparingly ſcattered in worm-eaten records, and on the pages of hiſtory: the labour of collecting theſe, was greater than thoſe who have not made the experiment will believe; and after all, for the reaſons aſſigned, the reſult was by no means ſatisfactory: I ſpeak particularly

particularly of the hiſtory of the caſtles.—Imperfect as theſe accounts are, they will be found of ſome value to the antiquary and hiſtorian, while they open an untrodden path to future and more ſucceſsful inquirers. In the Introduction to the Pagan and Monaſtic antiquities, I have in a great meaſure abridged what I before gave in the Eſſays, becauſe my moſt careful reſearches ſupplied nothing more appoſite or authentic; the Introduction to the military antiquities never before appeared.—Prefixed to the ſucceeding volume will be an hiſtorical account of our antient architecture and ſepulchral monuments.'

As we have already paid a reſpectful attention to Mr. Ledwich's Eſſays on the remoter antiquities of Ireland, (ſee our XIth vol. p. 30. 197.) whence the introduction to the Pagan and Monaſtic Antiquities, which form the commencement of this volume, is chiefly taken, we now proceed to his account of the military antiquities; which contains many curious and intereſting particulars:

'One of the ſtrongeſt proofs (ſays our author) that can be alleged of the uncivilized ſtate of the ancient Iriſh, is our little knowledge of their military affairs; few memorials of them ſurvive, and theſe are widely diſperſed.—Our antiquaries ſeem to have relinquiſhed this as a hopeleſs ſubject, for the beſt and lateſt of them give us but little on this curious topic; yet, that greater induſtry and minuter application could effect more than has hitherto been done, the following pages will probably evince. I ſhall conſider the art military, as practiſed by the various colonies who poſſeſſed Ireland.

'The Celtes, the primeval inhabitants of this iſle, were a timid and unwarlike race. At firſt, few in number, they wandered over the country without infringing the bounds, or exciting the jealouſy of their neighbours. As they multiplied, contentions aroſe, terminating in acts of violence and petty warfare. Offenſive weapons of ſome ſort muſt have been uſed, but what theſe were, neither remains, nor the language of the people, enable us poſitively to determine. Of *metals* they were totally ignorant.—The Iriſh call a ſword *colg*, and *gea*, neither conveying any appropriate idea, but the general one of cutting and hurting, which is applicable to every offenſive weapon, whether of wood, ſtone, or metal. *Claidheamh* and *duibgeann*, other names for the ſame inſtrument, are the Latin *gladium* and the Daniſh ſword; and lann, a lance or ſpear, is the Latin *lancea*. Even the ſtone-hatchet or axe, in Iriſh *tuadh* and *tuagh*, is obviouſly the Teutonic *tuygh*; and yet this weapon is the only one to which the Celtes could, from its ſhape and material, lay any juſt claim. This word means arms of any kind, *biail*, the other name of the hatchet, is the Swediſh *bejel*. Theſe inſtances ſufficiently inſtruct us, that the military weapons of the Celtes were of wood or ſtone, and that they loſt their names when thoſe of metal were introduced by the next colony. The ſtone-hatchet and ſtone ſpear-head certainly belong to the Celtic period.

'The fortifications of the Celtes were ſuch as might be expected among woodlanders, a ſpot ſurrounded by felled trees, or a ditch; they have no word in their language expreſſive of a work of lime and ſtone.

ſtone. Lhuyd, in his Synonymes to *Caſtellum*, gives *tonnach, babbun, daingean*, all denoting earth defences ſurmounted with ſtakes.'—

'The *Firbolgs*, or ſecond colony, arrived here in a remote age, from the continent, and extended their power almoſt over the iſle, yet by ſuch ſlow degrees as not entirely to extinguiſh the Celtic language or manners, though greatly altering both from their pure original. Skilled in metallurgy, and long celebrated for the fabrication of war-like weapons, they gave Teutonic names to metals, which were adopted into the Celtic vocabulary, and remain to this day incontrovertible proofs of the ſource from whence they were derived.'

Mr. Ledwich juſtly ridicules Keating for his pompous account of the national militia of the Firbolgs, which amounted in time of peace to 9000 well-diſciplined men, commanded by Colonels, Captains, Lieutenants, and Serjeants; and no ſoldier was to be received who had not a poetical genius, and was well acquainted with the twelve books of poetry!

'If theſe wonderful legions were eſtabliſhed ſeven centuries before the Chriſtian Æra by Seadhna our monarch, how came a few Belgic adventurers, many ages after, to make a laſting ſettlement in this kingdom, and poſſeſs the whole province of Connaught? Where were the *Fine-Eirion*, or national militia, when, in the eighth and ninth centuries, the Oſtmen over-ran the country? or in the twelfth, when ſixteen hundred Welchmen marched triumphant through every part, and laid the foundation of the Engliſh government?

'From the particular hiſtory of the Munſter monarchy, minutely detailed, and from the political conſtitution of Ireland at the arrival of the Engliſh, it is evident the latter was military or feudal. A Brehon law expreſsly mentions the connection between a Prince and his chief warriors; and the ſame ſubſiſted between the Toparch and his tenants.'—'To ſecure themſelves, and extend their poſſeſſions, our Firbolgs inſtituted the policy of their native country, eſtabliſhing a feudal tenantry throughout their conqueſts: neceſſity obliged the Celtes to purſue the ſame plan. When the heads of clans or tribes muſtered their ſoldiers, before they ſet out on a campaign, they elected a firthoga or leader, exactly ſimilar to the Anglo-Saxon heretoga.'——'The Iriſh army was compoſed of cavalry, infantry, and war chariots; the two firſt are noticed by Giraldus Cambrenſis at the coming of the Engliſh, but not the laſt.—The infantry were divided into heavy and light armed.'

As the Belgæ, who oppoſed Cæſar's invaſion of Britain, had chariots, the Firbolgs, a part of the ſame people, could not be without them.

'Let us then, (continues Mr. L.) examine the arms of our Firbolgian anceſtors. Theſe at firſt were imitations in metal of the Celtic weapons. Biſhop Lyttleton and our beſt antiquaries are decidedly of opinion, that hatchets and ſpear-heads of ſtone were the arms of the aboriginal inhabitants of theſe iſles, and they have been diſcovered in every corner of them; and Doctor Lort very juſtly conceives the brazen Celts or hatchets are copies of the ſtone ones, for they exactly agree.

The Firbolgs, as was before hinted, were well acquainted with the manipulation of metals, and the armourers art: however a few weapons were alone neceſſary for an uncivilized people. Giraldus Cambrenſis, who with his countrymen bore a part in the Iriſh wars towards the concluſion of the twelfth century, is our beſt authority for the military weapons of the ancient Iriſh. He ſays they had long lances, two darts, broad axes, and threw ſtones with great quickneſs, force, and effect.'—

'The forts common in this period will be ſeen to be perfectly conſiſtent with the rude ſtate of the military art among the Firbolgs, though very ſuperior to thoſe of the Celtes. The Iriſh, who retained the cuſtoms of the latter, Cambrenſis tells us, had no caſtles, their woods ſerved them for camps, and their marſhes for ditches. However they learned from the Firbolgs to take refuge on hills, as Cæſar ſays the Britons did. Theſe were conical riſing grounds, which were encircled with a ſingle, double, or triple entrenchment, and which afforded ample protection; ſuch were the infinite number of high round forts every where to be met with, and by Cambrenſis expreſsly aſcribed to the Oſtmen.—The ſize of theſe earthern forts varied with the number and power of the clan; ſome are but eighteen or twenty yards in diameter, others cover as many acres.'—

'One curious and unnoticed circumſtance in the hiſtory of theſe Oſtmen is, their introduction of cement in buildings in the ninth century. Thurges, Torges, or Thorgils, whoſe hiſtory has been diſembarraſſed from the obſcurity in which national writers have involved it, after ſubduing Ireland, caſtellated it throughout, placing garriſons in every part to ſecure the obedience of the natives. Not relying ſolely on earthen works, he formed many of lime and ſtone, and with ſuch fortifications the Oſtmen particularly ſtrengthened their maritime cities. Thus in Waterford they had Turgis's, Magnus's, and Reginald's towers, names fully indicative of Norwegian or Daniſh origin.'—

'During this Firbolgian period, which extends above fourteen centuries, ſo numerous were the Celtes in this iſle, and conſequently ſo ſtrong the tincture of their cuſtoms and manners, that notwithſtanding the many improvements practiſed daily by foreigners among them; they ſlowly adopted the uſeful and neceſſary arts, which make life comfortable and adorn ſociety. A very ſingular ſyſtem of municipal laws excluded civilization, and perpetuated ignorance and barbariſm among the natives. From theſe it was impoſſible for them ever to emerge; ſo that the greateſt bleſſing Providence could beſtow on this iſle, was the granting it to a people, whoſe policy and manners were quite unlike thoſe of the Iriſh; and this people WERE THE ENGLISH OR NORMANS.'

From theſe quotations from the Introduction to the military Antiquities of Ireland, we doubt not that our readers will form a favourable opinion of the learning and judgment of the author, which will be confirmed by the entire peruſal of the work.

In this volume, we have 140 engravings of antient abbies, caſtles, and ſome pagan antiquities, the greater part of which are in a very ruinous ſtate; yet ſome of them exhibit ſpecimens of a noble

noble ſtyle of architecture,—among which we may reckon Boyle Abbey in the county of Roſcommon, founded in 1161 by Maurice O'Dubhay, for the Ciſtertians.

Luſk Church, about 12 miles north of Dublin, is very curious and uncommon. This ſtructure conſiſts of two long aiſles, divided by a range of ſeven arches. The eaſt end is the pariſh church. At the weſt end, is a handſome ſquare ſteeple, three angles of which are ſupported by round towers; and near to the fourth angle is an inſulated round tower, in good preſervation, which riſes ſeveral feet above the battlements of the ſteeple.

The Cathedral Church of St. Canice, in the county of Kilkenny, is ſaid to have been begun in 1180: Biſhop Mapilton, in 1233, and St. Leger, who ſucceeded him, completed the fabric: the latter died toward the end of the reign of Edward the Firſt, when the prevailing taſte was *immoderate length in the windows*, riſing as high as the vaulting, and ornamented with coloured glaſs. The windows of this cathedral are in this ſtyle, but have been ſhortened. Biſhop Ledred, in 1318, fitted up the windows of the cathedral, and particularly the eaſtern window, in ſo elegant a manner, and adorned it with ſuch curious workmanſhip, that he left it unrivalled in the kingdom. Rinuccini Archbiſhop of Firmo, (and Nuncio from the Pope to the confederate Catholics in 1645,) who came from the natal ſoil of the fine arts, was ſo much attracted by its beauty, that he offered for it the large ſum of 700l. and eſteemed it not unworthy of Rome itſelf, whither he intended to ſend it: but neither the high rank and influence of the Prince of Firmo, nor the diſtreſſes of the times, could prevail on the Biſhop or Chapter to part with this ornament of the country. The window contained the hiſtory of Chriſt from his birth to his aſcenſion; the other windows, though much inferior, were enriched with various figures and emblems. This exquiſite piece of art at length fell a ſacrifice to the barbariſm of the times; being demoliſhed by the Fanatics in 1650.

The Abbies of Ballintubber and Buryſhool, in the county of Mayo, may be conſidered as very noble ruins; and on entering the preſent remains of Dunbrody Abbey, in the county of Wexford, the mind is impreſſed with a reverential awe, to which the ſolitude and wildneſs of the place contribute. The walls of the church are nearly entire, as is the chancel: in the church are three chapels vaulted and groined: the great aiſle is divided into three parts by a double row of arches, ſupported by ſquare piers; the inſide of the arches have a moulding which ſprings from beautiful conſoles. The tower is rather low in proportion to the building, and is ſupported by a

grand arch, very little inferior to that of Boyle and Ballintubber. The foundation of the ſpacious cloiſters alone remains.

We muſt refrain from mentioning many magnificent ruins, perhaps equally deſerving notice with thoſe which we have particularized: but we ſhall extract the account of Mac-Dermot's Caſtle, which will probably gratify thoſe of our readers who are fond of the romantic:

'This Caſtle ſtands in MacDermot's Iſland, in Lough Key, county of Roſcommon: the iſland is circular, and fortified with a wall fourteen or fifteen feet thick, ſo that there is no landing on the iſle but at a breach in this wall. It contains, with much wood, a ſquare caſtle, ſo covered with ivy that not a ſtone can be ſeen on the outſide; and the inſide is ſo ruinous, that no judgment can be formed of the mode of building or workmanſhip. It obtained its preſent name from one of the antient toparchs of this country, who through jealouſy always confined his wife in this ſequeſtered iſland while engaged in warlike expeditions: her lover, however, deſpiſing every obſtacle that ſea and walls preſented, ſwam frequently from the main land to viſit his inſular fair one.'

We muſt now, for the preſent, take our leave of this intereſting and very elegant work; not without expreſſing our approbation of it in unqualified terms, and moſt ſincerely wiſhing that, in the proſecution of this laborious undertaking, thoſe who are concerned in it may meet with the encouragement which the abilities, learning, and ingenuity diſplayed in the preſent volume ſo well deſerve.

The plates, generally ſpeaking, poſſeſs great merit, in reſpect both of drawing and engraving; and they reflect no diſcredit on the juſtly admired works of the celebrated Captain Groſe, to whoſe primary deſign, and actual commencement of the execution, this noble view of the Antiquities of Ireland owes its exiſtence.

We ſhall cloſe this account with a tranſcript of a paſſage relative to the ORIGINAL AUTHOR of the deſign; who was interred in the church of Drumcondra, near Dublin, viz. 'On the 18th of May 1791, were depoſited here the remains of the much lamented Francis Groſe, Eſquire; whoſe mental endowments and ſocial qualities had long procured him the admiration of the public, and endeared him to a numerous circle of friends. The idea of illuſtrating the hiſtory and antiquities of the Britiſh iſles, by exiſting monuments, was noble and magnificent; while it ſhewed the vaſt capacity of his mind, the execution of it demonſtrated that talents only like his were adequate to ſo arduous an undertaking. The lovers of the fine arts in Ireland, with a generoſity becoming a brave and enlightened people, are about to erect a monument to his memory, and an account of his life and writings is preparing for the public.'

"*Semper honos, nomenque tuum laudeſque manebunt.*"

ART.

ART. VII. *Elements of the Art of Dyeing.* By M. Berthollet, Doctor of Medicine, of the Faculties of Paris and Turin, &c. &c. Tranſlated from the French by William Hamilton, M. D. Phyſician to the London Hoſpital, and Lecturer on Chemiſtry. In 2 Vols. 8vo. 10s. Boards. Johnſon. 1791.

OUR attention has been ſo long detained from this publication, by others which the circumſtances of the times ſeemed to render more immediately intereſting, that our intended account of it may now with propriety be greatly abridged; eſpecially as another work has been recently adverti ſed, which muſt ſoon bring the ſubject again under our conſideration*.

M. Berthollet is juſtly eſteemed one of the beſt chemiſts of this or any other age; and an elementary treatiſe from him, on a ſubject ſo truly chemical, can ſcarcely fail of obtaining that general notice to which we think the preſent work eminently intitled. The author has here explained the abſtruſe operations and wonderful effects of this curious art, according to the new ſyſtem of chemiſtry; and we think that he has applied its principles, with a few exceptions, ſagaciouſly and juſtly to theſe objects, ſo as to afford much uſeful inſtruction both to the philoſopher and the artiſt: who will find many of the effects of different gazes, eſpecially of vital air or oxygene, in producing as well as in varying different colours, clearly and ſatisfactorily ſtated; though we ſuſpect that the author muſt have been miſtaken in aſcribing the deſtruction and the decays of colours, ſo generally as he has done, to a *combuſtion*, which he ſuppoſes the latter of theſe airs to produce, by combining with the ſeveral colouring matters.

M. Berthollet has given a very accurate and ſufficiently copious hiſtory of the chemical agents employed in dyeing; and he has improved the hiſtory of the art itſelf by ſome facts which were new to us;—but he muſt have committed an error in ſtating that the firſt collection of proceſſes uſed in dyeing had been printed at Venice, under the title of "*Mariegola del Arte di i Tintori,*" ſo early as the year 1429, becauſe the art of printing was not diſcovered until ſome years afterward.

We feel no heſitation in pronouncing M. Berthollet's work to be greatly ſuperior to every thing before publiſhed on the ſubject; and we think that Dr. Hamilton's tranſlation has in general been well executed. It has, beſides, the advantage of a copious index, (which the original wants,) together with

* *Experimental Reſearches concerning the Philoſophy of Permanent Colours*; by Dr. Bancroft. We ſhall ſpeedily give an account of this work.

explanations of the new chemical terms employed by the author; and alſo a deſcription and drawing of an apparatus, recommended by the tranſlator, for diſtilling the oxygenated muriatic and other acids.

ART. VIII. Dr. Crumpe's *Eſſay on providing Employment for the People*, &c.

[*Article concluded from p.* 298.]

THE two great ſources of employment for man Dr. C. ſtates to be *commerce* and *agriculture*; and he conſiders by what means the ſyſtem, on which each ought to be conducted, may be rendered moſt beneficial to ſociety. Under the title COMMERCE, he treats of manufactures, imports, and exports; and he ſhews the impolicy of high duties on articles of importation: which, though they may favour a particular branch of trade or manufacture, do not promote general induſtry, nor increaſe the general capital of a country.

Speaking of the reſtraints laid on the importation of articles from different countries, he moſt unequivocally condemns the ſyſtem by which one nation is treated with more favour than another: it favours more, he ſays, of the petty ſhopkeeper's practice, "give me *your* cuſtom and I will give you *mine*," than of the wiſdom of an enlightened people with enlarged underſtandings. He thus expreſſes himſelf on the ſubject:

'Although it were certain, in the firſt place, that what has been called the balance of trade between any two countries, ſuppoſing their commerce free from all reſtrictions, was in favour of one of them, it by no means follows that the trade with ſuch a nation would be unfavourable to the other; or that the *general* balance of its commerce would be thereby turned more againſt itſelf than if the uſual reſtrictions on importation were adopted. On the contrary, "if the wines of France, for example, are better and cheaper than thoſe of Portugal, or its linens than thoſe of Germany, it would be more advantageous for Great Britain to purchaſe both the wine and the foreign linen which it has occaſion for, from France, than of Portugal and Germany; though the value of the annual importations from France would be thereby greatly augmented," and the amount of the apparent balance of trade in its favour increaſed, "the value of the *whole* annual importations" into Great Britain, "would be diminiſhed, in proportion as the French goods of the ſame quality were cheaper than thoſe of the other two countries;" and of conſequence the general capital of Great Britain, the general fund for the employment of its inhabitants, would be increaſed in proportion to the ſum ſaved by purchaſing certain articles cheap in one country rather than dear in another.'

Commerce, with all its advantages and all its manufactures, Dr. C. conſiders only as the handmaid of *agriculture*; it is the latter,

latter, he ſays, that ſets the active powers of a nation in motion, furniſhes the greateſt ſhare of employment to the people, and lays the foundation of that ſpecies of wealth which even war itſelf can ſcarcely ever deſtroy. He illuſtrates and ſupports this doctrine by the following ſtatement, which hiſtory ſhews to be true:

'The Netherlands in general, and the province of Flanders in particular, though now cultivated and improved to the utmoſt, afforded at one period a very different proſpect. The vaſt foreſt of Ardennes, of which ſome ſmall but ornamental remains ſtill continue, overſpred and rendered uſeleſs almoſt its whole extent. The Counts of Flanders were, on this account, ſtiled the Foreſters of Flanders. The country was, beſide, covered with marſhes and ſtagnant waters. The Scheld, unreſtrained by the hand of man, overflowed its level banks, deluged the neighbouring plains, and rendered them at once both deſolate and unhealthy. Agriculture has effected the wonderful change now obſervable: introduced firſt by the Monks, and adopted afterwards by the peaſants, it made rapid advances to perfection, in proportion as the latter were relieved from the feodal oppreſſion, and ſecured from the rapacity of their lords. The manufactures afterwards eſtabliſhed in the cities of Flanders afforded additional encouragement to the cultivation of the country. They doubly promoted its progreſs to perfection: the huſbandman, ſecure of a ready market for his productions, in the riſing conſumption of the crowded towns, was invited to increaſe his exertions; and, by augmenting his capital, was enabled more effectually to execute the neceſſary improvements in his farm. The adventurous merchant, not finding ſufficient ſcope for the employment of his wealth in commerce, or allured by the natural attractions of the country, exerted the ſame ſpirit in cultivation he did in trade, and, by ſecuring his riches in the ſoil, rendered their benefits permanent to future generations. The princes of Flanders afforded peculiar encouragement to theſe exertions, and judiciouſly beſtowed premiums on thoſe who excelled in the moſt uſeful of all occupations. The effects of ſo fortunate a combination of circumſtances ſoon became viſible. As early as the twelfth century, the foreſts of Flanders were extirpated; canals were formed, which at once drained the country, and opened a communication between its moſt diſtant diſtricts. The Scheld, reſtrained to its proper bed by the neceſſary precautions, no longer deſolated the country it ſhould enrich; the ſoil was laid open to the beneficial influence of the atmoſphere; and Flanders became the moſt fertile and cultivated portion of Europe.

'A variety of well-known cauſes, not here neceſſary to be enumerated, have deprived thoſe countries of the commerce which they once poſſeſſed; their agriculture, however, feels no decay, and ſtill affords employment to the numerous inhabitants. The manufactures of Louvain have diſappeared; the trade of Antwerp is extinct; and many of its other cities have been depopulated; but the fields of Flanders retain their fertility: their population is augmented almoſt beyond parallel, and they afford an irrefragable proof, that agri-

culture is the moſt ſolid baſis of national proſperity. Even the ravages of war are not able to deprive agriculture of the firm poſſeſſion of the ſoil which it once obtains. In the ſixteenth century, a period the moſt unproſperous to theſe provinces, when all their other arts declined or diſappeared, the cultivation of the earth retained its native vigour: during the almoſt continued tranquillity of the preſent, it has progreſſively advanced to ſtill higher improvement. Their huſbandry (if not injured by late commotions) is now unequalled in any part of Europe; their population ſurpaſſed by none; their inhabitants feel no want of employment; and their comfortable habitations, wholeſome food, and the decent competence they enjoy, expreſs, in ſtrongeſt terms, to the delighted traveller, that each ſhares the plenty which pervades his fields.

'The preſent ſtate of Lombardy and Tuſcany would lead us to ſimilar concluſions. Though the misfortunes of Italy, in the fifteenth and ſixteenth century, conſiderably injured the commerce and manufactures of their cities, the ſurrounding country is ſtill one of the moſt cultivated and populous in Europe.'

In his ſecond part, Dr. C. applies his general principles to the caſe of Ireland; and here we ſhall diſcover how invaluable a good government is to a country, by ſeeing to what a deplorable ſtate a bad one has reduced an iſland capable of being made highly flouriſhing both by agriculture and commerce. 'Placed, as it were, between the new and the old world, poſſeſſing an eaſy communication with the ports of the former, and contiguous to the ſhores of the richeſt diſtricts of the latter, it would ſeem deſtined by nature to enjoy a conſiderable portion of that commerce and intercourſe between both, which have been the ſource of riches, employment, and induſtry to ſo many nations:' but the bounty and the views of nature have been counteracted by various circumſtances, which have contributed to keep Ireland in a ſtate of abject poverty. Jealouſy, in England, was alarmed leſt her ſiſter ſhould rival her in trade, and become ſo powerful as to break the connection that bound them to one king, and united them in one empire. This jealouſy was ſeconded by the religious diviſions among the Iriſh themſelves, embittered by the reflection that one ſet of men poſſeſſed eſtates from which the others had been, as they ſaid, unjuſtly ejected; the conſideration of their precarious titles made thoſe in poſſeſſion look to England for ſupport; and England, feeling how neceſſary ſhe was to them, was enabled to dictate the terms of her protection. Thus, that the *ins* might be kept in, and the *outs* prevented from getting in, both were deprived of their political liberty and of its conſequences; while the kingdom loſt its trade and its manufactures, and was conſequently deprived of the means of acquiring a ſhare of wealth proportioned to its extent and population. This ſyſtem, however, about fourteen years

years ago, began to totter, and is now, fortunately for Ireland, and we think fortunately for England, almoſt completely deſtroyed; and, probably, before the cloſe of this century, no veſtige of it will remain. That Ireland is naturally more fertile than England, is a propoſition maintained by Mr. Arthur Young; who, having, in ſome meaſure, examined the ſoil of both countries, ſpeaks from his own obſervations:

"There are people," ſays he, "who will ſmile when they hear that, in proportion to the ſize of the two countries, Ireland is more cultivated than England; having much leſs waſte land of all ſorts.—Natural fertility, acre for acre, over the two kingdoms, is certainly in favour of Ireland."

Having given an account of the advantages attending the ſituation, ſoil, and climate of Ireland, Dr. C. obſerves that the inhabitants have little or nothing with which they can reproach *nature*; and that, if they be deficient either in exertion or employment, the cauſes are to be ſought only in ſome political defects, which ought to be developed and corrected.

Drawing a picture of the lower Iriſh, he ſays that the two leading and naturally allied features in their character are idleneſs and inquiſitiveneſs. From idleneſs ariſes poverty, which leads to low pilfering, cunning, and lying, to which the lower claſſes are addicted; as they are alſo to drunkenneſs and rioting. Their fairs are frequently the ſcenes of diſturbance and bloodſhed: fired with the fumes of whiſkey, one neighbour quarrels with another; the friends of each riſe in the cauſe; *their* relations and acquaintances, from a clanniſh principle, inevitably fall in as parties; till the quarrel, ſpreading in compound progreſſion, includes perhaps a majority of the whole multitude. He admits, however, that inſtances of this nature are every day becoming leſs frequent.

The lower Iriſh entertain little reſpect for law, and are always diſpoſed to liberate rather than to ſecure offenders. It muſt ſurprize an Engliſhman, who ſees a ſingle conſtable take a felon, charged with a capital crime, through the ſtreets of London, from the gaol to the magiſtrate's office, and back again, to hear that even in Dublin it is generally neceſſary that a military guard ſhould attend priſoners to their trials as well as to their puniſhments, leſt they ſhould be reſcued by their friends, who would certainly be rather encouraged than reſtrained by the multitude. To the philoſopher, however, nothing appears in this but a natural effect of a natural cauſe. Man cannot be well diſpoſed toward his oppreſſor. For the laſt hundred years, at leaſt, the lower claſſes of the Iriſh, and many of the higher, found in the law a ſyſtem of oppreſſion and not of protection; it was natural, therefore, that they ſhould not love that by which

which they had been injured. Law, when it ſheds protecting influence round it, cannot fail to be reſpected; and a growing reſpect for it has for this reaſon been experienced of late in Ireland.

Such is the picture that Dr. C. draws of the Iriſh. The qualities which he aſcribes to them evidently tend to the diſcouragement of induſtrious purſuits, and to the obſtruction of employment: but he does not mean this as a general picture of the nation. 'Many good qualities ſerve to counterbalance the above defects; but they partake more of the energy of courage, the warmth of patriotiſm, and generoſity of hoſpitality, than the cool, conſiderate, and prudent perſeverance of induſtry.'

Like a philoſopher, not ſatisfied with a ſuperficial conſideration of his ſubject, Dr. C. enters deeply into it, and accounts for the general diſſipation, extravagance, and want of induſtry, in the middle claſs of people in Ireland, in the following manner:

'One fruitful ſource of the appearances deſcribed, is the general character of the anceſtors of the preſent race. Soldiers of fortune, and unacquainted with induſtrious purſuits, their ſettlements and poſſeſſions here were obtained, not by the gradual operation of induſtry, but the more rapid exertions of power. The quick ſucceſſion of revolutions and rebellions, which the iſland experienced, gave frequent occaſion to the exertions of ſuch authority, both in favour of its natives and thoſe foreigners who eſpouſed the conquering cauſe; and confiſcation is the tenure to which by far the greater portion of the landed property of the nation may be ultimately traced. Unlike thoſe original emigrants to the northern ſtates of America, who, flying from the hand of perſecution, carried with them the habits of induſtry they have tranſmitted to their poſterity, thoſe who were inſtantaneouſly inveſted with poſſeſſions in this iſland, without looking to futurity, ſought only to extract the moſt immediate emolument, and greateſt degree of power from their ſudden acquiſitions, and to enjoy both in the indulgence of that authority and idleneſs, hoſpitality and diſſipation, to which, from former habits, they were naturally addicted. Such is the general influence of family example, that original characters of this nature are more difficult to be eradicated, and give a tinge to ſucceeding generations for a greater length of time than can well be imagined. America affords a convincing proof of the truth of this remark. The obſervant eye can diſcover, not only the obvious difference of character between the prodigal and idle Creole of Mexico, and the frugal and induſtrious planter of Connecticut, but alſo the leſs perceptible diverſity of manners which exiſts among the different tribes who inhabit the northern ſtates; and, in the firſt, as well as the latter inſtance, the judicious and hiſtoric mind may trace the ſeveral diſtinguiſhing traits of each to the peculiar characteriſtics of their original anceſtors.'

The Dr. ſhews that there were radical vices and defects in the native government of the Iriſh, before they became connected with England, by which the people were reduced to abject

vaſſalage,

vaſſalage, and all incitement to induſtry was deſtroyed. The deſcent of the Engliſh, inſtead of meliorating, aggravated the miſeries of the unfortunate Iriſh peaſant; their arrival threw the kingdom into a ſtate of warfare; and an abominable ſyſtem of government kept it ſo for ages.

Modern Engliſhmen will ſcarcely believe that their countrymen in former times, ſo jealous of liberty at home, could be tyrants in their foreign poſſeſſions, and could eſtabliſh a ſyſtem of oppreſſion under the name of government, for which the moſt indignant ingenuity could not find a proper name. By this ſyſtem, the Iriſh were at one and the ſame time out of the protection of the king, and yet amenable to his courts to anſwer charges. It might be imagined that allegiance and protection would have been conſidered as terms neceſſarily reciprocal; and that, where the latter was withholden, the former could not be due. This would be ſound reaſon, and conformable to the ſpirit of the Britiſh Conſtitution:—but, in Ireland, there was ſo little connexion between theſe two terms, that, though the king was ſtyled Lord of Ireland, and it was of courſe implied that the people were his ſubjects, yet a man of *Engliſh birth* or *deſcent* might murder, in cold blood, an *Iriſhman* of the *native* ſtock, and, when arraigned for it in the King's Courts, might plead that the deceaſed was not of Engliſh but of Iriſh blood; this plea was admitted to be legal; and all that remained for a jury to try was the fact. Various proofs of this are on record in Ireland.

It has been the peculiar misfortune of Ireland to be generally conſidered by England only as a place in which rapacious courtiers might, no matter by what means, acquire landed property; ſo that this unfortunate country was very little known to the Engliſh at large, who were better acquainted with the interior parts of Indoſtan than with thoſe of a kingdom lying off their own coaſts, and forming part of their European empire. If this had not been the caſe, the natural generoſity of Engliſhmen would not have ſuffered them to let millions of perſons, whom they called fellow ſubjects, be kept in a ſtate of oppreſſion of which the pooreſt peaſant in England can form no conception from any thing that he ſees around him. The account here given of the ſituation of the Iriſh peaſantry, and of their oppreſſors, might appear incredible to an Engliſh reader, if it were not backed by indiſputable authority.

Having conſidered the ſoil, ſituation, and productions of Ireland, and alſo the character of its inhabitants, Dr. C. proceeds to apply his general principles to the preſent ſituation of that country; and to ſtate that it is in a judicious ſyſtem of agriculture,

agriculture, manufactures, and commerce, that employment is to be found for the people, and a ſource of wealth for a nation.

Ireland, with a ſoil the moſt luxuriant and fit for tillage, is infinitely behind England with reſpect to agriculture: Dr. C. accounts for this fact in the following manner:

'One of the moſt prevailing and powerful cauſes of the backward ſtate of Iriſh agriculture is, the *want of capital* among the immediate cultivators of the ſoil. This want of capital is obviouſly evident from their wretched appearance, and miſerable modes of life. Behold the Iriſh huſbandman ſally forth to his work, barefoot and covered with rags: behold his ruinous hovel, built of mud, covered with weeds, and pervious to every ſhower that falls, and every pinching gale that blows. Behold him ſeated, after a hard day's labour, by a fire gleaned, perhaps, from the furze brake that overſpreads his lands, involved in ſmoke, ſurrounded by a naked offspring, and ſharing among them his dry and ſcanty meal. Look at his farm; a car thrown acroſs a gap protects, in place of gates, the ſuperior verdure of ſome reſerved paſture; at which his lean horſe, if ſuch he poſſeſs, or ſtarving cow, caſts a hungry and deſponding eye—his miſerable crops are over-run with weeds; his temporary fences tumbling to decay; and every ſurrounding object, in ſhort, affords convincing teſtimony of his extreme poverty. The want of capital among the Iriſh occupiers of land is equally evinced from conſidering the different motives to labour, by which they, and the more opulent farmers of other countries, are actuated. The Iriſh huſbandman cultivates the earth merely to ſupport exiſtence. As he expends no capital, he looks not to a return of profit. He expects no recompence for a life of labour, but the means of its prolongation. The Engliſh, or other opulent farmer, expects from his profeſſion, not merely the recompence of his own labour, or the means of ſuſtaining life, but the accumulation of profit proportionate to the amount of capital which he expends in its proſecution.

'Agriculture, as well as every other branch of buſineſs, requires, to be carried to any degree of perfection, a fund or capital, which is at firſt expended in a variety of preliminary operations, without any immediate advantage, but which ultimately returns with accumulated profit. In England, no man thinks of taking a farm without a certain proportion of capital, and a ſtock of farming uteniſils. In Ireland, the wretched peaſant will undertake the management of many acres without ſixpence in his pocket, and no means of breaking and improving the ſtubborn glebe but the ſpade he carries on his ſhoulder. To remedy, as much as poſſible, theſe inconveniences, he aſſociates with others in a ſimilar ſituation. Thus endeavouring to ſupply the place of capital, and the various neceſſary apparatus of agriculture, by an union of the powers of that rude labour, which, if divided, muſt be ſtill more inadequate to the taſk it attempts to effect. Hence ariſes the deſtructive ſyſtem of taking large farms in partnerſhip; a practice in a great degree neceſſary, while the huſbandman is ſo abjectly poor and unprovided; but which always diſappears in proportion as he acquires capital, and conſe-

quently the neceſſary mechanical implements of his profeſſion. At preſent, the poſſeſſion of the moſt neceſſary of all theſe implements, the plough, is, in ſeveral parts of the kingdom, by no means conſidered as eſſential to conſtitute a farmer: nay, even where a farm is taken by a number of wretched cottagers in partnerſhip, there frequently is not one in the whole colony. In general they ſcratch the ſurface of their corn lands with the ſpade, and where their fields are too extenſive for this management, perhaps there are half a dozen ploughs in a pariſh, the owners of which earn their livelihood by hiring them out by the day at a very high rate.'

At ſuch a picture of wretchedneſs and poverty, the heart ſickens. Next to the want of capital, the greateſt impediment to the improvement of agriculture in Ireland is the *tithe*, which is much more burdenſome in that kingdom than in England; as appears from the following ſtatement:

An Engliſh acre yields 3 quarters of wheat, at 30s. per quarter, - - -	£.	4	10 0
An Iriſh acre about 2½, at 26s. - -		2	18 6

The average wheat-tithe, according to Mr. A. Young, is 4s. 11d. per acre in England; and in Ireland, 4s. 2½d. The Iriſh peaſant, therefore, out of 2l. 18s. 6d. pays 4s. 2½d. tithe; the Engliſh, out of 4l. 10s. but 4s. 11d. The average tithe of hay in England, according to Mr. Young, is 1s. 10d., in Ireland 2s.—To add not a little to the mortification of the poor hind who bears this heavy burden, the incumbents whom he is thus obliged to ſupport could not, in many pariſhes, in the ſouth and weſt of Ireland particularly, muſter up a congregation of ten perſons of the eſtabliſhed religion, but derive their ſubſiſtence from thoſe to whom they never impart inſtruction.

It would lead us too far to follow the author through all the meaſures which he ſuggeſts for the improvement of agriculture, manufactures, and commerce; and which appear to us to be marked with wiſdom and great liberality of ſentiment:—we will, however, ſlightly touch on ſome few of them. He ſays that, for the encouragement of agriculture, the ſyſtem of grazing immenſe numbers of black cattle and ſheep, on land fit for tillage, ought to be diſcountenanced and checked as much as poſſible. He would have the country gentlemen allow to their farmers what is called in England a *tenant right*, and give them a preference over other bidders: but, above all, he would have them abandon the odious ſyſtem of advertizing their farms, and promiſing to let them to thoſe who ſhall offer the higheſt rent. This ſyſtem, which makes the tenant in poſſeſſion feel that his landlord has not the leaſt regard for him, but would turn him off for another who would offer him ſixpence more per acre, deſtroys the mutual love which ought to ſubſiſt between

tween landlords and tenants, and encourages land-jobbers to avail themſelves of their large capitals, and to take great tracts of country, which they do not cultivate themſelves, but let out to under-tenants at profit rents. Thus the wretched holder of land at ſecond-hand is obliged to work for the ſupport of two landlords; and it often happens that there are three or four between the actual occupier of the ſoil and its owner, every one of whom is ſaddled on the induſtry of the man who tills the ſoil. This race of beings is called in Ireland *Middle-men*, are almoſt peculiar to that country, and are a dead weight on its agriculture. Dr. C. ſhews that this ſyſtem of pampering men who do not work, but ſuck the blood of thoſe who do, ought to be gradually aboliſhed; and that, for this purpoſe, the landlords of Ireland ought to come to an agreement not to let a farm to any man who ſhould not be bound to occupy it himſelf. He thinks that the bounties paid by the Iriſh parliament, amounting to 40,000l. *per ann.* for the encouragement of the linen manufacture, might now be diminiſhed,—this manufacture having riſen to great perfection,—and that the ſavings might be employed to greater advantage in encouraging ſome other fabric. At the ſame time, he is by no means a friend to bounties in general; for he juſtly obſerves that, if a manufacture cannot be carried on without ſuch aid, it muſt neceſſarily be a loſing buſineſs, and ought not to be encouraged, as it muſt diminiſh inſtead of augmenting the general capital of a ſtate, which is the common fund for the employment of its people. It is only to infant eſtabliſhments that he would allow a bounty, and then very ſparingly. He thinks it would be adviſable to prohibit the exportation of wool in its raw ſtate, as a meaſure which, checking the rage for grazing in Ireland, would occaſion an extenſion of tillage. To protecting duties, ſo often demanded by the Iriſh manufacturers, he is a decided enemy; becauſe the loading imported manufactures with additional burdens would be of advantage only to ſome individual manufacturers, while the people at large would be made to pay dearer for thoſe articles, for the benefit of thoſe perſons. The home market he thinks ſufficiently ſecured to the native manufacturers, by the freight, inſurance, &c. to which imported goods are ſubject: and if, with thoſe advantages, the native manufacturers of Ireland cannot monopolize the home cuſtom, it muſt be, he preſumes, becauſe their goods are inferior in quality; and ſuch the people ought not to be compelled to purchaſe, when they can procure a ſupply at a cheaper rate from abroad.

He objects ſtrongly to another meaſure loudly required by Iriſh manufacturers,—prohibiting the exportation of linen and

woollen yarn from Ireland; and his objection reſts on this ground, that ſuch a prohibition would throw the very great number of perſons, at preſent employed in ſpinning theſe two articles, entirely on the mercy of the linen, woollen, and cotton manufacturers at home, by confining the ſale of their produce to a ſingle market.

Commerce, in its confined ſenſe of a mere trade of import and export, he conſiders rather as the effect than the ſource of employment. He recommends it to Ireland not to look on it as a loſs that ſhe is not the carrier of her own trade; for the money employed by thoſe who are the carriers affords ſmaller returns, and tends leſs to augment the capital, and conſequently the employment of a people, than, perhaps, in any other buſineſs whatever. None can embark in it but nations already abounding in riches. The carrying-trade, according to Dr. Smith, is the natural effect and ſymptom of national wealth, not the cauſe of it; and, as Ireland is not a wealthy nation, Dr. C. would have her leave this trade to the Engliſh and Dutch, and employ what little capital ſhe has in a more profitable way.

The abſurdity of the narrow policy which made this country think, in times paſt, that a guinea gained by Ireland was loſt to England, appears, every day, to be more and more glaring. During the American war, Ireland lent 8000 men to fight the battles of England: but the reſtraint laid on her trade had ſo completely impoveriſhed her, that ſhe was on the point of being obliged to diſband five regiments which ſhe was no longer able to pay, and England was under the neceſſity of placing them on her own eſtabliſhment. When it was judged expedient that the ſmall remaining regular force in Ireland ſhould encamp, and be ready to oppoſe the then threatened invaſion, the Iriſh exchequer was ſo low, that it could not enable the troops to take the field; and England was obliged to ſend over 50,000l. to Ireland for that purpoſe.—Soon afterward, the commercial reſtraints under which the latter had laboured were removed; and the conſequence, in the ſhort ſpace of 14 years, has been, that Ireland was enabled to add 5000 men to her regular military eſtabliſhment for the uſe of England, and to embody a militia of 16,000 more; raiſing her military force from 16,000 men to 37,000; and thus, while ſhe gives the greateſt part of her army to aſſiſt England in the preſent war, ſhe is able at the ſame time to provide for her own internal defence.

One ground of jealouſy, and perhaps the chief one at preſent, is, that the ſooner Ireland becomes rich, the ſooner ſhe will endeavour to break her connexion with England. Such an event

event may or may not be in the womb of time: but certain it is, that the richer Ireland is, the more uſeful ſhe may be to England while ſhe continues to be connected with her. It muſt ſtrike every reader that England, inſtead of being, as yet, a loſer by the emancipation of Ireland, is at this moment a great gainer by the aſſiſtance which ſhe derives from her ſiſter iſland, and which Ireland could not have the means of affording, had her commercial reſtraints been continued.

Having thus accompanied Dr. C. to the end of his literary journey, we now take leave of him with regret; declaring that, ſince the appearance of Dr. Adam Smith's celebrated work, we have not ſeen a more able performance, on the ſame ſubject, than that which we have now reviewed. The author, riſing above the prejudices of party and of education, thinks and writes like a citizen of the world: though Ireland was the ſpot more immediately under his conſideration, it is evident that the principles, on which he builds his ſyſtem for her future happineſs, breathe beneficence to all mankind, and reprobate that wretched little policy which, counteracting the example and the commands of Heaven, that gives its light and bleſſings to the whole world indiſcriminately, would confine the comforts of life to a very limited portion of the children of Adam. Ireland may rejoice in poſſeſſing an advocate who, underſtanding the character of her inhabitants, and being acquainted with their moral and political vices as well as with their virtues, is bleſſed with a heart that prompts him to make the correction of the former and the improvement of the latter the objects of his ſtudy, and with a judgment which ſo eminently qualifies him for ſo important and arduous an undertaking. May we venture to ſuggeſt to him that, as habits of induſtry are not very eaſily acquired by the adult, but are to be conſidered as the fruit of ſeeds ſown in early youth, ſo no ſyſtem for giving employment to a people can poſſibly anſwer that purpoſe, without the co-operation of a judicious national education? The internal ſtate of Ireland, with reſpect to religious deſcriptions of men, makes it infinitely more difficult to deviſe a plan of education for that country than for any other that we know: but, though it may be difficult, it certainly is not impoſſible. If there be a man in Ireland ſuited to ſuch a taſk, and none but a man who is thoroughly acquainted with Ireland can be ſuit ' to it, we do not heſitate to ſay it muſt be Dr. Crumpe. He does not appear to be under the influence of little ſelfiſh paſſions; his views are wide and extended; his object is the happineſs of *all* his fellow creatures; and his ſentiments are ſuch as liberality the moſt unbounded would be proud to acknowlege. With reſpect to his qualification in

point

point of judgment for ſuch a taſk, the work before us is the beſt poſſible evidence. May we then hope that he will one day favour the public with a plan of a national education for Ireland?

ART. IX. *A Letter to Dr. Prieſtley's Young Man:* With a Poſtſcript concerning the Rev. D. Simpſon's Eſſay, &c. in Anſwer to Evanſon's Diſſonance and Volney's Ruins. By Edward Evanſon. 8vo. pp. 120. 2s. Law. 1794.

IN the true ſpirit of a controverſialiſt, Mr. Evanſon returns to the charge with a full confidence of ſuperiority in argument; and, we are ſorry that we are ſtill obliged to add, not without unbecoming expreſſions of diſreſpect for his antagoniſt. So great a part of the reply is taken up in perſonal altercation, in expoſing ſmall miſapprehenſions and inadvertencies, or in ſettling points of little moment to the main queſtion, that we ſhall not find it neceſſary to detain our readers long on this article.

The main point at iſſue between Dr. Prieſtley and Mr. Evanſon is, whether the whole credit of the Chriſtian revelation is to reſt on prophecy. Both parties are agreed in acknowleging the divine authority of the Chriſtian religion on ſupernatural evidence: but, while Dr. Prieſtley adheres to the old plan of appealing to the joint teſtimony of prophecy and miracle, Mr. Evanſon abandons the latter ground, except where miracles are introduced, or accompanied, by predictions. He conſiders the evidence of miracles as reſting on the teſtimony of fallible and intereſted men, but that of prophecy as an immediate appeal to divine omniſcience; and he is inclined to pay no more credit to ſuch relations, unattended by prophecy, than to ſimilar narratives of wonderful circumſtances in prophane hiſtory; and, where he admits the reality of miracles, he denies that they afford, even to the ſpectators, a ſufficiently firm and ſatisfactory foundation for their religious faith. This he infers from the ſmall number of converts which were made by the miracles of our Saviour, and from the frequent revolts of the Iſraelites to idolatry, immediately after the Moſaic miracles.

Mr. Evanſon treats with great contempt Dr. Prieſtley's proofs reſpecting the time in which the Goſpels were written, and complains of the conduct of his opponents in ſometimes rejecting, and ſometimes admitting, the teſtimony deduced from the traditions of the ſecond century, juſt as ſerves their preſent purpoſe. He continues to lay great ſtreſs on the incompetency of theſe teſtimonies, on account of the credulity or the impoſture which is found among theſe early teachers of Chriſti-

anity. A queſtion ariſes between the diſputants concerning the meaning of a paſſage in Tertullian, in which Mr. Evanſon, ſomewhat rudely indeed, but not unſucceſsfully, contradicts the Doctor's interpretation. Mr. E.'s remarks on the evidence adduced by Dr. P. to aſcertain the date of Matthew's Goſpel may deſerve ſome attention. Our readers will find them by turning to p. 27—30.

That Silas, or Sylvanus, and Luke, were the ſame perſon, is a point of which Mr. Evanſon is very tenacious, and which, we muſt own, he ſupports with a conſiderable degree of plauſibility. Reſpecting his principal ſubject, the diſſonancy of the goſpels, he ſtill relies very ſtrongly on ſundry inconſiſtencies and contradictions, from which, in Dr. P.'s opinion, nothing can be inferred but that the authors did not write in concert, and did not copy from one another. On the contrary, ſays Mr. Evanſon, 'my mind is ſo conſtituted, that whenever I ſee or hear two inconſiſtent contradictory ſtories or propoſitions, I am ſure one of them, at leaſt, muſt be falſe; and I neceſſarily conclude that he who tells me the falſehood, if he does it wilfully, is not an honeſt man: if ignorantly, and becauſe he was himſelf deceived, that he is ill informed and credulous; and, in either caſe, I can place no confidence in any thing he tells me, ſo far as depends on his teſtimony alone.' Has not Mr. Evanſon, we may be allowed to aſk, ever heard two witneſſes examined in a court of judicature, who have differed in ſome parts of a circumſtantial detail, but who have ſo far agreed in the main fact, as to be admitted by the court both as honeſt and competent?

As, in the former part of this controverſy, we have found ourſelves under the neceſſity of paſſing over the details, and of giving a ſingle ſpecimen, we muſt ſtill purſue nearly the ſame plan, and only farther quote Mr. Evanſon's rejoinder to Dr. P.'s reply reſpecting the uſe which Matthew makes of the word Decapolis, as the name of a particular province in Paleſtine; which, Mr. E. aſſerts, appears from Joſephus and Pliny never to have exiſted, and which was never uſed, by any other writer, to ſignify any thing elſe than a decad of detached Jewiſh cities, annexed by the Romans to the government of Syria.

Mr. E. addreſſing himſelf to Dr. Prieſtley's young man, ſays, 'He only tells you that the objection is a mere unfounded conjecture of my own; and that "Joſephus gives this diſtrict this appropriate name." In proof of the latter he quotes a paſſage from his life, where, according to the Doctor's tranſlation, the word Decapolis is twice uſed. I aſſure you however, Sir, that in both thoſe inſtances the original has *the ten cities*; and that Joſephus, except in that one caſe which I have quoted, where he ſays Scythopolis was the largeſt city of the decad, never uſes the term Decapolis, but calls them *the ten cities of Syria*.

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In ſhort, according to tradition and the teſtimony of the Fathers, if Matthew wrote any Goſpel at all, he wrote it in Hebrew about the ſecond year of Claudius, and not A. D. 64, as the Doctor would have you believe. When Auguſtus divided the Jewiſh kingdom amongſt the ſons of Herod the Great, Joſephus informs us he put three of thoſe cities only under the authority and juriſdiction of Syria. And, as no alteration was made in the diſtribution of Paleſtine after the death of Auguſtus before the twelfth year of Claudius, it is evident that the other ſeven cities of Paleſtine which completed the decad muſt have been added to the Proconſulate of Syria, either gradually or all together, after that time. Conſequently, during our Saviour's miniſtry, and even eight or nine years after, when Matthew is ſaid to have written, the very term Decapolis, take it in what ſenſe you pleaſe, could not have had exiſtence.'

With reſpect to the Epiſtles, Mr. Evanſon apprehends that he has ſtill ſufficient reaſon for rejecting ſeveral of them; and though he ſpeaks with great reſpect of Mr. Paley's *Horæ Paulinæ*, and acknowleges that nothing would ſo effectually lead to the diſtinction of authentic from ſpurious ſcriptures, as the diligent and rational method of ſtudying them of which Mr. Paley has given ſo meritorious an example, he nevertheleſs adds that the arguments, adduced in favour of thoſe epiſtles which he rejects, are far from ſufficient to remove his objections againſt their authenticity.

In concluſion, Mr. E. aſſerts that we have no ſatisfactory evidence that three of the Goſpels were written by the perſons whoſe names they bear, or that any of the twelve Apoſtles ever wrote a goſpel; that there is no ſufficient proof that the Scriptures of the New Teſtament were conſtantly and publicly read in all Chriſtian churches before the time of Juſtin Martyr; and that, in tracing the links of the chain of extraordinary evidence for the authenticity of the Scriptures, through Origen and the other Fathers of the third century, beyond the cloſe of the ſecond, we find our inveſtigation interrupted by an inſuperable chaſm, through which it is impoſſible to carry on the teſtimonial connection up to the apoſtolic age. He therefore recommends, as the only ſure ground of faith in revelation, an appeal to prophecy; which he regards as an infallible ſpecies of teſtimony, from which may be attained as full conviction of the certainty of revealed religion, and as firm a ſolidity of faith in Chriſt, as actuated the firſt Chriſtians.—This being Mr. Evanſon's opinion concerning the excluſive value of the evidence from prophecy, the public may reaſonably expect that he will diſtinctly ſtate the grounds of his faith deduced from this ſource; eſpecially as he has not ſcrupled to aſſert that, 'out of the myriads of the privileged orders of clergy of the different and diſcordant churches eſtabliſhed, and ſects tolerated,

within the Britiſh empire, he knows not one who pretends to give a rational, ſatisfactory explanation of the prophecies of the goſpel.'

In the Poſtſcript, Mr. Evanſon makes a manly reply to groſs miſrepreſentation and perſonal abuſe, recurring to his former interpretation of the prophecies concerning Anti-Chriſt. He predicts the ſpeedy downfall of all eccleſiaſtical eſtabliſhments, proteſtant as well as papal, and expreſſes a conviction that the critical period approaches, when the rulers of kingdoms will ſtrip the church of her wealth and power, and apply her revenues to civil uſes.

Whether Dr. Prieſtley, in his preſent voluntary exile, will chooſe to continue this controverſy, we cannot conjecture: but we think it highly probable that it may lead to farther inquiries concerning the important ſubject of diſcuſſion; and we muſt be ſo juſt to Mr. Evanſon's abilities, as to acknowlege that he is an antagoniſt with whom no champion for orthodoxy needs be aſhamed to meaſure weapons.

ART. X. *Suite de l'Etat de la France*, &c. A Continuation of the State of France. By the Count de Montgaillard. 8vo. pp. 98. 2s. 6d. Harlowe. Aug. 4, 1794.

VARIOUS are the opinions of well-informed individuals as to the principles and object of the Count de Montgaillard: ſome conſider him as a friend to the Convention, who, the better to ſerve his employers, puts on the appearance of their enemy;—while others look upon him as a ſincere royaliſt: (ſee Rev. Sept. p. 71—72.) Since the publication of this ſecond pamphlet, he has departed to Holland. His enemies ſaid that he took this ſtep in conſequence of an *order* to quit the kingdom: but this report was ſoon contradicted in our public prints, firſt by the Count's brother, and afterward by the Count himſelf, who declared that no ſuch order had ever been ſent to him, and that family affairs alone induced him to embark for Holland. Be this as it may; many of the predictions in the firſt part of his work have been fulfilled; and this circumſtance has annexed conſiderable importance to his opinions. When he declared, in June laſt, that the majority of the Convention looked on Robeſpierre as a tyrant, and waited only for a favourable moment to bring him to the block, few perſons credited the aſſertion: but it has ſince been verified. This has diſpoſed many to place confidence in another aſſertion of ſtill greater importance, viz. "that about a third of the members of the Convention are in their hearts for the reſtoration of monarchy, and not above a *tenth* of them for a republic." We venture no opinion on the ſubject; thinking it to be our duty only to re-

port the heads of his work, and to add, occaſionally, a few obſervations on his reaſonings.

The Count ſpeaks in terms of reſentment againſt thoſe of his countrymen in England, who were ſupporters of the conſtitution given to France by the Conſtituent Aſſembly. To thoſe men he imputed, in his firſt work, the ruin of their country, by forcing on the King a conſtitution which, he ſays he is ready to prove, could not by any means preſerve either the monarchy or itſelf from deſtruction; a conſtitution which had thrown down all the barriers that defended the crown, and let in that deluge of democracy which ſwept away the crown and conſtitution. Had he not pointed out the defects of their political ſyſtem, and ſhewn that all the calamities which have ſince befallen France have flowed from it, he ſays he ſhould not have been an object of attack: but they could not forgive his want of reſpect for their idol. He particularly takes notice of a work entitled *Raſſurez-vouz* *; which he conſiders as the more pernicious as the author of it affects to be moderate, in order to prevent the public from catching the alarm, and ſeeing the extent of the danger impending over Europe.

Speaking of the French Convention, he aſſerts that

'It has cruſhed thoſe factions to which itſelf had given birth; and the exceſs of calamities has at length opened the eyes of the people, and made them ſee in its true light the conſtitution to which they are indebted for them all. They now openly lay at its door the diſtreſſes under which they groan; and, with the exception perhaps of ſome citizens of Paris, the general opinion on this head is ſo fixed and decided, that the old government is conſidered as preferable to the conſtitution of 1789..... I ſtill adhere to my former opinion, that the royaliſts of La Vendée would gain great advantages, if they could procure ſpeedy ſuccours from the confederates, and the preſence of a Prince of the blood royal of France to command them.'

The author's ſtatements reſpecting the loſſes of France during the war, and the effective force which the Convention can bring into the field, might afford ſome hope that the exiſting government of that country would ſoon be obliged, by want of men, to offer terms of accommodation, if the recent ſucceſſes of the republicans did not make it much more likely that the allies would be reduced to the neceſſity of making the firſt overtures for a peace. He eſtimates the military force of the Convention, in June laſt, at 850,000 men; of whom 360,000 were ſtationed along the frontier from Huninguen to Dunkirk; 110,000 on the coaſt waſhed by the ocean, and in La Vendée; 50,000 on the ſhores of the Mediterranean; 80,000 forming the army of the Alps; and 90,000 in the armies of the Pyrenées and the ſouth; with about 35,000 ſtationed at Compiegne,

* See Rev. for Oct. Art. III.

in the province formerly called Orleanais, and the country about Chartres. This laſt body of troops, he ſays, appeared deſtined to watch over the ſafety of the Convention, to ſecure the ſubmiſſion of the twenty-ſix diſtricts that ſurrounded Paris, and to enforce the law of requiſition. The remaining 130,000 were ſcattered over the different departments, and incorporated with the national guards. He aſſerts that, formidable as theſe forces may appear, they are not ſo in reality; for a very conſiderable, if not the greateſt, part of them are without arms: of which there is ſo great a ſcarcity in France, that the Convention has been obliged to ſend 36 millions of livres in caſh to Switzerland, for the ſpecific purpoſe of purchaſing arms. He deſcribes the exertions of France in raiſing troops as ſtupendous: but he ſhews that the waſte of men has been proportionably immenſe, and ſuch as no ſtate, however populous, could bear even for a few years without being exhauſted, if not abſolutely depopulated in the end.

'The total number of men enliſted, or put into a ſtate of requiſition, ſince the 1ſt of January 1792, including the old army as it then exiſted, but of which there remains now ſcarcely a fourth part, amounted to 1,778,000. Of theſe 119,000 never joined their colours, and 53,000 deſerted: 167,000 periſhed in the military hoſpitals, and 610,000 fell by the hands of the enemy, or were made priſoners; and 1660 were condemned to death by military commiſſions, or revolutionary tribunals.'

In the enumeration of the above forces, he ſtates that

'103,000 men were furniſhed by the city of Paris. 43,000 were ſent into the plains of Châlons, of whom no more than 28,000 returned to their families. Since that period, and in the ſpace of eighteen months, the ſame city furniſhed thirty-one legions, of which ſeventeen were cavalry, each about 1000 ſtrong. Three ſeparate levies, which preceded them, produced 25,500 men, ſucceſſively ſent into La Vendée; and they coſt the Convention 63 millions of livres. Of theſe, 13,000 men were carried into Anjou and Poitou in carts, and other vehicles, with a rapidity to that period unexampled. The firſt requiſition produced in the capital 28,600 men: but one-fifth of them found means of eluding the law by flight, exemptions, or bribery. Paris is perhaps no longer in a condition to renew ſuch ſacrifices; it has already loſt 56,200 men; one ſingle ſection has loſt 2164; and 6000 have returned to the capital, in ſpite of the moſt rigorous orders to the contrary.'

After all theſe enumerations, in which it would ſeem as if the author had greatly exaggerated the loſſes ſuſtained by his countrymen, he tells us that the actual force, which the republicans have to oppoſe to the confederates, conſiſts of 560,000 effective men; of whom 50 or 55,000 are cavalry, but extremely ill mounted, and, if poſſible, ſtill worſe appointed. To provide them with ſwords, the Convention was obliged to

decree that every perſon, poſſeſſing a blade above 27 inches in length, ſhould carry and deliver it to the next municipality. The levy of one horſe and one man in every *commune*, voted in September laſt, could not be completed in five months; notwithſtanding the preſence of 35 members of the Convention, who were commiſſioned to ſee the decree carried into effect with all poſſible diſpatch. It produced no more than 18,600 men through the whole extent of France. He tells us that, in all the interior provinces, there is not a ſingle corps of horſe; and that in Paris there are no more than 900 cavalry, whoſe occupation is to conduct victims to the ſcaffold, and to guard the Convention and the tribunals.

It muſt be allowed that 560,000 men are an immenſe force,—greater, by nearly 100,000, than Lewis XIV. ever had on foot, even when he was engaged in a war with almoſt all Europe. Still, however, its immenſity is comparative; and, when oppoſed to the armies of Spain, Auſtria, Pruſſia, the Empire, Great Britain, Naples, and Sardinia, it might be thought to have work enough on its hands to confine it to *defenſive* operations. We find it, nevertheleſs, acting offenſively and ſucceſsfully on every point of its frontier, ſcarcely excepting even the Alps; where, if the French have not of late made any conſiderable progreſs, they are able at leaſt to ſtand their ground, and to retain their conqueſts of Savoy and Nice. Hence it is to be preſumed that our author greatly over-rates the loſſes which they have ſuſtained through ſickneſs and the ſword, and as greatly under-rates the numbers actually in arms for the republic. We have not taken a very accurate account of his ſtatements: but we think that we are not far from the truth when we ſay that, according to his own eſtimates, he has made the preſent effective force of France, in ſtriking a balance between men raiſed and men loſt, fully 264,000 men ſhort of its real amount; and that, if his own general ſtatements be true, he ought to have ſet down the number of effective men, whom the Convention has to oppoſe to the allies, not at 560,000, but at 827,000 and upward.

The account ſtands thus, according to the author himſelf:

Men enliſted and put into a ſtate of requiſition on the 1ſt of January 1792, - - -	1,778,000
Men who did not join their colours, - -	119,000
Ditto who deſerted, - - -	53,000
Ditto who died in the military hoſpitals -	167,000
Ditto killed or taken priſoners, - -	610,000
Ditto condemned to death by courts martial, &c.	1,660
Total,	950,660

which number, being deducted from 1,778,000, leaves 827,340, inſtead of 560,000, as ſtated by our author in his balance. The difference is ſufficient to make a moſt formidable army, for it amounts to 267,340 men. A maſs of ſtrength preſented by 827,340 men might well furniſh the belligerent powers with cauſe for reflection, and make them pauſe before they reſolve to proſecute the war; they ought to weigh well their own means, and to conſider whether, without exhauſting their ſubjects, they can raiſe and maintain armies able to overcome a government that is defended by a military force conſiſting of 827,340 men, whoſe ſpirits are elated with ſucceſs againſt all their enemies!

As the writer's object is to encourage the allies to proſecute the war, he labours to convince them that, whatever may be the number of the French troops at preſent, it muſt daily diminiſh; for that it will be impoſſible for the Convention to recruit them. The ſoldiers, he ſays, are well fed, but very ill clothed, and are deſtitute of many things abſolutely neceſſary to their exiſtence: ſickneſſes, occaſioned by forced marches and intemperance, make dreadful ravages among them; and the medical aſſiſtance is ſo indifferent, that the military hoſpitals are ſo many monſtrous graves. In proof of this aſſertion, he tells us that 33,000 men of the firſt requiſition died in them in the ſhort ſpace of five weeks. The ſoldiers raiſed by the decree of requiſition were guilty of the moſt ſhameful exceſſes on their march, and committed acts of violence and rapacity, ſuch as could not be ſurpaſſed by an hoſtile army. Hence he infers that the peaceable inhabitants of France would not have leſs cauſe than the confederate powers to lament, or dread, the calling forth the men of the ſecond requiſition, a meaſure that could not be more fatal to the enemies of France than to France herſelf; and which he preſumes the preſent rulers of that country will not dare to hazard. The enormous expence of raiſing, equipping, and maintaining, ſo immenſe a number of ſoldiers as 800,000 may be collected from this, that every man belonging to the infantry coſts 360 livres before he joins the army, and every one belonging to the cavalry 1450.

Having ſtated the number of men already raiſed by the Convention, the Count proceeds to examine the reſources for recruiting them. He tells us that all the males of France, not under the age of 18 years, who are unmarried, or who being married have no children, have been divided into four claſſes: he firſt includes thoſe from 18 to 25 years old; the ſecond hoſe from 25 to 35; the third from 35 to 45; and the fourth rom 45 to 60. The firſt, he ſays, is exhauſted; it ſhould nave produced 836,000 men, but more than one ſixth of that number

number contrived, by flight or other means, to avoid joining the army. The departments engaged in hoſtilities againſt the Convention did not, of courſe, contribute their quota of this ſupply, which would have amounted to 45,000: but this was not all; for the requiſition actually made about 25,000 fly into thoſe very departments to avoid being preſſed into the ſervice. It appears, if we may believe our author, that, difficult as it has been to raiſe the men, it has been found ſtill leſs difficult than to provide them with arms; for he aſſerts that a conſiderable part of the firſt requiſition men are ſtill unarmed, notwithſtanding the ſupply of 286 millions of livres voted by the Convention for purchaſing arms, and equipping and maintaining the men till the moment of their departure for the army. He eſtimates the produce of the ſecond requiſition at 480,000 men; the third at 630,000; and the fourth at 370,000; including in the laſt two ſuch married men as have no more than one or two children. Theſe numbers, he admits, preſent a formidable appearance on paper; but he thinks it is on paper only that they can ever be arrayed; for to ſay that they ſhould all act as ſoldiers, would be to ſay that all France ſhould riſe in a body; a meaſure which, whatever miſchief it might poſſibly do to neighbouring ſtates, muſt neceſſarily deſtroy the French nation, or tranſplant it into other countries; for in its own it could no longer find ſubſiſtence. The Count then proceeds to examine the pecuniary reſources of the Convention; and he tells us that in April laſt the value of all the property, declared by various decrees to belong to the nation, was eſtimated at nearly *eight thouſand millions* of livres; that the public buildings, &c. included in this eſtimate, but appropriated to the uſe of the municipal bodies and clubs throughout France, being thrown out of the account becauſe they cannot be converted into money, as they are reſerved for the uſe of the public in their preſent ſtate, there would remain for ſale to the amount of *ſix thouſand two hundred millions* of livres;—that the incumbrances on the eſtates ſeized by the nation, excluſive of thoſe that affected the church lands, were not ſhort of *one thouſand nine hundred millions*, which muſt be paid to the creditors, unleſs it ſhould be judged more expedient to trample on juſtice, and to defraud them. Such are the ways and means of the Convention; while the national debt, he aſſerts, cannot be eſtimated at leſs than *fifteen thouſand millions* of livres, ſo that the means for paying off the debt fall ſhort of it by *eight thouſand eight hundred millions*, or upward of 344,000,000*l.* ſterl. He admits, however, that the preſent rulers of France poſſeſs ways and means, which are peculiar to themſelves, of diſcharging their debt; they have, he ſays, an expeditious way of cancelling a debt, by cutting off the head

of

of a public creditor. The public creditors, he ſays, who were 260,000 in number, have been reduced, by means which make juſtice and humanity ſhudder, to 90,000; and of them none can get their dividends paid who do not produce a certificate of patriotiſm, which is given only to thoſe whoſe demands are for ſmall ſums.

M. de Montgaillard next aſſerts various inſtances of the venality and corruption of the members of the Convention, and then proceeds to the diſcuſſion of affairs in La Vendée. He inſiſts that in this province alone the Republic is vulnerable; and that to the perſevering and gallant royaliſts there the confederates ſhould afford immediate and effective aſſiſtance, if they would attain the end of their warfare. He paſſes the moſt energetic and impaſſioned eulogiums on theſe unfortunate combatants, and deſcribes, in animated language, the cruelties exerciſed in that diſtrict by the agents of Robeſpierre. It may be ſuppoſed that there is too much room for execration on this point, as the Convention made thoſe barbarities a principal ground of accuſation againſt Robeſpierre, and have lately been continually venting expreſſions of indignation at his ſyſtem of terror.

The author tells us, in a poſtſcript, that his work had been at preſs before the news arrived of the downfall of Robeſpierre, and that he ſtopped it for the purpoſe of making ſome obſervations on that important event. It appears that he was early acquainted with the conſpiracy which has cut off the dictator, and which he ſays was formed ſo long ago as April laſt. He informs us that the author of it was *Bentabolle*; who, after the death of Herault de Sechelles his intimate friend, and of Danton and Camille des Moulins, who might have been deemed beyond the reach of danger, began to be ſeriouſly alarmed for his own ſafety. It was this that made him wiſh to leave Paris in September. He again ſolicited in January to be ſent as a commiſſioner to the department of la Sarthe. He returned to the Convention in March, and brought back with him a wife, whom he had married in the mean time. She was of noble birth and large fortune, two circumſtances which did not tend to leſſen his fears for his life. Thoſe fears, together with a certain degree of ambition, and a deſire of revenging the execution of his friend, made him reſolve to ſtab Robeſpierre, ſooner than live his ſubject. *I am not afraid of royalty*, ſaid he; *if I muſt obey, I will obey a man who is born to command: but I never will obey my equal.* He opened himſelf on the ſubject to Collot d'Herbois and Vadier, of whom the former had long been his friend, and the latter ever ſince the execution of Briſſot. Theſe three agreed to admit Tallien into their council; and they

they all reſolved to ſacrifice the tyrant in the very heart of the aſſembly, ſhould they find that the Convention had not the courage to condemn him. Barrere was not made acquainted with the plot, till juſt a moment before the exploſion; when he turned about ſo preciſely in the nick of time as to eſcape being involved in the puniſhment. It required three months to prepare the downfal of the dictator, whom the whole Convention deteſted, but whom at the ſame time they feared.

'The conduct of the Convention and that of the ſections of Paris on this occaſion confirm two great truths: one, that the members of the aſſembly are as baſe and cowardly as they are barbarous, and are all equally hated by the people; who, if they applaud their decrees to-day, will to-morrow applaud with tranſport the deliverers who ſhall enter the capital in triumph: the other, that the combined powers ought to be convinced that there will not exiſt in France, until the Convention ſhall have been annihilated, an authority ſufficiently ſtrong, and ſufficiently independent of the ſpirit of the revolution, to date to ſign a treaty, or return to its duty. . . . . Whatever names may be brought forward by this new revolution, whatever may be the *moderation and the juſtice* that may mark the firſt days of the new reign of the Committee of Public Safety, it will be only for crimes that its members will be renowned; for, it is no more in their power than it is in their inclination to be juſt, virtuous, and merciful. They will walk in the ſteps of Robeſpierre, until they meet his fate; the *revolutionary government* will be continued as long as the war, and the executioners will deluge France with blood, until the moment ſhall arrive when the combined powers ſhall draw near to Paris, or until the exceſs of deſpair ſhall at length produce a general inſurrection.'

We cannot pretend to ſay whether ſuch an inſurrection may or may not happen: but we fear that, if the revolutionary government and the executions continue till the allied armies reach Paris, their duration will be long indeed!

Having thus given an ample account of the contents of this pamphlet, we will repeat that we pretend not to anſwer for the principles or the ſincerity of the author; nor to ſay how far reliance can be placed on his information: but we muſt do him the juſtice to ſay that he is an elegant writer, a powerful reaſoner, and a perſuaſive orator.

ART. XI. *Roman Converſations*, or a ſhort Deſcription of the Antiquities of Rome, and the Characters of many eminent Romans, interſpersed with References to Claſſical Authors, and various Moral Reflections, in a ſuppoſed Converſation between ſome Engliſh Gentlemen at Rome. Vol. II. 8vo. pp. 639. 6s. in Boards. Brown.

THE origin and deſign of this entertaining work have already been laid before our readers; and the public, we believe, have approved the undertaking. It is, indeed, a performance of

of ſuch a kind as, if even but tolerably executed, could ſcarcely fail of attracting the regard of curious and inquiring minds. We commended the former volume, and we ſee no reaſon to conſider the ſecond as inferior to its precurſor:—for our account of which, ſee M. R. New Series, vol. ix. p. 71.

The reſpectable author* muſt undoubtedly have made an extenſive acquaintance with the works of the beſt Grecian and Roman writers; he muſt have beſtowed much labour in collecting and arranging his materials; and he muſt have obtained ſuch knowlege of both antient and modern Rome, as enabled him to ſuit, with propriety, the converſations of the characters introduced in the work to their allotted places, and to conduct his readers through the diviſions and environs of that great emporium, with regularity, to the different ſcenes and objects of inquiry. It is true, as was obſerved in our preceding article, that a great degree of uncertainty often attends theſe reſearches, partly ariſing from the lapſe and devaſtations of Time—

"——the wild waſte of all-devouring years,
"While Rome her own ſad ſepulchre appears."

On the whole, however, the writer ſeems to conduct us, very faithfully, to the numerous memorable ſpots on which we may not unprofitably employ our ſpeculations. Should he be himſelf deceived, of the probability of which he has given a fair and general warning, it does not in the leaſt diminiſh either the truth or the benefit ariſing from the topics and repreſentations.

In executing ſo extenſive a plan as that adopted by our author, he muſt doubtleſs have had recourſe to many writers of remote as well as of late date; yet we do not at preſent recollect any work in the Engliſh or French language, which appears to have been formed exactly on his plan: *Anacharſis*† might be thought to bear ſome reſemblance: but, from the editor's account, we ſhould conclude its appearance to have been poſterior to the compoſition of theſe volumes. Beſides other works which muſt have been carefully examined in forming theſe narrations, elegant and appoſite quotations from Greek and Latin authors, proſe and verſe, are plentifully interſperſed, and may uſefully employ the abilities of the young reader.

A farther merit, and that of principal moment, is yet to be noticed, though it has been intimated in our former article, viz. an invariable regard to the intereſts of virtue and piety. While the reader may, in other reſpects, find valuable inſtruction mingled with entertainment, his moral improvement is chiefly conſidered; and thoſe acquirements are recommended and

* The late Joſ. Wilcocks, Eſq. of Hurley, near Maidenhead.
† Vide Appendix to Review, vol. lxxxi. p. 577.

enforced,

enforced, which moſt eſſentially contribute to human comfort and happineſs. One brief illuſtration of this remark here preſents itſelf; which, as being brief, and not as claiming any ſuperiority over other parts of the work, we will now inſert. It is in the third chapter of the third book, reſpecting the hiſtory and character of *Rutilius Rufus*, who had paſſed his early years under the direction of *Scipio Æmilianus* *.

"It is no wonder, that a perſon of ſuch a character as *Rutilius* ſhould be envied and hated by the bad; but it ſtrongly marks the extreme wickedneſs and vileneſs of the Romans of his time, that there ſhould be found among them, men ſo loſt to all ſenſe of gratitude and truth, as moſt impudently to accuſe him before the principal tribunal of his country, as guilty of oppreſſion in the province of Aſia; *him* whoſe conduct there was moſt remarkably the contrary; *him*, the hiſtory of whoſe whole life really was in all its parts *exemplum ſummæ innocentiæ et ſanctitatis*. But the extreme malice of Rutilius's enemies (as is frequently the caſe) ſerved only to crown him with greater honour and happineſs.—Permit me only, adds Crito, to obſerve from my memorandum paper, that Rutilius in the former part of his life had always diſapproved of the arts of oratory, then commonly uſed to captivate the minds of the magiſtrates, while ſeated on the tribunal of juſtice. *Neque vero ſolum hæc dixit, ſed et ipſe ſenſit et fecit. In ſuâ enim cauſâ, non modo ſupplex judicibus eſſe noluit, ſed ne gratius quidem cauſam dici ſuam, quam ſimplex oratio veritatis ferebat. Imitatus eſt homo Romanus et conſularis veterem illum Socratem, qui cum omnium ſapientiſſimus eſſet, ſanctiſſimeque vixiſſet, in judicio capitis ita pro ſe dixit ut non ſupplex aut reus, ſed magiſter aut dominus videretur eſſe judicum* †. Surely, dear Sir, never was there a more majeſtic appearance at the bar either of the Athenian or Roman tribunal than that of theſe two great men.—Nor ought we to look on the exile of Rutilius (which, together with the confiſcation of his fortune, was the moſt unjuſt conſequence of this trial) in any other light than as the greateſt happineſs which could poſſibly have been contrived for him. It is, indeed, very much to be obſerved, that, how contrary ſoever appearances may ſometimes be, yet, on the whole, happineſs even here is never loſt, it is often increaſed, by rigorouſly adhering to virtue.—That Rutilius was ſenſible of this his happineſs is manifeſt from his refuſal of the offer which Sylla made to reſtore him; and from his anſwer to

* See Rev. New Series, vol. ix. p. 77.

† For the ſatisfaction of the mere Engliſh reader, we have here added the following free tranſlation:—Neither did he merely *ſay* theſe things, but he felt and acted them: for in his *own cauſe* he declined appearing as a ſuppliant before his judges, and was careful that the plain and ſimple truth alone, free from all decoration, might be preſented to them. This Roman and conſular man imitated Socrates of antient days, who, as he was the wiſeſt and had lived the moſt virtuouſly of all men, on a trial for his life deported himſelf not as a petitioner or a defendant, but rather appeared as the inſtructor and the ruler of his judges.

one

one of his friends, who told him, when he left Rome, as a comfort, *Brevi inſtare bella civilia; et omnes exules redituros: Quid tibi feci, reſpondit Rutilius, ut mihi multò pejorem reditum quam exitum optares*?* Providence indulgently removed him far from the civil wars and tyrannic cruelties of Marius and Sylla:—Several years did he live in honour, peace and plenty, among the grateful Aſiatics.'

Q. Mutius Scævola was a diſtinguiſhed character in thoſe times, during which Rome ſuffered ſo much from the ambition and ferocity of Marius and Sylla, with their cruel aſſociates. A tribute is here paid to his merit, intermingled with reflections on thoſe awful ſcenes of ſlaughter and devaſtation then exhibited on the great ſtage of the Roman empire. 'In ſuch perilous times,' it is obſerved by Crito, concerning Scævola, 'the more good he did to others, the better was he enabled to bear adverſity himſelf.'

'The time was now come, when the miſery which Rome had inflicted on other nations, was to be retaliated on herſelf. *The cup of the anger of the Lord* had been carried round many regions, and this city was now to drink the dregs of it herſelf.—O my dear fellow-ſtudents, in turning over the hiſtory of the world, both ancient and modern, what do we find to be in great meaſure its contents? Alas! wickedneſs, and the puniſhment thereof: *ſcelera et pœnas.* But in peruſing the diſmal hiſtories of the puniſhment of wicked and hardened nations, we muſt not wonder if we ſhould ſometimes find ſeveral *good* men partaking of the calamities, and ſuffering with their countries. In the preſent condition of things, and cloſe connection of mankind one with another, ſuch accidents ſeem inevitable.—Let me correct my words. It is wrong to call theſe events *accidental*, as *Providence* ſeems often by the ſame means, and at the ſame time, to puniſh ſome men, to correct others, and to try, and by ſuch trials exalt the characters of the good.'

In the courſe of his remarks in this part of the work, the author particularly takes notice, as he has frequently done, that Roman lawyers and counſellors acted *gratuitouſly* for their clients. If this were generally fact, it is natural to inquire by what means they ſuſtained the ſplendor in which they often lived; eſpecially as Scævola, and others of the like virtuous claſs, are ſaid to have preſerved a ſimilar diſintereſted part as to the more public and lucrative offices to which they might be appointed. Dr. Middleton, as we remember, attempts to remove the difficulty in reſpect to Cicero, by ſtating that gifts and preſents were profuſely imparted, legacies often bequeathed, &c.: but theſe do not appear ſufficiently to account for their large expenditure, and the fortunes which they could leave to others.

* Shortly civil wars will preſs on us; and the exiles ſhall return: What have I done to you, replies Rutilius, that you ſhould wish my return, which would be to me worſe than death?

It

It will be naturally expected that M. T. Cicero and Cato Uticenſis ſhould appear with ſome diſtinction in this volume. The character of the latter is introduced in theſe terms:

'There is not, in the whole Roman hiſtory, any virtuous character which has been ſo highly celebrated either by orators and poets, or by philoſophers and hiſtorians, as that of Cato. *Finxit illum ipſa natura, ad honeſtatem, gravitatem, temperantiam, magnitudinem animi, juſtitiam ad omnes denique virtutes magnum hominem et excelſum* *. This moſt noble natural diſpoſition he greatly ſtrengthened and improved, by ſettling his aim always on one moſt noble object; for the ſingle object of all the labours of his life, was to ſuſtain himſelf always in what appeared to him the moſt exalted degree of virtue.'——

'The character of Cato is ſo famous, that in forming a character of Roman worthies, his name could not with any propriety be omitted. At the ſame time the truth of hiſtory will oblige us to own, that in ſeveral particulars this great man was much miſled. On the other hand, how many circumſtances are there to be found in his hiſtory, which evidently ſhew, as Tully obſerves †, *quod hæc omnia non à naturâ Catonis erant.* And when he farther enquires for a cauſe to which moſt of the ſtains that diſgraced him may be attributed, he replies, as Cicero had done before him:—probably to his inſtructors the Stoics; for in their writings moſt of theſe capital defects are deſcribed as moral excellencies.—How much is it indeed to be wiſhed ‡, *ut ad alios magiſtros aliqua te fortuna, Cato, cum illa natura detuliſſet!*'

If this writer be thought to entertain a partiality for Cato, and other Romans who here paſs in review, it is however probable that the reader will be pleaſed with the manner in which, as a kind of apology, the account of Cicero is introduced:

'It ſeems a conſiderable mark, not only of goodneſs of heart, but alſo of ſtrength of underſtanding, and a very proper method for improving both theſe qualities, if, in the conſideration of any great and exalted character, the ſtudent obſerves indeed its defects, yet dwells not too much on them, nor views them in the moſt unfavourable light; but candidly conſiders the whole character together, and then applies his attention more peculiarly to thoſe its parts, which are the moſt noble and beautiful. The character of Cicero has, for many ages, drawn the attention, and, *generally ſpeaking*, the admiration of mankind. In diſcourſing on ſuch a character, let us be as ſilent as poſſible to its imperfections, and, according to the general ſcope and intention of theſe our Roman converſations, endeavour to improve ourſelves as much as we can, by diligently ſtudying its real excellencies. Let us conſider that though Cicero lived in one of the moſt corrupt ages that ever was known, yet he was totally free from any ſtain either of avarice or luxurious debauchery.'

* Nature herſelf formed him to probity and honour, to juſtice, temperance, gravity, fortitude; in fine, to all the virtues of high and exalted characters.

† That all theſe did not take their riſe from Cato's natural temper.

‡ That with ſuch naturally good diſpoſitions, ſome happy chance had thrown thee, Cato, into the hands of different inſtructors!

Such

Such is the introduction to the firſt part of the diſſertation on Cicero; which, toward the cloſe, inſpires the company with a kind of patriotic or benevolent enthuſiaſm. The ſecond part begins with the following reflections:

'What ought to be the *principal* wiſh of a young man who has already had the happineſs to be entered into a courſe of good education? For what bleſſing may we ſuppoſe *Tully* to have principally petitioned in his youth at the ſhrine of Apollo, or of this his favourite patroneſs Minerva *, or any other of thoſe Deities, who were imagined to preſide over the human mind?

'*For the ſpirit of perpetual induſtry.*

'Studious diligence (I muſt be underſtood to mean that of the beſt kind,) is one of the great principles of growth to the human underſtanding, which it is continually forming, filling, and extending; correcting and healing what is amiſs in it, guarding it from many harms, from unneceſſary worldly cares, ſupplying its defects, and exalting its excellencies. Such is it to the mind; nor is it really an enemy to the health of the body; eſpecially when attended by temperance and moderate exerciſe, each of which greatly ſtrengthens our mental as well as corporeal frame. If we look on the life of Cicero, we ſhall find it *filled* with labour and induſtry. His indefatigable application far ſurpaſſes what we generally conceive of ſtudy, and ſeems almoſt incredible. It is ſaid that the time which other young men of his age gave up to pleaſure and diverſion, was by him regularly added to his ſtudious hours. It is ſaid that he never gave up one leiſure hour to abſolute idleneſs; all the intervals of his great labours being generally applied to ſome other purpoſe. This ſtudious diligence was the means indiſpenſably neceſſary to qualify even ſuch a genius as *Tully* for his great literary attainments. Let us not be diſheartened by this conſideration; but let us rather reflect with pleaſure that Cicero, by this moſt careful management of his time, made every day produce ſome valuable addition to the vaſt fund of his knowledge.'

The author proceeds with a free pen in the praiſes of Cicero, following Dr. Middleton, from whoſe work this article is chiefly formed. Cicero was indeed in ſome reſpects an aſtoniſhing man, but his warm eulogiſt may have rather exceeded the proper limits of praiſe: in the preſent work, however, his defects are allowed, though mildly treated; yet we think more might have been added concerning the high advantage which Chriſtianity affords, when we obſerve the perplexity, uncertainty, and obſcurity, in which ſo conſiderable a philoſopher was involved on topics of the higheſt moment.

Among the eminent men of that day, we may juſtly number Varro, more conſiderable, perhaps, in a literary capacity than

* This converſation is ſuppoſed to have paſſed at the ſpot on which antiently ſtood Cicero's Tuſculan Villa. A Moſaic pavement, ſaid ſtill there to remain, and ornamented in the centre with the head of Minerva, is farther conjectured to have belonged to Cicero's library.

in

in any other in which he appeared. He is regarded as the moſt learned of all men who ever exiſted in the Roman republic. The number of *books* aſcribed to him is almoſt incredible:—but the expreſſion is vague; for, as this writer remarks, Livy may be ſaid to have written a *book* on the Roman hiſtory; he may be ſaid alſo to have written one hundred and forty *books* on the ſame ſubject. However this be, it is evident that Varro was moſt diſtinguiſhed as an induſtrious author; and Cicero tells us that he was *omnium facile acutiſſimus:* his life was long, and it appears to have been aſſiduouſly employed in ſtudy and publications. It was in the eightieth year of his age that he applied himſelf to write *De re ruſticâ*, which, together with ſome fragments of twenty-four books, *De Linguâ Latinâ*, is all of his numerous productions that have reached the preſent times. It has been conjectured that ſeveral of his writings were of a ſatiric caſt: but it ſeems probable that this account belonged to another writer of the ſame name; and it is obſerved that thoſe of his works now extant manifeſt a very benevolent principle.

Marcus Brutus merits and obtains conſiderable notice in this volume. If, among his ſtudious employments, oratory was a chief object of attention, he was yet very diligent in his application to more important purſuits.

'He was, (ſays this writer,) far from confining his ſtudious diligence in any ſcience, much leſs in this of moral philoſophy, the moſt important of them all, merely to the *time* and *place* of his education. During the whole continuance of his life, we find Brutus ſtill perſevering in this moſt noble kind of induſtry; in the midſt of the greateſt public buſineſs, gladly making the beſt uſe of every leiſure hour, and for that purpoſe frequently denying himſelf the indulgence of all other meaner kind of refreſhment or reſt.'

No character here delineated appears to be really placed higher than that of Brutus.—*Summæ eloquentiæ junxit decus omne virtutis.*—*Crito* (the tutor) is at a loſs what to pronounce concerning the *ides of March*. It ſeems (he ſays,) very difficult to paſs a proper judgment on that action; yet he allows that the *intent* was moſt upright and diſintereſted,—full of ſincere patriotiſm and ardent deſire of reſtoring liberty to his country;—which, it is added, was indeed with Brutus the only view. Crito is at no loſs to cenſure and bewail the melancholy exit of this, otherwiſe, great man: 'Brutus deſpaired; he deſpaired, and with him fell the republic of Rome, and the liberty of his country!'

Horace and Virgil, names ſo familiar to our ears, paſs under a ſhort review: the latter chiefly in a compariſon of his character with that of *Raphael d'Urbino*, which is agreeably given at ſome length:—concerning the former, among other re-

marks, a wiſh is expreſſed that ſome properly-qualified Engliſh traveller in Italy would gather proper materials for *a new edition of Horace's Odes, accompanied with a traveller's notes.*

'Several illuſtrations might doubtleſs be with much eaſe and pleaſure collected from a view of the face of this country, from an experience of its climate, and an obſervation of the manners and cuſtoms of its inhabitants: illuſtrations never perhaps to be expected from the labour or genius of any of our *tramontane litérati*, who have not had the pleaſure of ſeeing theſe ſouthern parts of Europe. I have been thinking, that ſuch an edition might be very properly adorned, not only with ſome neatly engraved maps of the *Campania di Roma*, and other parts of modern Italy; but alſo with ſome ſmall landſcapes placed as head or tail pieces to ſeveral of the odes.'

This remark is aſſigned to the young nobleman, who farther purſues and illuſtrates it:—after which the eldeſt of theſe young men obſerves:

'Horace, though he kept the higheſt company, yet loved a middle ſtation in life, and knew its value. This ſeems to have been one of the moſt amiable features in his character. By the joint favour of the prince and miniſter, Horace doubtleſs might have accumulated a much larger fortune, and riſen to ſome very conſiderable office in public life: but he viewed things with too piercing an eye:

* *Cur valle per mutem Sabinâ*
Divitias operoſiores?

'I remember your good tutor has on ſome occaſion taken notice, that, though *Horace* was far inferior to *Cowley* in his general moral character, (as far inferior in that, as he was ſuperior in *reſpect* of his poetic abilities,) yet their turns of mind were in ſome *reſpects* very ſimilar; *the language of their hearts* was on ſome topics almoſt equally amiable.'

It is not poſſible for us to attend this writer in a particular detail of all the characters which fall under diſcuſſion. The Auguſtan age preſents ſeveral worthy of notice. Whether he be not, on the whole, too favourable in his delineation of Auguſtus, we will not preſume to decide: but, although the latter years of that emperor diſplayed him to advantage, we muſt ſtill regard him as an inhuman conqueror and a deſpot. His public works were magnificent and highly uſeful, as were thoſe of ſeveral others at that period: but, while they bore imperial names, it is ever to be conſidered that they were effected at the expence and labour of the citizens throughout the empire. He made alſo ſeveral wiſe and uſeful regulations, and manifeſted a regard both to juſtice and to clemency.

* It is not eaſy, perhaps, to infuſe the full meaning of Horace into a ſhort Engliſh ſentence: but let the reader take the general ſenſe as follows;

Why ſhould I exchange my *Sabine farm* for riches, which would be attended with ſo much greater cares and labours, anxieties and vexations?

'Yet,

'Yet, ſurely, (proceeds Crito, who is now the ſpeaker,) Auguſtus ought never to have entertained any hopes, that the horrid crimes of his youth (however atoned for in the ſight of Heaven) could even by theſe means be totally effaced from the memory of men. Succeeding generations have and will always look on the hiſtory of his life with hatred and deteſtation, though mixed with admiration, though mixed with pity.—This is a melancholy reflection. The ſame, alas! is the caſe in private ſtations. The crimes of youth ſometimes continue an indelible ſtain throughout life: the beſt conduct in manhood and old age will not be ſufficient totally to regain the favour of mankind. Yet let not *ſuch* perſons be too much diſpirited: let them lay aſide, indeed, all thoughts of reputation and honour; but let them fervently pray, pray without ceaſing, that their penitence may at length be favourably accepted by the moſt gracious, the moſt merciful of all Beings.'

Agrippa, Germanicus, Druſus, Thraſeus, &c. are to be added to the number of eminent characters here diſcuſſed; and with theſe are mentioned, in terms of juſt abhorrence, Tiberius, Caligula, and Nero. The evils which theſe tyrants occaſioned give riſe to reflections on *ſuffering virtue*; and this theme very naturally, on ſuch a ſpot, directs the reader's thoughts to the calamities in which the early profeſſors of Chriſtianity were involved. St. Peter, St. Paul, &c. occupy for a time the attention and reflections of the company. One of the remarks we may not improperly copy:

'As the heathen annals of Rome in this age ſufficiently inform us, that *proſperity* is not without many fears and diſaſters: ſo the hiſtory of the newly-riſing Chriſtian religion ſhews us in a much ſtronger light, that *virtuous adverſity* is not without many comforts and hopes, and felicity of heart, infinitely heightened by the aſſured proſpect of a happy immortality, and the aſſiſtance of *Divine grace*.'

Thus we perceive that, throughout theſe volumes, Chriſtian piety and virtue are conſtantly and warmly recommended:—but we have ſometimes apprehended that there are inſtances, in which this writer too much applauds a kind of devotion ariſing from ſuperſtition, attended with bigotry; and which may, it is too well known, conſiſt with vice, and with the horrid ſlavery and perſecution of ſuch as cannot abide by its deciſions.—True religion is of a very different nature!

The ſtyle of this publication does not always ſhew marks of that care which might contribute to render the work completely acceptable.

Perhaps, for the ſake of the mere Engliſh reader, it is to be regretted that the editor did not procure tranſlations of the numerous Greek and Latin paſſages, which ſo continually occur.

ART. XII. *The Works of Soame Jenyns, Esq.* in Four Volumes: including ſeveral Pieces never before publiſhed; to which are prefixed ſhort Sketches of the Hiſtory of the Author's Family, and alſo of his Life. By Charles Nalſon Cole, Eſq. Crown 8vo. 4 Vols. 16s. Boards. Cadell. 1790.

THE new pieces contained in theſe volumes are—one or two ſhort poems—thoughts on the national debt—and ſome curſory obſervations on ſeveral paſſages in the New Teſtament. As theſe additions to Mr. Jenyns's former productions are not very material either in point of ſize or value, and as the reſt of his performances, which make up the bulk of the books before us, have been long known to the world, we were not in haſte to notice this publication:—but we think it neceſſary, even now, to regiſter the exiſtence of the completeſt edition of this author's works.

The perſpicuity and eaſy elegance of Mr. Jenyns's ſtyle juſtly entitle him to a place on the ſame ſhelf with Addiſon; and we think, alſo, he poſſeſſed a conſiderable portion of the chaſteneſs of Addiſon's humour. When writing on a light and familiar ſubject, ſuch as a ſprightly poem, an eſſay in *The World**, or a diſquiſition on cruelty to inferior animals, he is excellent: but we never could diſcern much depth of thought, nor cloſeneſs of argument, in any of his compoſitions, theological or political. If, however, in the diſcuſſion of a controverted ſubject, he ſeldom convinces us by the force of his reaſoning; or, in attempting to explore new truth, ſeldom inſtructs us by the ſolidity of his matter; yet, on obvious and ordinary topics, he never fails to delight us by the graces of his manner. He poſſeſſed, we think, little of that penetration which enables a man to make important diſcoveries for himſelf; nor had he much of that comprehenſive force of mind which might lead him to adopt at once, without heſitation, diſcoveries made by another. More afraid of innovation than ſolicitous for improvement, he was ſhy of truth in a new dreſs; and till ſhe had rendered herſelf a little familiar to him, he was rather diſpoſed to reſiſt her as an enemy than to court her as a friend:—but, as ſoon as ſhe had obtained eſtabliſhed credit and footing in the world, and had ſecured in her favour the voice of thoſe who have great weight and influence in deciding the opinions of mankind, the ſenſe and virtue of Mr. Jenyns led him to eſpouſe her cauſe, while his good taſte and acquirements qualified him to plead it with efficacy.

In this character, Mr. Jenyns appears, not only in his former productions, but in thoſe which are for the firſt time preſented

* A well known periodical work.

to

to the public in the volumes before us. Of theſe the largeſt and moſt conſiderable are the curſory obſervations on the New Teſtament; and of their general caſt and complexion the reader may form a competent judgment from the following ſhort extract: in which, if there be nothing new nor uncommon, there is much truth and found ſenſe, well expreſſed:

'Mark viii. 38.

'*Whoſoever, therefore, ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father.*

'Many and ſevere are the threats which we find denounced by Chriſt againſt hypocrites; that is, againſt thoſe who pretended an extraordinary ſanctity in their manners and converſation, without having any true ſenſe of religion or morality in their hearts. The words before us are a threat, likewiſe, againſt hypocrites, but hypocrites of a very different ſort; thoſe who pretend to be more profligate than they really are, and therefore may properly be called hypocrites in wickedneſs. Theſe are much more numerous in the preſent times, and perhaps much more miſchievous than the former; as thoſe do honour to religion and virtue by their pretences to them, theſe affront them by an open diſavowal. Thoſe make others better than themſelves, and theſe worſe, by their example. We meet with this ridiculous and criminal kind of hypocriſy every day; we ſee men affecting to be guilty of vices for which they have no reliſh, of profligacy for which they have not conſtitutions, and of crimes which they have not courage to perform. They lay claim to the honour of cheating, at the time they are cheated, and endeavour to paſs for knaves, when, in fact, they are but fools. Theſe are the offenders of whom Chriſt will be aſhamed when he cometh in the glory of his Father; which will be a dreadful but juſt puniſhment, and a proper retaliation of that fooliſh and impious modeſty, which induced them to be aſhamed of him and his word, in complaiſance to a ſinful and adulterous generation; and to be leſs afraid of incurring the diſpleaſure of the beſt of all Beings, than the profane ridicule of the worſt of men.'

The account of the author's family, and the ſketches of his life, prefixed to the firſt volume, avowedly contain 'few or no anecdotes, and are written in a ſtyle in which the ſtudied brilliancy of language, ſo much admired in the works of ſome modern authors, will be found to have no place.' They diſcover much more of the partiality of the friend, than of the art and ſkill of the biographer. Mr. Jenyns was originally deſcended from the family of the Jenyns's of Churchill in Somerſetſhire, and more immediately from a younger branch of it, which, about the middle of the laſt century, ſettled in Cambridgeſhire. He was born in Great Ormond-ſtreet, London, "in the moment of controverſy," as he uſed to ſay of himſelf, viz. at twelve o'clock on the night between the expiration of the year 1703 and the commencement of 1704. He was de-

puted to parliament in 1742, and continued to ſit in it till 1780; during 34 years of which time he repreſented either the town or the county of Cambridge; and, in the other four, the borough of Dunwich in Suffolk. In 1755 he was appointed a Lord of Trade, and continued a member of that board till its diſſolution. He was twice married, but died without iſſue, on the 18th December 1787.

In his private life Mr. J. was an amiable, chearful, and engaging companion; a friend to virtue and regularity. As a magiſtrate, he diſcharged his duties with diligence and integrity; and in his political capacity he ſeems, both as a ſenator and an author, and likewiſe in ſocial converſation, to have pretty uniformly given his ſupport to that which he found eſtabliſhed either in church or ſtate.

Notwithſtanding, however, this attachment to things as he found them, 'he always conſidered the Britiſh empire as enlarged beyond the bounds of ſound policy; and that thoſe parts of it beyond the Atlantic Ocean to the Weſt, and beyond the Cape of Good Hope to the Eaſt, were at too great a diſtance to be governed as they ought to be.'

'He always beheld our conqueſts in the Eaſt Indies with real concern, and conſidered the great influx of wealth, brought thence into this country, by the individuals who had there acquired it, as an ample revenge for the unjuſt depredations committed on the territorial poſſeſſions of their princes, ever conſidering thoſe depredations as being the moſt enormous acts of injuſtice that could be ſhewn from one ſtate to another, and that this was heightened by a moſt flagrant act of ingratitude for the original permiſſion of commercial eſtabliſhments made on their coaſts, in order that trade might be carried on to more advantage; for which permiſſion the natives were entitled to the moſt perfect amity, and every public ſocial intercourſe ſhewn to the moſt favoured nations. Sometimes he would add, that though Aſia had in her turn been often conquered by all who attacked her, yet that the wealth brought from thence by the conquerors into their reſpective dominions, had always introduced with it ſo great luxury, that thereby thoſe virtues by which they became conquerors, were at laſt enfeebled and done away, inſomuch that Aſia in her turn became the conqueror; of which he inſtanced, amongſt others, the decline and fall of the Roman empire as a laſting evidence. He conſidered the Eaſt Indies and America as two immenſe diſproportionate wings to the ſmall body of the iſland, and expreſſed his fears leſt, at ſome time or other, they might fly away with the Britiſh empire.'

In eccleſiaſtical matters, alſo, notwithſtanding his prevailing attachment to the form of ſound words delivered to him from his ſpiritual paſtors and maſters, and his 'profeſſing the greateſt veneration for the church of England and its government as by law eſtabliſhed, yet he thought that alterations and amendments might be made in her liturgy, which would render it

more perfect than it is in its preſent ſtate, and which he earneſtly deſired to have ſeen accompliſhed by thoſe who were properly authorized.'

'Though ſuch was his diſpoſition, ſuch his deſire, he at the ſame time expreſſed his moſt ardent wiſh that it might remain in its preſent form, until the alterations propoſed to be made therein were all agreed upon and finally ſettled; for he wiſely foreſaw the dangerous conſequences that may ariſe to a long-eſtabliſhed religious or civil government, from altering or doing away any part of it, however warranted by reaſon or ſound policy, before it is abſolutely determined what ſhall in future be adopted.'

For the ſake of thoſe who may think on the ſubject of reformation as Mr. Jenyns thought,—of thoſe who would be glad to ſee ſome things amended, but would wiſh for more peaceable times, till the alterations propoſed are all finally ſettled, and till there be a proſpect of changing long eſtabliſhed ſyſtems for the better without any riſque of dangerous conſequences—we will conclude this article with a juſt and excellent obſervation, made by one who is a much better reaſoner, and a much brighter ornament of our church and ſtate, than even Mr. Jenyns was:

"After returning thanks," ſays Mr. Archdeacon Paley, "in the name of the fraternity, to all who touch the burden of our grievances with but one of their fingers, I would wiſh to leave with them this obſervation, that as the man who attacks a flouriſhing eſtabliſhment writes with a halter round his neck, few ever will be found to attempt alterations but men of more ſpirit than prudence, of more ſincerity than caution, of warm, eager, and impetuous tempers; that, conſequently, if we are to wait for improvement till the cool, the calm, the diſcreet part of mankind begin it, till church governors ſolicit, or miniſters of ſtate propoſe it—I will venture to pronounce, that (without *his* interpoſition with whom nothing is impoſſible) we may remain as we are, 'till the *renovation of all things.*" See Rev. vol. li. p. 465.

ART. XIII. *The Bruce*; or the Hiſtory of Robert I. King of Scotland. Written in Scottiſh Verſe by John Barbour. The firſt genuine Edition, publiſhed from a MS. dated 1489; with Notes and a Gloſſary. By J. Pinkerton. 3 Vols. 12mo. 10s. 6d. Boards. Nicol. 1790*.

MANY perſons, in this and other countries, have lately beſtowed conſiderable pains in furniſhing their reſpective nations with correct and elegant editions of the works of their antient original writers; and the labour is uſeful and commendable, even where the works themſelves are not diſtinguiſhed by very ſuperior literary merit. The republication

* Though this publication has accidentally remained thus long unnoticed, we cannot ſuffer it to paſs for ever unrecorded in our work.

of theſe early national productions not only ſerves to amuſe the profeſſed antiquary, and to gratify that curioſity, which moſt men feel, of knowing how their anceſtors acquitted themſelves in purſuits that have ſince become ſo intereſting to their poſterity, but alſo tends to throw great light on the events, incidents, manners, and cuſtoms of former times, and greatly contributes likewiſe to unfold the genuine original ſtructure and compoſition of our native language:—in courſe, it cannot but be highly ſerviceable both to the hiſtorian and the philoſophical grammarian.

Beſides the foregoing claims to notice, which the preſent work poſſeſſes in common with other remains of antient national literature, this oldeſt monument of the Scottiſh language may fairly aſſert a ſuperior right to engage the public attention, on the ground of its merit as a poetical compoſition. Its preſent editor ſays that 'taking the total merits of this work together, he prefers it to the early exertions of even the Italian muſe, to the melancholy ſublimity of Dante, and the amorous quaintneſs of Petrarca.' Whatever drawback ſome may be diſpoſed to make from this praiſe, on account of the ſuppoſed partiality of an editor for his author and his countryman, yet we think that few of thoſe, who have read the poem, (which, though never before in ſo correct a ſtate, has been long known to the world,) will refuſe their aſſent to the following teſtimony in its favour:

'Here indeed the reader will find few of the graces of fine poetry, little of the Attic dreſs of the muſe: but here are life, and ſpirit, and eaſe, and plain ſenſe, and pictures of real manners, and perpetual incident, and entertainment. The language is remarkably good for the time; and far ſuperior, in neatneſs and elegance, even to that of Gawin Douglas, who wrote more than a century after. But when we conſider that our author is not only the firſt poet, but the earlieſt hiſtorian of Scotland, who has entered into any detail, and from whom any view of the real ſtate and manners of the country can be had; and that the hero, whoſe life he paints ſo minutely, was a monarch equal to the greateſt of modern times; let the hiſtorical and poetical merits of his work be weighed together; and then oppoſed to thoſe of any other early poet of the preſent nations in Europe.

'It is indeed poſterior in time to the earlieſt poetry of moſt modern nations; but it muſt be conſidered that Scotland hardly had one writer till the thirteenth century *; and this poem was written in the fourteenth.'

Of the author of this poem, John Barbour, very little is known, except that he ſeems to have been born about 1326;

'* See the editor's Enquiry into the Hiſtory of Scotland preceding the year 1056, Part vi. chap. 2.'

that he was archdeacon of Aberdeen in 1357, in which year he travelled to Oxford, and was alſo appointed by the Bp. of Aberdeen one of the commiſſioners for the ranſom of David II. king of Scotland; and that in 1365 he accompanied ſix knights to St. Denis near Paris. He wrote the preſent poem, as he himſelf tells us, book xiii. 700, in the year 1375, at which time his great contemporary Chaucer was little known to fame; and he died at an advanced age in 1396.

Of the preſent edition of the work Mr. Pinkerton gives the following account:

'The poem now preſented to the reader for the firſt time, in its genuine ancient dreſs, has already gone thro' about twenty editions in Scotland ſince the year 1616, in which the firſt edition which can be diſcovered, was printed at Edinburgh, 12mo. But all theſe editions are modernized; and it was impoſſible to judge of the real ancient poem from them. The editor, zealous to give an edition of this intereſting work, the moſt ancient production of the Scottiſh muſe extant, in the very language, and orthography, of its author, had recourſe to a manuſcript written in the year 1489, preſerved in the Advocates' Library at Edinburgh; a collection which does great honour to that reſpectable ſociety, and to their country. The ſociety having, with much politeneſs, permitted a copy to be taken for publication, the editor was equally fortunate in the condeſcending aſſiſtance of the Earl of BUCHAN, a nobleman well known as the founder of the Scotiſh Society of Antiquaries; and as the friend of the ancient literature, and preſent welfare and honour of his country. This public-ſpirited peer cauſed the tranſcript to be taken under his own eye; and accompanied it with this atteſtation: "I David Steuart, Earl of Buchan, have compared this tranſcript of the MS. dated 1489, in the Lawyers' Library at Edinburgh, with the original, and find it to be a true copy, having corrected ſuch errors as I have been able to obſerve, in the courſe of a very minute inveſtigation and compariſon; *(ſigned)* "BUCHAN:" and dated, "Edinburgh, September 27th, 1787."

That thoſe who have not yet peruſed this early effort of the Caledonian muſe may be enabled to form ſome judgment of its nature and merit, and that ſuch as are better acquainted with it may have an opportunity of ſeeing how Mr. Pinkerton has acquitted himſelf as an editor, we will preſent the reader with the following ſhort ſpecimens of the poem; premiſing the obſervation which the editor has prefixed to his Gloſſary; viz. 'the chief obſtacle in peruſing this work ariſes from the orthography, which is extremely irregular. To underſtand many words it is only neceſſary to pronounce them aloud; and the meaning, which is obſcured by the ſpelling, will be evident from the ſound.'

'A! fredome is a nobill thing!
Fredome mayſe man to haiff liking;[1]

[1] *Makes man to have joy.*

Fredome

Fredome all ſolace to man giffis:
He levys at eſe, that frely levys!
A noble hart may haiff nane eſe,
Na ellys nocht that may him pleſe,[2]
Gyff fredome failyhe: for frc liking[3]
Is yharnyt our all othir thing.[4]
Na he, that ay haſe levyt fre,
May nocht knaw weill the propyrté,
The angyr, na the wrechyt dome,[5]
That is cowplyt to foule thyrldome.
Bot gyff he had aſſayit it,
Than all perquer he ſuld it wyt;[6]
And ſuld think fredome mar to pryſe,
Than all the gold in warld that is.
Thus contrar things evirmar,
Diſcowerynys off the tothir ar.
And he that thryll is has not his;[7]
All that he haſe enbandownyt is
Till hys lord, quhatevir he be.
Yheyt haſe he not ſa mekill fre
As fre wyll to leyve, or de,
That at hys hart hym draws to dre.[8]
Than mayſe clerks queſtioun,
Quhen thai fall in diſputatioun,
That gyff man bad hys thryll oucht do,
And in the ſamyn tyme come hym to
His wyff, and aſkyt hym hyr det,[9]
Quhithir he hys lords neid ſuld bet,[10]
And pay fryſt that he owcht, and ſyne[11]
Do furth hys lords commandyne;
Or leve onpayit hys wyff, and do
The things that commandyt is hym to.
I leve all the ſolutioun
Till thaim that ar off mar renoun.
Bot ſen thai mak ſic competying
Betwixt the detts off wedding,

[2] Na ellys nocht; *nor any thing elſe.* [3] fre liking; *free will.* [4] yharnyt our; *deſired above.* [5] angyr; quære, *angys*, i. e. *anguiſh?* [6] perquer; *perfectly.* wyt; *know.* [7] not, is here uſed for *nocht*, i. c. *nothing.* [8] has not ſo much as free will to leave undone, or to do, that which his whole heart and ſoul is ſet on doing, or not doing. [9] The ſlave ſeems to be here placed in the ſituation of a bridegroom, whoſe wife is juſt come home to him, claiming the attention due to her as a bride. The duties and ceremonies, requiſite in ſuch a ſituation, have been generally deemed by the world a valid excuſe for poſtponing all other concerns. "I have married a wife and therefore I cannot come," ſays the man in the goſpel, whom the parable repreſents as putting things ſpiritual on the ſame footing as temporal things. [10] bet, is uſed for *bate* or *abate*, i. e. make it yield, ſubmit, or give way. [11] owcht; *owed*, or *was bound to pay.*—ſyne; *after.*

And

And lords bidding till hys thrill,
Ye may weile ſe, thoucht nane you tell, [12]
How hard a thing that thryldome is.
For men may weile ſe, that ar wyſe,
That wedding is the hardeſt band,
That ony man may tak on hand.
And thryldom is weill wer than deid, [13]
For quhill a thryll his lyff may leid,
It mervys him, body and banys, [14]
And dede anoyis him bot anys: [15]
Schortly to ſay is nane can tell
The halle conditioun off a thryll.'

We will add the account of King Robert's death, cauſed by the leproſy, at Cardroſs, 7th June 1329, aged 55. On his death-bed, repenting of the horrid ſlaughter which he had occaſioned, and, in conformity to the wretched notions of religion entertained in thoſe times, after having made ample donations to the church, he ordered that ſome one of his chieftains 'on Goddis fayis his hart ſuld ber;' as, by his approaching end, he foreſaw that he ſhould be prevented from carrying war and deſtruction into the holy land in perſon, which he had always intended to do before his death, that he might thus, by murdering an equal or ſuperior number of heathens and heretics, obtain pardon for his having murdered ſo many Chriſtians!

Let us now behold the monarch on his dying couch, a prey to ſorrow and ſuperſtition, juſtly lamenting and weakly ſeeking to atone for the blood which he had ſhed in his former days!

'—" For throuch me, and my werraying,
Off blud has bene rycht gret ſpilling;
Quhar mony ſakleſs men war ſlayn. [1]
Tharfor this ſeknes, and this payn,
I tak in thank for my treſpaſs.
And myn hart ſichyt ſekyrly was, [2]
Quhen I wes in proſperité,
Off my ſynns to ſauffyt be, [3]
To trawaill apon Godds fayis.
And ſen he now me till hym tayis,
Swa that the body may na wyſs
Fulfill that the hart gan dewyſs;
I wald the hart war thyddir ſent,
Quharin conſawyt wes that entent. [4]
Tharfor I pray yow euirilkane, [5]

[12] thoucht; *tho' it.* [13] much worſe than death. [14] It, *i. e.* ſlavery, marrs, haraſſes, or plagues him, body and bones. [15] death annoys him but once.

[1] Sakleſs men; *innocent men.* [2] ſichyt ſekyrly; *fixed ſurely.* [3] ſauffyt; *ſaved.* [4] quharin conſawyt; *wherein conceived.* [5] euirilkane; *every one.*

That

That ye amang yow cheſe me ane,
That be honeſt, wyſe, and wycht, [6]
And off hys hand a nobill knycht,
On Godds fayis my hart to ber,
Quhen ſaule and corſs diſſeueryt wer.
For I wald it war worthily
Broucht thar; ſen God will noucht that I
Haue power thiddyrwart to ga."—'

After having informed us that the Lord Douglas undertook to execute the dying king's requeſt, the poet thus deſcribes the monarch's death, and the ſorrow of thoſe about him:

' Quhen the Lord Dowglas, on this wyſs,
Had undretane ſa hey empryſs,
As the gud King's hart to ber,
On Godds fayis apon wer,
Priſſyt for hys empriſs wes he.
And the Kings infirmyté
Woux mar and mar, quhill at the laſt
The dulfull dede approchit faſt.
And quhen he had gert till hym do [1]
All, that gud Cryſtyn man fell to,
With werray repentance he gaf [2]
The gaſt, that God till hewyn haiff,
Amang hys choſſyn folk to be
In joy, ſolace, and Angell gle!
' And fra hys folk wyſt he wes ded, [3]
The ſorow raiſs fra ſteid to ſteid. [4]
Thar mycht men ſe men ryve thair har:
And comounly knychts gret full ſar, [5]
And thair newffys oft ſamyn dryve, [6]
And as woud men thair claithys ryve. [7]
Regretand hys worthy bounté,
Hys wyt, hys ſtrenth, hys honeſté;
And our all the gret cumpany
That he thaim maid oft curtaſly.
" All our defens," thai ſaid, " allace!
And he that all our comford was,
Our wyt, and all our gouernyng,
Allace is broucht her till ending!
Hys worſchip, and hys mekill mycht,
Maid all that war with hym ſa wycht,
That thai mycht neuir abayſit be,
Quhill forouth thaim thai mycht hym ſe. [8]
Allace! quhat ſall we do or ſay?
For on lyff quhill he leſtyt, ay [9]

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[6] wycht; *ſtrong.*

[1] gert till hym do; *cauſed him to do.* [2] werray; *very*, i. e. *true.* [3] fra; *from the time that, after.* [4] ſteid; *houſe.* [5] gret, *lament*, whence comes our verb, to *regret.* [6] newffys; *fiſts* or *hands.*—ſamyn; *together.* [7] woud men; *mad men.* [8] forouth; *before.* [9] on lyff quhill he leſtyt; *while he laſted or remained alive.*

With

With all our nychtbours dreid war we:
And intill mony fer cuntré
Off our worſchip ſprang the renoun:
And that wes all for hys perſoun."
'With ſwilk wordys thai maid thair mayn.
And ſekyrly wondre wes nane;[10]
For better gouernour than he
Mycht in na countré fundyn be.
I hop that nane that is on lyve
The lamentatioun ſuld diſcryve
That that folk for thair Lord maid.
And quhen thai lang thus ſorowyt had,
Thai haiff had hym to *Dunferlyne:*
And hym ſolemply erdyt ſyne[11]
In a fayr tumb, intill the quer.[12]
Byſchaps and Prelats, that thar war,
Aſſolyeit hym, quhen the ſeruice[13]
Wes done as thai couth beſt dewiſs.
And ſyne, on the tothyr day,[14]
Sary and wa ar went thair way.'[15]

ART. XIV. *Ethic Epiſtles to the Earl of Carnarvon*, on the Mind and its Operations, as bearing generally on the Events of the World, particularly on thoſe of France. With an Apology to the Public. Crown 8vo. pp. 224. 5s. Boards. Cadell. 1794.

IN didactic poetry, the principal object is the communication of knowlege or ſentiment: the graces of language are only introduced to embelliſh inſtruction, and the muſe acts as a handmaid to truth. Where the poet gratifies his reader with original conceptions, or preſents to his mind, in advantageous arrangement, juſt reflections and uſeful precepts, he may therefore well claim indulgence, if his verſe be ſparingly enriched with the elegance of poetical diction, or even if ſometimes defective in its numbers. Good ſenſe, energetically expreſſed in terſe rhymes, will always be pleaſing.—We ſhould be glad, were it in our power, to offer theſe remarks as an apology for the poetical defects of theſe epiſtles: but fidelity to the public obliges us to ſay that we have in vain ſearched through this volume for thoſe excellencies of thought and ſentiment, which might compenſate for literary imperfections. The *arguments*, which ſpeak of the human mind under various characters and relations, promiſe the reader metaphyſical and moral diſquiſi-

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[10] ſekyrly; *ſurely.* [11] erdyt ſyne; *buried afterwards.* [12] intill the quer; *in the choir.* [13] aſſolyeit hym; *gave him abſolution.* [14] on the tothyr day; *on the day after.* It is ſtill a common expreſſion in Kent and other parts of England to ſay: "I will do it to-morrow, or *tother day*," i. e. to-morrow, or the day after. [15] ſary and wa; *ſorry and woeful.*

tions:

tions: but the promiſe is very incompletely fulfilled. The general reflections are ſlight and ſuperficial; and the writer ſoon paſſes to what appears to be his main object, the exhibiting 'the mind and its operations as bearing generally on the events of the world, particularly on thoſe of France.' Political, metaphyſical, and theological heretics are each reprobated in their turn; and every general topic gives the author ſome occaſion of levelling a ſtroke of ſatire againſt modern philoſophers and reformers. As a fair ſpecimen of the writer's manner, we quote a ſhort paſſage on plagiariſm:

'With Greek and Hebrew few now plague their pate,
Compoſing now is almoſt out of date.
Compiling from compilers all the art
That conſtitutes a modern author's part.
No more are patriarchs, prophets, fathers heard,
E'en Gibbon takes a French tranſlator's word.
Old Jeromes and Joſephuſes give way,
To Prieſtleys, Horſleys, Paleys, of the day;
Inſtead of going to th' Auguſtan age,
We pirate from their Plagïary's page.
'One picks a pocket, one from him receives,
And hands it forward through a croud of thieves;
'Till the purſe, torn to pieces as it's toſt,
Lets looſe the gold, or is in Grub-ſtreet loſt:
So chang'd by all the filth where it has lain,
The owner ſcarce could know his own again:
Thus many a thief alike of wealth, or wit,
Eſcapes the laſh of law by marring it.
Oft by poetic as by common law,
The culprit gets off merely by a flaw;
See—Martial judge—reports of his own time—
"He makes it *his*, who ill repeats my rhyme."
Of the rich harveſt of old times bereft,
We glean the gleanings other pilf'rers left.
Few now on Homer, or on Horace dine,
But drink diſtill'd their lees without their wine.
Few now with Val. * on Ariſtotle ſup,
But take his orts at ſecond-hand diſhed up.
Still low'r the ſpurious ſons of learning ſtoop
To hirelings critics of a Grub-ſtreet group;
Devour the ſcourings of thoſe learned ſtews,
Regiſters, papers, magazines, reviews.
(Not ſuch as Ruffhead's, Johnſon's, Burke's, but thoſe
Of critics no one cares for, no one knows—
If they are willing to obtain my praiſe,
Firſt let them ſhew their taſte, and like my lays.')

Hard condition! with which, alas! we find it impoſſible to comply!

'* *Val.* Ariſtotle is a feaſt for an emperor.—Cong.'

Art.

ART. XV. *A Treatiſe on the Fevers of Jamaica*, with ſome Obſervations on the Intermitting Fever of America, and an Appendix, containing ſome Hints on the Means of preſerving the Health of Soldiers in hot Climates. By Robert Jackſon, M. D. 8vo. pp. 440. 7s. Boards. Murray.

THE firſt chapter of this work gives the general character of the remitting fever of Jamaica, particularly at Savannah-la-mar; by which it appears to be, on the whole, mild, with perfect remiſſions, diſpoſed to terminate early, and on certain critical days; conſiderably reſembling the fever deſcribed in the epidemics of Hippocrates. Chap. 2d relates to the types of periodical fevers; and chap. 3d to critical days in fevers.. In both theſe we find much obſervation of fact, together with an acquaintance with the doctrine of the antients: but we cannot ſay that any great degree of preciſe or uſeful information ariſes out of the whole diſcuſſion, which is rather obſcured by a multiplicity of matter, ſtated in a looſe and immethodical manner.

With reſpect to the general remote cauſes of remitting and intermitting fevers, Dr. J. agrees with thoſe who attribute theſe fevers to marſh effluvia: but he cenſures Sir J. Pringle for ſome of his rules reſpecting the choice of ſituations; which were founded chiefly on the neceſſity of free air, in order to avoid the ſuppoſed tendency of ſeptic cauſes. On the contrary, Dr. Jackſon produces inſtances to prove that a high ſituation, expoſed to winds blowing over ſwamps, is often more unhealthy than a lower and more ſheltered one; and he concurs with ſome other authors in obſerving that merely clearing the ground from woods, without draining, has made ſeveral parts of America more ſubject to fevers than formerly. He concludes this 4th chapter with affirming the reality of the power attributed to changes of the moon in promoting the invaſion of fevers. As the 5th chapter, concerning the proximate cauſe of fevers, conſiſts only of an hiſtorical ſketch of the opinions of others, without any immediate reference to the peculiar ſubject of the work, it does not demand particular notice.

Ch. 6. contains the general hiſtory of the Jamaica fever. It is divided into the ſections, Of Fever diſtinguiſhed by ſymptoms of inflammatory diatheſis; Of Fever with ſymptoms of nervous affection; Of Fever in which are diſcovered ſigns of malignity; Of Fevers in which are obſerved ſymptoms of a putreſcent tendency; and Of Fevers accompanied with an increaſed ſecretion of bile. By malignity, nothing very determinate is meant, but, generally, a dangerous ſtate of diſeaſe. A ſpecific putreſcent tendency in this fever is rare; though, at a late period, ſymptoms of putrefaction ſometimes appear.

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The chapter on the prognoſtic of this fever enumerates various claſſes of ſigns, which, belonging to fever in general, and affording little new, we ſhall not particularize. It is ſucceeded by one deſcribing the different ſymptoms of a criſis and a ſimple remiſſion.

In the 9th chapter, the author proceeds to the general cure of fever; and, in the firſt ſection, he diſcuſſes the doctrine of the *vis medicatrix naturæ*, to which, from various cogent arguments, he refuſes any direct and certain efforts in the cure of diſeaſes; and, in conſequence, he denies that indications can properly be taken from that tumult of the ſyſtem which often ſucceeds the impreſſion of a morbid cauſe. In the 2d ſection he conſiders the general indications of cure; and here he aſſerts that there has hitherto been diſcovered no one particular remedy in the Jamaica fever to which we can truſt; the bark, though much uſed, appearing to him incapable of ſubduing it, and antimonials being often dangerous, and generally ineffectual.

The chapter on the particular cure of the fever of Jamaica begins with the obſervation, that the firſt ſtep was to remove thoſe circumſtances which maſked or concealed its real character of a remitting diſeaſe, and to make it aſſume its proper form. The mode of effecting this was different, as the inflammatory or the nervous diatheſis prevailed. In the former, bleeding and copious evacuation were moſt uſeful; in the latter, bliſters, ſtimulants, the warm bath, and more eſpecially cold ſalt water daſhed over the head and ſhoulders, were the beſt remedies. With reſpect to the duration of the fevers, he ſeems to think that this is originally determined by its nature, and is not to be altered by bark and other remedies; yet he deems the bark excellent for ſupporting the powers of nature till a favourable criſis takes place. Many valuable practical remarks occur in this chapter, but none ſo peculiar to the writer as the very ſtrong recommendation of cold bathing in the fevers of the Weſt Indies; which, by his account, appears to be the moſt powerful of all means of rouſing nature to a ſalutary action.

Chap. 11, on the yellow fever, begins with eſtabliſhing three forms under which it appears, though ſpecifically the diſeaſe is one and the ſame: theſe are, 1. That in which ſigns of putrefaction appear early, and in which yellowneſs and black vomiting are general: 2. That in which ſigns of nervous affection are more obvious, and yellowneſs and black vomiting are rare: 3. That in which there are marks of violent irritation, and inflammatory diatheſis in the earlier ſtages, which ſoon give way to ſigns of debility and putreſcence, with the yellow colour and black vomiting. No one of theſe forms has evi-

dent

dent remiſſions; and, in all, the diſeaſe may be ſpecifically diſtinguiſhed from the remitting fever. In the firſt form, which is properly that of the yellow fever, the methods of cure generally practiſed are little worthy of dependance. Dr. J. uſually began with bleeding. He truſted to clyſters alone for emptying the firſt paſſages. He then bathed or waſhed the patient well in warm water; and, after this operation, had cold ſalt water daſhed ſuddenly from a bucket on the head and ſhoulders. The effect of this was commonly to bring on a ſweat, which relieved the moſt dangerous ſymptoms. In caſe of conſtant nauſea and vomiting, a bliſter to the epigaſtric region, opiates with ſudorifics, wine, and freſh air, were ſerviceable. Of the ſucceſs of this method he ſpeaks with confidence, if employed before the yellowneſs or the black vomit come on. After thoſe ſymptoms have appeared, the caſe is almoſt deſperate: yet the alternate uſe of warm and cold bathing, with powerful cordials, has ſometimes recovered the patient. The cure of the two other ſpecies of this fever required variations in the management, which will be readily conceived by the practitioner. In both, however, we obſerve that the writer's great dependance is placed on the external application of cold and ſalt water.

The long and ſomewhat prolix chapter on the intermittent fever of North America, though it contains various uſeful practical remarks, relates to a ſubject too well known to induce us to abridge it. A ſubſequent long one, containing a general review of the practice of preceding authors in febrile diſeaſes, is an addition rather to the bulk than to the utility of the work. The appendix, which treats on preſerving the health of ſoldiers in hot climates, contains various ſenſible remarks; and, in particular, the recommendation of an abſtemious mode of life and regular exerciſe deſerves attention. The volume is concluded by a large collection of notes referring, by way of illuſtration and authority, to the ſeveral chapters. In theſe, we are ſorry to be obliged to remark a very unneceſſary parade of learning, in long paſſages of Greek, Latin, Arabic, and German. Some caſes of the Jamaica fever, in its different forms, are additions more to the purpoſe.

MONTHLY CATALOGUE,
For DECEMBER, 1794.

POLITICAL.

Art. 16. *State of the Country in the Month of November*, 1794. By Abraham Jones. 8vo. 1s. 6d. Owen.

In the view of the preſent author, this nation, through the corruptions which have crept into its government, and which he freely and boldly

boldly particularizes, is hurrying, with fearful rapidity, toward utter ruin; and nothing, he apprehends, can ſtop its dreadful career, but the reſtoration of our *triennial parliaments*. The peruſal of ſuch unpleaſant ſtatements, and diſmal repreſentations of our wretched ſituation, might plunge the patriotic reader, whoſe diſpoſition is apt to take alarm, into melancholy and deſpair, did not the animated ſtyle and daring diction of the pamphlet ſerve to rouſe and ſupport his mind, and to keep deſpondency aloof. More might be ſaid concerning this political ſky-rocket*, but CAUTION whiſpers "Let it be unſaid: conſider the times, and be wiſe."

Art. 17. *Better late than never!* An impartial Review of Mr. Pitt's Adminiſtration, on the Ground of Reſponſibility, during the preſent War: To which are added, Curſory Remarks on the Two laſt Campaigns; the whole being a full Elucidation of Mr. Pitt's new Way to conquer by *Degrees*. By an *Enemy to the War*, on its original Principles, but a ſincere Well-wiſher to the King and Conſtitution of Great Britain. 8vo. 1s. 6d. Johnſon. 1794.

Better late than never—to do what?—'to retreat from a ſyſtem of blunders and miſmanagement,' in which, according to the writer, the longer we perſiſt, the more ſure we eventually make our national *deſtruction*; and he ſeems to be an attentive and intelligent obſerver.—He offers many unfavourable ſtrictures on the conduct of the allied powers in the proſecution of the war, as well as on its original principles: but on the Britiſh miniſter he employs the utmoſt ſeverity of cenſure. The pamphlet is accompanied by an engraved ſketch of the retreat of the Duke of York's army, and of the advanced poſition of the French, October 26, 1794. The author has likewiſe prefixed a kind of epiſtle dedicatory to the Hon. Charles Jenkinſon; in which he ſarcaſtically enlarges on the political principles and conduct of that young ſtateſman.

Art. 18. *Good Senſe: Addreſſed to the Britiſh Nation, as their pre-eminent Characteriſtic, in the preſent awful Criſis, or War of ſocial Exiſtence.* Exhibiting the actual and eventful State of various Nations. By John Stewart, the Traveller. 8vo. pp. 124. 2s. 6d. Owen. 1794.

This work has not diſpoſed us to reverſe our former judgment of Mr. S. We believe that he means well: but the road of literature will never be to him the road to fame. His 'Good Senſe' muſt be thrown away on thoſe to whom he principally addreſſes it, becauſe he expreſſes himſelf in terms which, even to perſons of the beſt education, are not always very intelligible. In this reſpect, indeed, we admit his claim to authorſhip: for, if an author be a man whoſe ſentiments and arguments are all his own, as Mr. S. defines the term, he is an author in the ſtricteſt meaning of the definition; his mode of thinking, and his ſtyle of writing and of reaſoning, being unqueſtionably original.

After ſome preliminary remarks, Mr. S. proceeds to give a general and analytical review of the political ſtate of England, France,

* It may perhaps be neceſſary, to prevent miſtakes, for us to obſerve that we do not here allude to the rockets frequently uſed in armies, as the ſignal of battle.

Denmark,

Denmark, Sweden, Ruſſia, Poland, Naples, Sardinia, Genoa, Tuſcany, Switzerland, Geneva, Brabant, Holland, and America; in the courſe of which he makes many obſervations that muſt be admitted to be judicious.

Speaking of the court of Copenhagen, he ſays to the young Prince, 'Let me recommend to your Highneſs to direct all your innovations to the improvement of the public mind, by a liberal Preſs, controuled by a Committee of Cenſors, whoſe duty ſhould be to protect all temperate diſcuſſion, exciting to thought, and to ſuppreſs every thing inflammatory to action. Let your reforms be confined totally to the adminiſtration of government, and to ſupport with jealouſy the ſanctity of its power, as the only medium of progreſſive civilization.'

The idea of a *free* preſs under *controul*, we preſume, may be conſidered as original; and a favourite one it is with him, for he frequently dwells on it. He blames the regent of Sweden for having granted the liberty of the preſs, without having put it under ſome controul. 'Why were not *cenſors* appointed to *guard the preſs?*' There is a great deal more of *this ſort* of ſpeculation, with which we will not trouble our readers.

The Empreſs of Ruſſia, above all other European potentates, finds favour in the eyes of our author; and, while others ſpeak of her with the moſt direct diſapprobation, or rather condemnation, he avows himſelf her panegyriſt; and certainly he ſeems to diſcharge the duties of his office *con amore*, as the reader of his pamphlet will ſee by conſulting p. 30—34.

The name of the Empreſs naturally brings to mind the caſe of Poland, and our author deſcribes it with no ſmall energy; which he was the better qualified to do, as he poſſeſſes conſiderable perſonal knowlege of that country:

'I was in Poland ſome time before the peaceful Revolution took place, and upon the moſt profound reſearch into the moral character of the people, I found them, all to a man, diſpoſed to ſeize upon individual liberty, and not one ſingle individual capable either to underſtand it, or enjoy it. The King, like many *irreflective* Democrats and Revolutioniſts of my acquaintance, judged of every man by himſelf, and finding in his own mind a capacity to co-ordinate and occupy the conſtituent part of a great ſyſtem, he was ready to fraternize with the Artizan, Mechanic, or Labourer; though a moment's reflection would teach a mind of the leaſt penetration, that theſe men are totally incapacitated for all concern in civil power, from their mode of life and defect of education.

'This revolution, which, like the hurricane, began in a profound calm, might be called the King's own work; the nation, unintelligibly and indifferently, adopted it with an unmeaning affirmative. The neighbouring potentates foreſaw the lowring ſtorm, and took charge of the veſſel, and will in future moor it in their own harbours.

'When the hoſtile uſurpation took place, I joined in the general indignation, and offered my mite to the Poliſh Subſcription; but ſince the horrors of Democracy have broken out in France, and threatened a moral chaos to the civilized world, by contagion and operative affiliation of Jacobiniſm, I have recanted my former poli-

tical hereſy, and am become the moſt zealous ſupporter of civic power, adapted to civil knowledge, as the only matrix of human perfectability.

'The King of Poland ſhould have contented himſelf with reforming the ſentiments of his ſubjects, before he called them to participate in civil power, by founding colleges, public ſchools, a free preſs, under the guardianſhip of wiſe and temperate Cenſors. He has, however, amply expiated his liberal error, by furniſhing a moſt inſtructive example, on the graduated ſcale of political error. Poland will be the admonitory index of monarchy, America of Colonies, Geneva of Republics, and France of Civil Power, under all its denominations. The increaſing horrors of theſe laſt will give ſuch a furfeit to Democracy, that, loathing its indigeſtive principles, they will ſeek the remedy of Poland, by a voluntary ſubmiſſion to the protective ſhield of neighbouring eſtabliſhed governments.'

Here Mr. S. is ſurely at variance with juſtice and good ſenſe: he admits that the invaſion of Poland was an unjuſt aggreſſion; that the proceedings of the invading courts were founded in *uſurpation*; and that their conduct excited his indignation: but finding that 'democracy had eſtabliſhed a dominion in France, and threatened the civilized world with the introduction of a moral chaos by means of a Jacobinical affiliation', he recants all his former opinions reſpecting Poland and its unjuſt diſmemberers, as political hereſies. If they were hereſies, preſerve us, Heaven, from his new political orthodoxy, and conſiſtency; which, by preventing the melioration of the civil condition of mankind, and ſanctioning the uſurpation of unprovoked invaders, would give wings to that democracy which he wants to chain down, and would extend its operation by proving the neceſſity of reſiſtance to lawleſs force!

Having taken a view of the political ſtate of the countries beforementioned, Mr. S. proceeds to what he calls 'the mechaniſm of human ſociety;' and he lays down three different heads of diſcuſſion. 1. The propagation of truth. 2. The precedency of light and liberty. 3. Whether luxury be neceſſary to increaſe *intellectuality*. He takes notice, in diſcuſſing the firſt, that many writers have maintained that truth is dangerous; 'here, (ſays he,) is an aſſertion containing a contradiction in terms.' We had little reaſon for expecting ſuch a declaration from a man who would eſtabliſh cenſors of the preſs, and countenance a plenary liberty of it only when works were written in the Greek language, that the common people might not be in the ſecret; and who would make it the function of the cenſors 'to let in upon the public mind ſuch a proportion of the ſun of truth as ſhould gradually enlighten and not dazzle the public eye.' Surely when he wrote this ſentence, he muſt have been of opinion that truth might in many reſpects be dangerous, or he would not have recommended ſuch precautions in the propagation of it. Is it not ſurpriſing that a man ſhould ſo plainly diſcover that two terms contradict each other, and not be able to perceive that he flatly contradicts himſelf on points of the greateſt importance to his own argument? It is a lamentable proof of the weakneſs of the human underſtanding, that our author ſhould not be able to ſee that the means, which he employs for ſupporting a favourite

favourite cauſe, are preciſely the ſame that its greateſt enemy would uſe to overturn it. Mr. Stewart's object appears to be to maintain the preſent ſtate of things in government, and to reſiſt the ſpirit of change which the French revolution has produced in ſome degree in every country in Europe; yet he very plainly tells us that the propagation of truth muſt neceſſarily be injurious to the exiſting eſtabliſhments, which depend on laws, cuſtoms, or public opinions; thereby more than hinting that thoſe eſtabliſhments cannot bear the teſt of truth. Does he prove himſelf, by ſuch a mode of reaſoning, a friend to the cauſe of truth? Certainly not. Nay, he goes ſo far as to declare that truth ought to be ſacrificed to the ſecurity of thoſe eſtabliſhments. This is a heavy charge againſt the author; let our readers judge whether we have made it without foundation:

'The revelation of Moral Truth, or the expoſition of the perfectability of human nature, muſt have a tendency to diminiſh the veneration of the preſent laws, cuſtoms, and opinions, in the public mind, and give it a reſtleſs and inordinate propenſity to innovation. To check this new habit or impulſive phrenzy, portentous of univerſal anarchy, I fear all free States will be obliged to ſacrifice their Liberties on the altar of Civil Power, and that unlimited or deſpotic Sovereignty muſt be eſtabliſhed over all the world, upon this capitulation with Truth and univerſal Good; that the Greek language ſhall be an uncontrouled and unlimited vehicle of the preſs, to teach Power the end and means of all its operations—the propagation of the doctrine of the Unity of Self and Nature.'

That the author is himſelf convinced that truth is dangerous, however he may think proper to call this a contradiction in terms, may be fairly collected and confirmed by the following quotation:

'The Revolution of Reaſon, a work of conſummate wiſdom, if read at the Univerſity, would tend only to polemic diſquiſition, and effect only the liberalization of the mind; but if read to an army or a mob, would tend to the ſubverſion of all moral ſentiment, and effect a moſt deplorable anarchy of licentiouſneſs. Happily, though written in the vernacular language, the magnitude of conception has been too great for the facility of expreſſion, and renders them intelligible only to minds of labour and penetration. The great and important truths contained therein will, I hope, as they were intended, deſcend upon the ignorant mind through the refracted medium of converſation; for ſhould they be circulated by ignorant or malevolent people, to irritate the plebean mind to precipitate and intemperate action, they would bring on the diſſolution of civil ſociety, and operate a moral chaos, thereby defeating their own end, the Diſcovery of Truth, and Reign of Univerſal Good.'

Mr. S. concludes his work with a diſtinct addreſs to the various deſcriptions of men in this country, democrats, miniſters, the King, princes, nobles, clergy, ſoldiers, reformers, ple*beans*, and people of property; not forgetting to honour even us reviewers with ſome notice. What he ſays of us will ſerve to ſhew that we have not been paraſites; and that we have not ſacrificed the cauſe of truth, though it would ſeem an unpleaſing if not a dangerous office on ſome occaſions to tell truth. Our duty would be a moſt pleaſing one, if we could

always approve: but truth and juſtice will ſometimes forbid it; and, regardleſs of conſequences, we dare, even in theſe perilous times, to be juſt and true to our duty.

In an appendix, Mr. S. aſſerts, in oppoſition to the principle of Mr. Fox's libel bill, that juries have nothing to do with the *law* of the queſtion to be decided, their province being ſolely to find the *fact*. We hope, and we believe, that few men in England will agree with him in this opinion.

Art. 19. *The Proſpect before us!* or the State of France in Auguſt, 1794, in Reply to Montgaillard's State of France: to which are added Reflections on the Expedience and Neceſſity of an immediate Peace. By Horatius Publicola. 8vo. pp. 124. 2s. 6d. Eaton.

This author is in ſome parts very ſucceſsful in his reply to M. de Montgaillard, but in others deficient. In one reſpect the two gentlemen may be ſaid to be extremely well matched, for they both deal much in *aſſertions*, which reſt ſolely on their own authority: but, in the inſtance before us, we have not the ſanction of any name. It is of little conſequence whether to a work purely *argumentative* a real or a fictitious name be prefixed, becauſe the value of an argument depends on its own intrinſic merit: but the caſe is different when the force of the argument reſts wholly on ſtatements of what are given for *facts*. Perſonal reſponſibility is then the *ſine quâ, non*.

Our author ſays that the councils of our government have been miſled by a ſet of men, (meaning the emigrants,) 'who at *Coblentz* and at *Pilnitz*, plotted the diſaſters and misfortunes of their own country, and of Europe in general.' If we might judge from the treatment experienced by the emigrants, they had very little influence in determining the powers of Europe to declare war againſt France. Theſe men were every where treated with an indifference bordering on contempt; and, when they joined the Auſtrians and Pruſſians in the invaſion of France, they were obliged to form in a detached body, to encamp at a diſtance from the main army, and, we believe, were not employed once in the whole campaign in any actual ſervice. From this mortification, even the preſence of *ſeven princes* of the blood royal, two of whom were brothers and two nephews to the king, could not ſave them. Had the emigrants been the ſoul of the enterprize, their treatment would ſurely have been different: that it was ſuch as we have repreſented it, all the accounts publiſhed through Europe, at the period to which we refer, moſt ſtrongly atteſt. That the emigrants had no hand in the ſuppoſed treaty of *Pilnitz* is vouched by other writers; who, in endeavouring to prove the exiſtence of ſuch a treaty, have aſſerted that theſe exiles withdrew themſelves from the armies of the allies, as ſoon as they found that the object of the confederacy was the diſmemberment of France; and they are highly praiſed by ſome of our political writers, who are enemies to the war, for having thought it more honourable to ſit down with the loſs of their eſtates, than to recover them by co-operating with powers who aimed at the ruin of their country. Thus differently are the ſame men repreſented by authors writing on the ſame ſide of the queſtion.

M. de Montgaillard has earneſtly intreated England, above all things, to land a *French* army in France: but our author condemns the

the meaſure as raſh and imprudent: his reaſons, we muſt confeſs, do not ſtrike us as being very forcible. He ſays, 'the French coaſt is formidably guarded.' Be it ſo; ſtill, the longer a chain of poſts is lengthened, the leſs difficult it muſt be to make an impreſſion on them; the line from the Loire to the Bayonne being of an immenſe extent, an invader, who is maſter of the ſea, might chuſe his own point for landing, and thus be enabled to make a powerful diverſion; whereas, facing the immenſe army of France collected in Holland, and on the banks of the Rhine, would at beſt be taking the bull by the horns. Indeed, while our author is combating the idea of a deſcent on the coaſt of France, he ſtates reaſons which, though urged for quite a different purpoſe, might well be advanced in ſupport of the meaſure that he oppoſes; for he makes this remark; 'after drawing together freſh forces, the allies muſt lead them through foreign territories, at a vaſt expence, and firſt drive the enemy from thoſe places which they conquered, and then march through their own poſſeſſions, which they would find reduced to a deſert by a retreating foe, and drained of all reſources before they could ever approach the frontiers of that formidable enemy.' To this he might have added that it would be leſs fatiguing to troops to ſend them, by ſea, to a place where they might have a proſpect of gaining a footing with comparatively little difficulty, than to march them from Hungary, Tranſylvania, Sclavonia, or Croatia, from the banks of the Danube to thoſe of the Rhine. It was in Africa that Scipio ſaved Italy; it was by attacking Carthage at home that he put an end to the career of victories purſued by Hannibal for ſixteen years in the heart of Italy; it was by the bold enterprize of a deſcent on the territory of Carthage, that he forced the Carthaginians to recall, for their own defence, that very army which had made Rome tremble for her ſafety; and thus he made them abandon, in one moment, the fruits of many of the moſt ſplendid victories which the world had ever ſeen.

There appears in our author too much of a party ſpirit for a man who has any pretenſions to powers of reaſoning; for he not only aſſerts what he can make good by argument, but alſo that which not only is not demonſtrated, but is even in oppoſition to probability. It is true that he repreſents fairly when he deſcribes the allies as in a moſt deplorable condition, in want both of money and men, and as unable, at preſent, to make head againſt a victorious enemy every where preſſing on their rear: but he does *not* repreſent fairly when he ſays the French nation conſiſts of *twenty-eight* millions of people: before the revolution, and before this depopulating war, it was ſaid that there were in France no more than 24 millions of inhabitants; though ſome have ſince carried the population to 26 millions.

Having argued ſtrenuouſly, and we muſt confeſs, in ſome inſtances, powerfully and ſucceſsfully, in favour of the opinion that peace is neceſſary to us, the author ſays that it may be obtained on the following conditions:

'I. *By the removal of your Miniſters.*

'II. *By renouncing your Continental alliances.*

'III. *By acknowledging the liberty and independence of the French Republic,*

'IV. *By concluding a treaty of commerce and alliance with* America, Sweden, Denmark, *and* Switzerland.

'V. *By requeſting thoſe Powers to interpoſe their good offices between this nation and France, to obtain a laſting peace and a commercial treaty.*'

We wiſh moſt ſincerely that our author could inſure us peace on thoſe terms; which, though they might have the appearance of making us break faith with our allies, would have *the appearance only* of ſuch a breach, if it be true that our allies are, as they are repreſented to be, incapable of fulfilling their engagements to us. We fear that he is too ſanguine in his hopes; and that a victorious enemy will inſiſt on a reſtitution of every inch of territory taken by us during the war. Whether our ſituation be ſuch as would make it deſirable for us to give ſuch a price for peace, is a queſtion which it does not belong to reviewers to anſwer. We will only farther remark that, though this performance manifeſts that the author poſſeſſes abilities, and writes in an eaſy ſtyle, it ſhews not leſs clearly that he is by no means equal to a literary conteſt with the Comte de Montgaillard.

Art. 20. *Plan of Internal Defence*, as propoſed by Sir John Dalrymple, Baronet, to a Meeting of the County of Edinburgh, on the 12th November, 1794. 8vo. 6d. Stockdale.

This valuable and important, though ſmall, pamphlet ſhould be purchaſed and diſtributed by all the political ſocieties in Great Britain. Meanwhile, it becomes our miniſters to reflect that the perilous ſituation of Holland has reſulted from the ſteady refuſal of its government to beſtow on the *numerous* claſſes of the people a ſhare in the nomination of its *rulers*. If univerſal ſuffrage (which, by means of an intermediate body of electors, can be conciliated with the deſirable aſcendancy of property and of information,) be the donative, by means of which alone the zealous repulſion of a foreign foe can be purchaſed of the multitude, *it muſt be conferred*. The independency of Britain is a conſideration to which moſt others are to be ſacrificed. For our FIRE-SIDES *all* ſhould have a motive to fight.

Art. 21. *The London Militia Act* conſidered; being an Abſtract of the Bill, with Notes on the ſeveral Clauſes; to which are added, an authentic Account of its Progreſs through the Common Council and Houſe of Commons, and Remarks on Mr. Dean's Letter. 8vo. 6d. Symonds. 1794.

This author conſiders the act as an innovation on the charter of London, and as tending, in a very alarming degree, to 'ſubvert all the juſtly boaſted rights, privileges, and liberties of this ancient, renowned, and flouriſhing metropolis.' The pamphlet is well-written; and the reaſoning which it contains, in ſupport of a petition for a repeal of the act, appears very powerful.

Art. 22. *The Citizen*, being the great Outline of Political Science, and a Defence of the Britiſh Conſtitution, from the Writings of Monteſquieu, Blackſtone, Hume, Paley, Gibbon, &c. &c. 8vo. pp. 156. 3s. ſewed. Robinſons. 1794.

We learn, from the author's preliminary addreſs to the people of England, that the profits ariſing from the ſale of this publication, and of others which are to follow it, are to go to the fund for the relief of the

the widows and children of the Britiſh ſeamen and ſoldiers who, during the preſent war, may die or be diſabled in his Majeſty's ſervice. The ſame ſpirit of humanity that produced this work would ſhield it from the severity of criticiſm, if it ſtood in need of indulgence: but its intrinsic merit may well prevent it from ſhrinking from the judgment even of the moſt rigid critics. The author paſſes in review the different forms of government that have prevailed in the world, the monarchical, ariſtocratical, democratical, and mixed. He points out the advantages and diſadvantages, the good and the bad tendencies, of each; and he concludes by giving a preference to that form which, uniting the greateſt ſhare of good, and excluding the greateſt ſhare of evil, bids faireſt to connect liberty, property, and order, and to eſtabliſh them on a durable baſis. It is evident, from the moſt ſcrupulous examination of the author's principles, that, in preferring a limited monarchy, and a legiſlature conſiſting of three eſtates, he is not influenced by any ſlaviſh veneration for kings or nobles, but by a ſincere deſire to ſecure the happineſs of the governed, on the firm foundation of freedom and equal laws.

Speaking of the Britiſh conſtitution, the author ſhews that it was not the reſult of ſyſtem, that its parts were not framed on theoretic obſervations, but that it was the work of time and experience; and, applying this remark to the ſubject of parliamentary reform, he labours to prove that we ought to proceed with great caution, and 'that changes ought not to be adventured upon, without a comprehenſive diſcernment of the conſequences, without a knowledge as well of the *remote tendency* as of the *immediate* deſign.' He illuſtrates his opinion by the following alluſion to changes introduced into the Britiſh government, probably not foreſeen, certainly not intended, by thoſe who had the greateſt ſhare in the meaſures that led to them:

'When ELIZABETH, and her IMMEDIATE SUCCESSOR, applied themſelves to the encouragement and regulation of TRADE by many wiſe laws, they knew not, that, together with wealth and induſtry, they were diffuſing a *conſciouſneſs of ſtrength and independency, which would not long endure, under the forms of a mixed government, the dominion of arbitrary princes.*

'When it was debated whether the MUTINY ACT (the law by which the army is governed and maintained) ſhould be *temporary* or *perpetual*, little elſe probably occurred to the advocates of *an annual bill*, than the expediency of retaining *a control over the moſt dangerous prerogative of the crown*——THE DIRECTION AND COMMAND OF A STANDING ARMY: whereas, in its effect, *this ſingle reſervation has altered the whole frame and quality of the Britiſh conſtitution.*—For ſince, in conſequence of the military ſyſtem which prevails in neighbouring and rival nations, as well as on account of the internal exigencies of government, *a ſtanding army* has become *eſſential* to the ſafety and adminiſtration of the empire, it enables parliament, by *diſcontinuing this neceſſary proviſion*, ſo to enforce its reſolutions upon any other ſubject, as to render the king's *diſſent* to a law, which has received the *approbation* of both houſes, too *dangerous an experiment* any longer to be adviſed.—A *conteſt* between the *king* and *parliament* cannot now be *perſevered in*, without a diſſolution of the government.—Laſtly,

when the conſtitution conferred upon the crown *the nomination to all employments in the public ſervice*, the authors of this arrangement were led to it, by the obvious propriety of leaving to a maſter the choice of his ſervants; and *by the manifeſt inconveniency of engaging the national council, upon every variety, in thoſe perſonal conteſts which attend elections to places of honour and emoluments.*—Our anceſtors did not obſerve that this diſpoſition added an *influence* to the *regal office*, which, as the number and value of public employments increaſed, would ſuperſede in a great meaſure the forms, and change the character of the ancient conſtitution.—They knew not what the experience and reflection of modern ages has diſcovered, that *patronage* univerſally is *power*; that he who poſſeſſes in a ſufficient degree the means of gratifying the deſires of mankind after wealth and diſtinction, by whatever checks and forms his authority may be limited or diſguiſed, will direct the management of public affairs.—Whatever be the mechaniſm of the political engine, he will guide the motion.'

The author then proceeds to ſhew that the houſe of commons, even in its preſent incongruous ſtate of repreſentation, is well calculated to anſwer the ends of its inſtitution, and to collect and expreſs the ſenſe of the nation. His obſervations on this head, if not unanſwerable, are extremely plauſible:

'By annexing the right of voting for members of the Houſe of Commons to different qualifications in different places, each order and profeſſion of men in the community become virtually repreſented; that is, men of all orders and profeſſions, *ſtateſmen, courtiers, country gentlemen, lawyers, merchants, manufacturers, ſoldiers, ſailors*, intereſted in the proſperity, and experienced in the occupation of their reſpective profeſſions, *obtain ſeats in parliament.*

'*The elections*, at the ſame time, are ſo connected with the *influence* of *landed property* as to afford a *certainty* that a *conſiderable number of men of great eſtates will be returned to parliament*; and are alſo ſo modified, that men the *moſt eminent* and *ſucceſsful* in their reſpective *profeſſions*, are the *moſt likely*, by their *riches*, or the *weight* of their ſtations, to *prevail* in theſe competitions.

'The *number, fortune*, and *quality* of the members; the *variety* of *intereſts* and *characters* amongſt them; above all, the *temporary duration* of their *power*, and the *change of men* which every *new* election produces, are ſo many *ſecurities* to the public, as well againſt the ſubjection of their judgments to any external dictation, as againſt the formation of a junto in their own body, ſufficiently powerful to govern their deciſions.

'The *repreſentatives* are ſo *intermixed* with the *conſtituents*, and the *conſtituents* with the *reſt of the people*, that they *cannot*, without a partiality too flagrant to be endured, *impoſe any burden upon the ſubject, in which they do not ſhare themſelves*; nor ſcarcely can they adopt an advantageous regulation, in which their own intereſts will not *participate* of the advantage.'

As we have often extracted from publications written in favour of parliamentary reform, it may be expected, from our impartiality, that we ſhould do the ſame when reviewing works of an oppoſite tendency; ſo that both ſides of the queſtion being fairly laid before our readers,

they may be the better able to form their judgment on a matter of ſuch importance to the whole nation. For this reaſon, we ſhall now ſelect a few paſſages, in which the author does ample juſtice to the cauſe that he has eſpouſed. In pointing out the dangers which threaten the conſtitution on the part of the crown, and the barrier raiſed againſt them, he thus expreſſes himſelf:

'The *dangers* principally to be apprehended from regal government, relate to the two articles of TAXATION and PUNISHMENT.—In every form of government, from which the people are excluded, it is the intereſt of the governors to get as much, and of the governed to give as little, as they can: the power alſo of puniſhment, in the hands of an arbitrary prince, oftentimes becomes an engine of extortion, jealouſy, and revenge.—*Wiſely*, therefore, hath the BRITISH CONSTITUTION *guarded the ſafety* of the people, in theſe two points, by the moſt *ſtudious precaution.*

'Upon that of *taxation*, every law, which, by the remoteſt conſtruction, may be deemed to levy money upon the property of the ſubject, *muſt originate*, that is, muſt firſt be propoſed and aſſented to, *in the Houſe of Commons:* by which regulation, accompanying the weight which that aſſembly poſſeſſes in all its functions, the levying of taxes is almoſt excluſively reſerved to the popular part of the conſtitution, who, it is preſumed, *will not tax themſelves*, nor their *fellow ſubjects*, without being firſt convinced of the *neceſſity* of the aids which they grant.

'The application alſo of the public ſupplies is watched with the ſame circumſpection as the aſſeſſment.—Many taxes are annual; the produce of others is mortgaged, or appropriated to ſpecific ſervices; *the expenditure of all of them is accounted for in the Houſe of Commons*; as computations of the charge or the purpoſe for which they are wanted are previouſly ſubmitted to the ſame tribunal.

'In the infliction of *puniſhment*, the power of the crown, and of the magiſtrate appointed by the crown, is confirmed by the moſt preciſe limitations: *the guilt of the offender muſt be pronounced by twelve men of his own order, indifferently choſen out of the county where the offence was committed: the puniſhment, or the limits to which the puniſhment may be extended, are aſcertained and affixed to the crime, by laws which know not the perſon of the criminal.*

'And whereas, arbitrary or clandeſtine *confinement* is the *injury* moſt to be *dreaded* from the ſtrong hand of the executive government, becauſe it deprives the priſoner at once of protection and defence, and delivers him into the power, and to the malicious or intereſted deſigns of his enemies; *the conſtitution has provided againſt this danger with extreme ſolicitude.*—The ancient writ of habeas corpus, the habeas corpus act of Charles the Second, and the practice and determinations of our ſovereign courts of juſtice founded upon theſe laws, afford a *complete remedy* for every conceivable caſe of *illegal* impriſonment *.

'*Treaſon*

* Upon complaint in writing by, or on behalf of, any perſon in confinement, to any of the four courts of Weſtminſter Hall, in term time, or to the Lord Chancellor, or one of the Judges, in the vacation;

'*Treaſon* being that charge, under colour of which the deſtruction of an obnoxious individual is often ſought; and government being at all times more immediately a party in the proſecution; the law, beſide the general care with which it watches over the ſafety of the accuſed, in this caſe, ſenſible of the unequal conteſt in which the ſubject is engaged, has aſſiſted his defence with extraordinary indulgencies.—*By two ſtatutes, enacted ſince the revolution, every perſon indicted for high treaſon ſhall have a copy of his indictment, a liſt of the witneſſes to be produced, and of the jury impannelled, delivered to him ten days before the trial; he is alſo permitted to make his defence by counſel*; privileges which are not allowed to the priſoner in a trial for any other crime: and what is of more importance to the party than all the reſt, *the teſtimony of two witneſſes*, at leaſt, *is required* to *convict* a perſon of *treaſon*; whereas, one poſitive witneſs is ſufficient in almoſt every other ſpecies of accuſation.'

On the unequal ſtate of the repreſentation of the people in parliament, he makes the following obſervations:

'There is nothing, in the Britiſh conſtitution, ſo remarkable as the *irregularity of the* POPULAR REPRESENTATION.—The *houſe of commons* conſiſts of *five hundred* and *forty-eight* members, of whom *two hundred* are elected by *ſeven thouſand conſtituents*: ſo that a majority of theſe ſeven thouſand, without any reaſonable title to ſuperior weight or influence in the ſtate, may, under certain circumſtances, decide a queſtion againſt the opinion of as many millions.—*Or*, to place the ſame object in another point of view; if my eſtate be ſituated in one county of the kingdom, I poſſeſs the ten thouſandth part of a ſingle repreſentative; if in another, the thouſandth; if in a particular diſtrict, I may be one in twenty who chooſe two repreſentatives; if in a ſtill more favoured ſpot, I may enjoy the right of appointing two myſelf.—If I have been born, or dwell, or have ſerved an apprenticeſhip in one town, I am repreſented in the national aſſembly by two deputies, in the choice of whom I exerciſe an actual and ſenſible ſhare of

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tion; and upon a probable reaſon being ſuggeſted to queſtion the legality of the detention, a writ is iſſued, to the perſon in whoſe cuſtody the complainant is alledged to be, commanding him within a certain limited and ſhort time to produce the body of the priſoner, and the authority under which he is detained.—Upon the return of the writ, ſtrict and inſtantaneous obedience to which is enforced by very ſevere penalties, if no lawful cauſe of impriſonment appear, the court or judge, before whom the priſoner is brought, is authorized and *bound to diſcharge him*; *even though he may have been committed by a ſecretary, or other high officer of ſtate, by the privy council, or by the King in perſon*: ſo that *no ſubject* of this realm can be held in *confinement*, by *any* power, or under *any* pretence whatever, provided he can find means to convey his complaint to one of the four courts of Weſtminſter Hall, or during their receſs to any of the Judges of the ſame, unleſs all theſe ſeveral tribunals agree in determining his impriſonment to be legal —*He may make application to them, in ſucceſſion; and if one out of the number be found, who thinks the priſoner entitled to his liberty, that one poſſeſſes authority to reſtore it to him.*'

power;

power; if accident has thrown my birth, or habitation, or ſervice, into another town, I have no repreſentative at all, nor more power or concern in the election of thoſe who make the laws, by which I am governed, than if I was a ſubject of the Grand Signior—and this partiality ſubſiſts without any pretence whatever of merit or of propriety, to juſtify the preference of one place to another.—*Or*, thirdly, to deſcribe the ſtate of national repreſentation as it exiſts in reality, it may be affirmed, I believe, with truth, that about one half of the houſe of commons obtain their ſeats in that aſſembly by the election of the people, the other half by purchaſe, or by the nomination of ſingle proprietors of great eſtates.

'This is a flagrant *incongruity* in the conſtitution; but it is one of thoſe *objections* which *ſtrike moſt forcibly at firſt*.—The *effect* of *all reaſoning* upon the ſubject will *diminiſh* the firſt impreſſion: on which account it deſerves the more attentive examination, that we may be aſſured, before we *adventure* upon a *reformation*, that the MAGNITUDE OF THE EVIL JUSTIFIES THE DANGER OF THE EXPERIMENT.

'In the few remarks that follow, we would be underſtood, in the firſt place, to *decline all conference* with thoſe who wiſh to *alter the form of government of theſe kingdoms*.—The reformers with whom we have to do, are they, who, while they *change* this part of the ſyſtem, would *retain the reſt*.—If any Engliſhman expect more happineſs to his country under a *republic*, he may very *conſiſtently* recommend a new modelling of elections to parliament; becauſe, *if the king and houſe of lords were laid aſide*, the preſent diſproportionate repreſentation would produce nothing but a *confuſed and ill-digeſted oligarchy*.—In like manner we wave a controverſy with thoſe writers who inſiſt upon repreſentation as a *natural* right *: we conſider it ſo far only as *a right at all*, as it conduces to PUBLIC UTILITY; that is, *as it contributes to the eſtabliſhment of good laws, or as it ſecures to the people the juſt adminiſtration of theſe laws*.—Theſe *effects* depend upon the *diſpoſition* and *abilities* of the *national counſellors*.—Wherefore, if *men the moſt likely by their qualifications to know and to promote the public intereſt be actually returned to parliament, it ſignifies little who return them*.—If the *propereſt perſons* be *elected*, what matters it *by whom* they are elected?—*At leaſt, no prudent ſtateſman would ſubvert long eſtabliſhed or even ſettled rules of repreſentation, without a proſpect of procuring wiſer or better repreſentatives*.

'This then being well obſerved, let us, before we ſeek to obtain any thing more, conſider duly what we *already have*.—We *have* a houſe of commons compoſed of *five hundred and forty-eight members*, in which number are found the moſt CONSIDERABLE LANDHOLDERS and MERCHANTS of the kingdom; the HEADS of the ARMY, the

* If this right be *natural*, no doubt it muſt be equal, and the right, we may add, of one ſex, as well as of the other.—Whereas every plan of repreſentation we have heard of begins by excluding the votes of women: thus cutting off, at a ſingle ſtroke, *one half* of the public from a right which is aſſerted to be inherent in *all*; a right too, as ſome repreſent it, not only univerſal, but unalienable and indefeaſible.'

NAVY,

NAVY, and the LAW; the OCCUPIERS of GREAT OFFICES IN THE STATE; together with MANY PRIVATE INDIVIDUALS, eminent by their knowledge, eloquence, or activity.—Now, if the *country* be not *safe* in *such hands*, in *whose* may it *confide its interests?*—If *such* a number of *such* men be *liable* to the *influence* of *corrupt motives*, what assembly of *men* will be *secure* from the *same danger?*—Does any *new scheme of representation promise* to *collect* together *more* wisdom, or to produce *firmer integrity?*

'In this view of the subject, and attending not to ideas of *order* and *proportion* (of which many minds are much enamoured), but to *effects alone*, we may discover *just excuses* for those parts of the present representation which appear to a *hasty observer most exceptionable and absurd.*'

We never, in any work on this subject, found the checks and balances of the British constitution more clearly expressed, nor more strongly marked, than in a few pages* of this treatise: but they are too long for an extract; especially as our transcripts are already of sufficient extent.

Art. 23. *A Refutation of Mr. Pitt's alarming Assertion, made on the last Day of the last Session of Parliament, "That unless the Monarchy of France be restored, the Monarchy of England will be lost for ever." In a Letter addressed to the Right Hon. Thomas Skinner, Lord Mayor of the City of London.* 8vo. pp. 76. 2s. 6d. Bell. 1794.

This author's arguments do not appear to us to bear in any degree on the assertion said to have been made by Mr. Pitt, the refutation of which is the professed object of the pamphlet. He bestows the most of his time in censuring the general conduct of the minister during the war. His reasoning faculties seem to be of a peculiar cast; his logic, wherever he may have picked it up, certainly derives not its descent from the school of *Locke*. Speaking of Mr. Pitt, he says, (page 3) 'If the minister's assertion be true, he has given us an unanswerable reason for our instantly supplicating the throne for his removal.' Let us throw this into the form of a syllogism.—The minister who asserts that, unless the monarchy of France be restored, the monarchy of England will be lost for ever, ought to be removed from his office.—Mr Pitt has made this assertion—therefore Mr. Pitt ought to be removed. Until our author shall prove his major, he will excuse us if we smile at his conclusion. Another admirable specimen of his logic occurs within a line or two of the former. 'This man, (still speaking of Mr. Pitt,) and his coadjutors, were placed at the helm long before this country was made a party to the German confederacy, and have remained there ever since. It is surely *therefore* time that his Majesty should seek for abler hands.' A more powerful and conclusive *therefore* surely never was uttered by any logician! Thus we must pronounce Mr. Pitt to be unable to fill his office, *because* he was in office before England acceded to the German confederacy, and has continued in it ever since.

In common with other political writers, our author tells us that the object of the treaty of Pilnitz was to dismember France. Instead of *assuming*, he should have *proved*, the authenticity of that treaty. He

* *Viz.* from p. 116, to p. 121.

tells

tells us that Mr. Pitt's ſyſtem was to *provoke* France to war: but he ſhews that nothing could be more unneceſſary than to provoke perſons who were already 'outrageous,' as he ſays, for a war with England: thoſe perſons, he informs us, were Briſſot and his partizans, who, in ſome meaſure, governed the national councils. He admits that Briſſot actually did bring on the war: but he tells us that he can venture to aſſure the Right Hon. Magiſtrate whom he addreſſes, that it was contrary to the general wiſhes of the French nation. It is evident that he here allows a very wide diſtinction between the ſentiments of the *rulers* and thoſe of the *ruled*; and that, on *that occaſion*, he makes the Convention and the people *two*. So does Mr. Pitt, though in a different way: he ſays that the Convention is for a republic, and that the people are for a limited monarchy. This our author denies, though he allows that the people and the Convention differed about a breach with us; and that the people were *againſt their will* plunged into a war by their legiſlature. If they were made againſt their will to ſubmit to all the horrors of a war, which they condemned, why might they not be made to ſubmit alſo, againſt their will, to a republican form of government, which they diſliked? We give no opinion on either ſide: but we ſee nothing in the work before us to induce us to believe the aſſertion of an anonymous writer, in preference to that of Mr. Pitt; particularly as that ſame writer acknowleges that, in one important inſtance, the people had engaged in a meaſure of the utmoſt magnitude which they judged raſh, impolitic, and ruinous, in compliance with the will of the Convention.

Speaking of the origin of the preſent war, he ſtates the following particulars; which, however, reſt ſolely on the credit of an author without a name:

'On this occaſion I am induced to relate a circumſtance that came within my own knowledge, as it muſt fully explain to your Lordſhip, the ſentiments of Briſſot reſpecting a war with England. In the winter of 1792, I dined with ſome Engliſh friends at a gentleman's houſe in Paris. Briſſot was invited, who after dinner became particularly communicative. Politics, as you may ſuppoſe, was the principal ſubject of converſation—and upon my obſerving, that Mr. Pitt was determined to continue his ſyſtem of neutrality, Briſſot immediately replied—" That is the very thing I chiefly dread—Your miniſters are concealed enemies, and although your people wiſh well to our revolution, *they* abhor it. To beat the Germans, without the Engliſh are of the party, would be doing nothing effectual. A neutrality on the part of Britain would give her at this time the whole trade of Europe, and by that means would, after we had been engaged in the conteſt for ſome time, make her a powerful auxiliary to the German league. She might, by throwing her weight into the ſcale at a particular moment, incline the balance for a certain time in her favour. I cannot poſſibly think it would ultimately ſucceed in reſtoring the deſpotiſm of France, but it might retard our operations, by giving hopes to our internal enemies, and new vigour to the German allies.

" As to the treaty of Pilnitz," continued Briſſot, " the objects of it were communicated by the King of Pruſſia to the Britiſh cabinet, before the Emperor and he ſigned it." This appearing a very weighty accuſation,

accuſation, I aſked him in a tone of voice that expreſſed a diſbelief of what he had aſſerted, " Are you certain of that?" " Sir," replied Briſſot, " *I know it*, and in due time your countrymen ſhall know it." " When that is the caſe, Sir," replied your humble ſervant, " we ſhall believe it." " Until then, Sir," ſaid he, " I do not deſire you to credit me."

' An Engliſh gentleman, ſitting on my right hand, immediately aſked Briſſot, if he did not imagine, the Engliſh could *then* turn the ſcale in favor of the allies? His reply was, " I do not think, Sir, the power of England can effect any other purpoſe, than keeping the war alive a little longer; but I am perfectly aware, that nothing is now wanting, to complete the deſtruction of your country, but another expenſive war We muſt therefore not ſuffer you to hide behind the curtain, and obtain all the advantages, without partaking of the diſadvantages of the war. We muſt ſtrike at you firſt through the medium of Holland.—You have no intereſt whatever there, but what the Stadtholder can give you, and we ſhall ſoon diſpoſe of him. In a word," ſaid Briſſot, " we ſhall have moſt of the *Governments* of Europe againſt us, and moſt of the *People* with us—but that matters not —we muſt be a free nation in ſpite of the world, or we muſt bravely periſh."

In page 36, the author ſays, ' the whole territory of Piedmont conquered by the French.' We wiſh to know where he gained this piece of intelligence, which we believe will be conſidered as perfectly *new* by the people of England, who very well underſtand the difference between *ſome* and *all*, between the *whole* and a *part*. In ſome places, he falls into inaccuracies not very pardonable. He calls the French miniſter, who was ordered by our court to quit the kingdom, *Chevaline*; his name was *Chauvelin*. In page 23, he calls the Duke of Brunſwick the ' Hereditary Prince.' He might juſt as well call George III. " Prince of Wales," becauſe his Majeſty once bore that title. During the laſt German war, the perſonage in queſtion was ſtyled the Hereditary Prince, becauſe his father was then alive, and he was heir apparent to him: but, ſince the death of his father, he has of courſe ceaſed to be called Hereditary Prince, having actually ſucceeded to the inheritance. He is now " Duke of Brunſwick."

The author informs his readers that he will probably publiſh, at a convenient time, the reſult of his perſonal obſervations, made in a tour of 1700 miles through various parts of France. We cannot ſo far compliment him as to ſay that he is well qualified for ſuch a taſk; what he promiſes is ſomething in its nature hiſtorical, and an hiſtorian ought to be diſpaſſionate, and not connected with any party: but our author is warm, and not only a party man, but evidently a moſt determined partizan. His ſtyle, however, is eaſy and claſſical; and on ſome occaſions he argues with force and great perſpicuity: of the truth of which obſervation, the following paſſage will be a good proof:

' As far, my Lord, as my feeble underſtanding will permit me to judge, on this occaſion, I cannot imagine Mr. Pitt's or Mr. Burke's labours are in the leaſt neceſſary to the ſuppreſſion of atheiſtical doctrines, either here or elſewhere.—They ſurely cannot be generally credited in an enlightened nation, although it is true ſuch opinions

have

have prevailed in France for more than a century. Grotius, the celebrated civilian, in a letter to his brother, written about the year 1642, ſpeaks highly in commendation of the philoſophy of Hobbs: ſtill, I cannot but conceive, that an Over-ruling Intelligence, a Power that governs and directs the univerſe, is ſo evident to the human underſtanding, that a *whole nation* can never be eſtabliſhed in a contrary belief, although ſome men perſuade themſelves, that all matter is a compoſite of the elements, ranging in the void infinite, without any extraneous impulſe but acting only from itſelf. Matter, ſays an atheiſt, *is*, becauſe *it is*—it *moves* becauſe it *moves:* and this is *his* creed. Surely, my Lord, ſuch a doctrine leaves us to combat with a thouſand difficulties, which the belief of a Superintending and Omnipotent Power muſt at once remove. We know the movements of the heavenly bodies are *regular*, this can be no matter of uncertainty, as we calculate the appearance of an eclipſe to a ſecond of time, and know when the ſhadow of one planet will totally obſcure, or partially conceal from us the face of another. This regularity cannot, ſurely, be the effect of matter acting only from itſelf, but the evident conſequence of ſome powerful Being, whoſe attributes, and whoſe eſſence are beyond the reach of human comprehenſion. Theſe are things ſo evident to my underſtanding, that I cannot imagine we may fairly apprehend any poſſible danger from the atheiſtical writings of the French philoſophers.'

Art. 24. *The Evidence ſummed up*, or a Statement of the apparent Cauſes and Objects of the War. 8vo. 1s. Eaton.

In trials for high treaſon or miſdemeanors, in our courts of law, evidence is ſummed up in two ways, not only diſtinct but oppoſite in their nature, and by two perſons who ſtand in widely different ſituations. The counſel ſums up, and ſo does the judge when he delivers his charge to the jury. The former conſiders only one ſide of the queſtion, the latter every poſſible ſide of it; the one looks not to the merits of the caſe, but to the intereſt of his client; the other to ſtrict juſtice between the accuſed and the public. Thus partiality naturally guides the one, and impartiality the other. With theſe ideas, ſuggeſted by the title-page, we peruſed this work, and ſoon found that the author has ſummed up as an advocate, not as a judge; that whatever made for his cauſe he ſet out in the ſtrongeſt point of view, while he either ſuppreſſed or ſlurred over what might make againſt it. We mean not to extend this obſervation to *every* part of the work; for unqueſtionably it contains ſome very correct details, and truths not the leſs wholeſome for being ſevere:—but, in other reſpects, the author appears a mere party man, who lays down premiſes which his adverſaries unqueſtionably will deny, and then he triumphantly draws concluſions, which he thinks irreſiſtible; and ſuch they certainly would be, if they were deduced from premiſes admitted on both ſides.

This author builds much on the ſuppoſed treaty of Pilnitz; and were that foundation taken from him, a very conſiderable part of his argumentative pile would tumble to the ground. We have in former Reviews given opinions on the copies of this treaty that have been handed about; and, as we think, have demonſtrated, from internal

evidence, that they were ſpurious. The preſent writer, however, reaſons on this treaty as if its authenticity had never been impeached; yet he was aware that the Courts of Vienna and Berlin had publiſhed ſtate-papers, which contained ſolemn declarations abſolutely incompatible with the engagements and proviſions of the copy which he gives us of the treaty of Pilnitz; for he quotes the following paſſage from one of the manifeſtos ſent into the world in the name of thoſe courts.—"But yielding to what the honour of all crowns, and the real intereſts of all people require, their Majeſties declare to Europe, that in the juſt war which they have undertaken, they entertain no view of perſonal aggrandizement, *which they expreſsly renounce.*' Now it muſt be admitted, either that the copy of the treaty of Pilnitz given by our author is a mere fabrication, or that the above aſſurances, ſo ſolemnly given, were inſincere and deceitful. Our author attempts to ſolve the difficulty at once, by ſaying that the confederated courts were inſincere in theſe declarations, and that 'they concealed the intention of diſmembering France.' This is ſurely no more than begging the queſtion. The caſe of the ſurrender of Valenciennes, Condé, and Le Queſnoy to the Emperor, quoted by the author, is not in point: a change of circumſtances is generally attended with a change of meaſures. When the above declaration was made to Europe by the combined courts, Louis XVI. was alive, and monarchy was recognized in France: when theſe three towns were taken, that unfortunate prince had been put to death, monarchy was aboliſhed, and a republic ſet up in its ſtead. Had our author taken pains to be well informed on the ſubject, he might have found that the caſe of *Verdun* was really in point, and manifeſtly proved that the diſmemberment of France was *not* an object of the treaty of Pilnitz: for the King of Pruſſia took poſſeſſion of that town in the name of Louis XVIth, and acknowleged that he held it only in truſt for that monarch. We may hence preſume that the project of a diſmemberment was an afterthought, ſuggeſted by the events that had ſubſequently taken place in France. That *a* treaty was concluded at Pilnitz is unqueſtionable, for both Auſtria and Pruſſia have publicly admitted it: but no authentic account of it has ever yet found its way into the world: even a bare peruſal of the copy given by the author, and which is the ſame that has appeared in various other publications, muſt ſuffice to convince a perſon even of common information that it is a mere fiction.

We have thought it our duty to make theſe obſervations, as ſeveral writers have lately conſidered themſelves as entitled to quote this treaty as authentic, and under no obligation to prove its authenticity. They will now ſee that this is by no means the caſe; and that, as the admiſſion of this inſtrument is diſputed, it is incumbent on them, before they reaſon on it, to ſhew that it is authentic.

Our author ſeems to inſinuate that Mr. Burke has for many years enjoyed a penſion. This is certainly a circumſtance not generally known, and is believed, we think, by few. His penſion, if we be well informed, is of very recent date; it is not poſſible, therefore, that the dread of loſing what he did not then poſſeſs could have influenced his politics ſo many years back, reſpecting the French revolution.

Art. 25. *Reflections ſubmitted to the Conſideration of the Combined Powers.* By John Bowles, Eſq. 8vo. 1s. Debrett.

In the midſt of the preſent rapid ſeries of political events, of ſuch magnitude as to exceed the graſp of ordinary intellect, and at the ſame time ſo novel as to render it impoſſible to reaſon from the paſt to the future, it is not at all ſurpriſing that the moſt ſagacious obſervers ſhould find it difficult to fix their judgments on queſtions of expediency, and that political opinion ſhould veer from point to point with the current of exiſting circumſtances. The author of this pamphlet, however, is decidedly of opinion that the preſent war muſt at all events be proſecuted, and that the criſis admits of no other alternative than the extermination of the ſyſtem which now prevails in France, or the diſſolution of civilized ſociety. So important, as well as certain, does he deem this political *dictum*, that he judges it neceſſary to impreſs it on the minds of his countrymen by a train of ingenious arguments, *Delenda eſt Carthago* is his avowed principle; and he apprehends no hazard but from the tardineſs, or the lenity, of thoſe who have undertaken the taſk.

That which Mr. Bowles, in this pamphlet, aſſerts to be impoſſible, has actually happened. His profound plan for the eſtabliſhment of a permanent council in the vicinity of the principal armies is ſuperceded; and the *tranſporting* [we uſe the author's own epithet] idea of a *civil war of extermination* in France ſeems vaniſhed. It now remains to be ſeen whether the thrones of lawful ſovereigns, and the temples of true religion, may not be better preſerved, and the *general ſecurity* more effectually reſtored, by reverting to the equitable principle that every nation has a right to govern itſelf according to its own will, than by adhering to the narrow maxim that all the governments of Europe muſt either be monarchical or republican.

Art. 26. *Serious Reflections:* or War is Peace. Being an Addreſs to the People of England; wherein is endeavoured to be ſet forth the Neceſſity for a vigorous Proſecution of the War. By a Briton. 8vo. 1s. Chapman.

The obſervations contained in the preceding article apply ſo perfectly to the preſent, that we need only farther remark that, if it be, as this author aſſerts, and as we readily admit, a duty which we owe to poſterity to preſerve our conſtitution inviolate, this will certainly be more effectually accompliſhed by conſiſtently and firmly maintaining that political liberty on which it is founded, than by ſelling this birthright to enable ourſelves to overturn the *Beelzebub principles* of France. Whether the principles of France be *inherently impoſſible* and *chimerical*, is a point which we ſhall not ſtay to argue with the author; the queſtion is put to iſſue on the ground of experiment; and, before we preſume to make up our minds on the ſubject, we ſhall wait the reſult.

MEDICAL, CHEMISTRY, &c.

Art. 27. *A Treatiſe on the Blood*; or, General Arrangement of important Facts, relative to the Vital Fluid. With Obſervations on the Theory of Animal Heat. Interſperſed with Pathological and Phyſiological Remarks from the Inductions of modern Chemiſtry. By Hugh Moiſes, Surgeon of the Weſtern Regiment of Middleſex Militia. 8vo. pp. 270. 5s. Boards. Evans.

We can assure this writer that we are not among the number of critics 'who, like birds of prey, lie in wait for the discovery of error in the young;' yet, as our duty obliges us to appreciate, as far as we are able, the works which come before us, so we think that we perform no ill office to authors themselves when we make use of our experience to act the part of monitors to them, as occasion may offer. If, therefore, we suggest to Mr. Moises that 'materials collected as notes in the perusal of different authors,' however useful to the collector, are of little value to the public;—unless, from the lucid order in which they are arranged, or from the mode of reasoning founded on them, something of improvement results;—we hope that he will not regard us as taking an improper liberty with him. The term *arrangement* seems to be applied with peculiar unhappiness to a work which has not a single division of chapter, section, nor even a table of contents; and in which, whatever was the order of the writer's ideas, no train nor connexion will be readily discernible by the reader. The principal subjects discussed in the volume are, the quantity of the blood, its variations, the production of animal heat, the effects of respiration, the chemical analysis and sensible properties of the blood, its different constituent parts, laxity of fibre, irritability, and the effects of different airs on blood. On all these points, the opinions of various celebrated authors are related, and long quotations are made from Fordyce, Girtanner, Beddoes, and others; which may be usefully perused, though given in a very random manner, and without improvement from the compiler.

Art. 28. *An Essay on the Rhus Toxicodendron, Pubescent Poison Oak, or Sumach*, with Cases shewing its Efficacy in the Cure of Paralysis, and other Diseases of extreme Debility. By John Alderson, M.D. 8vo. pp. 34. With a coloured Plate. 1s. 6d. Johnson.

The vegetable, which is the subject of the work before us, has long been well known to nursery-men by its name of *poison oak*, and by its acrimonious qualities. It does not appear, from the latest writers on *materia medica*, that any trials of its medicinal powers have been made, till the present: but some successful experiments with the *rhus radicans*, a species nearly allied to it, were published in France by M. *Fresnoi*; and a knowlege of them was a principal inducement to Dr. A. in venturing on a trial of the Toxicodendron in similar cases.

The Doctor begins this work with some general remarks on the frequency and causes of nervous disorders, and then proceeds to a botanical description of the plant, with a full list of all its synonyms. This leads him through two-thirds of his little pamphlet; and the remainder is employed in a concise account of four cases, in which it was medicinally exhibited. They are all instances of impaired muscular action and sensation, two of them joined with depravation of the mental faculties; and all received either considerable relief or a perfect cure from the use of the remedy. The powder of the leaves was the form of exhibition; and the dose was increased from one-fourth of a grain twice in a day, to three grains four times in a day. The sensible effects were a pricking and a kind of convulsive twitching in the affected muscles, sometimes with a slight vertigo, a pain across the forehead, and a nausea for half an hour after taking it. The

twitchings and prickings were ſoon followed by the reſtoration of a degree of voluntary motion. Theſe few trials are certainly inſufficient to eſtabliſh the character of a new medicine: but they prove that it is poſſeſſed of conſiderable powers; and, as it appears that it may be employed with perfect ſafety, the faculty are obliged to the ingenious author for his information, and will probably repeat his experiments.

Art. 29. *Practical Obſervations on the Natural Hiſtory and Cure of the Venereal Diſeaſe.* Vol. III. By John Howard, Surgeon. 8vo. pp. 231. 6s. Boards. Baldwin, &c. 1794.

Of the former parts of this reſpectable work we gave an account in our Rev. vol. lxxvii. p. 317. Concerning the preſent, which treats of *gonorrhœa virulenta*, we have not much to add, as the contents, conſiſting almoſt entirely of deſcription and practical remark, will not admit of an uſeful abridgement. The leading view of the diſorder in queſtion, as given by Mr. Howard, is that it is *an inflammatory one*; the chief indications of cure are therefore the antiphlogiſtic kind, varied according to circumſtances. He does not enter into thoſe diſcuſſions concerning the nature of the infection, which have occupied ſeveral late writers: but, conſidering it in its effects, he lays down three general methods of cure, each of which may be ſo managed as to prove ſucceſsful. The firſt is that which he thinks beſt adapted to its ordinary appearance in habits diſpoſed to active inflammation, and conſiſts of evacuants, emollients, ſedatives, and the uſual remedies in ſimilar caſes. When the inflammatory ſymptoms are on the decline, he recommends mercurials; not deciding whether they act as anti-venereals, or merely as correctives of a purulent diſcharge,—but confiding in experience of their good effects. Injections have no place in this method; nor in the ſecond, adapted to that ſpecies of the diſorder in which a phlegmatic habit produces a ſluggiſh indolent inflammation, or none at all. Here ſome of the active preparations of mercury, given from the very beginning in an alterative way, are recommended, occaſionally aſſiſted by the bark and opium. The third method is that by injection; in treating of which Mr. H. goes through the various ſubſtances uſed for this purpoſe, with practical remarks on each, as well as on the general advantages and inconveniences of this plan; to which, on the whole, he does not ſeem a friend, any farther than as it is occaſionally combined with the others.

An *appendix* to this volume is chiefly devoted to a manly and proper eulogium on that eminent benefactor to his profeſſion, the late Mr. Pott.

Art. 30. *A Treatiſe on the Nature and Cure of the Cynanche Trachealis*, commonly called the Croup. By Diſney Alexander, Member of the R. Med. Soc of Edinburgh. 8vo. pp. 79. 2s. Johnſon.

Though the croup is a diſeaſe now pretty well known, yet its frequent fatality renders any new information concerning its nature and cure worthy of attention. The preſent writer, having had frequent occaſion to ſee caſes of it in and near Halifax, during the winters of 1792 and 1793, was induced to note down its various appearances, and to make ſome obſervations reſpecting it, the reſult of which he communicates to the public.

After a general hiſtory of the diſeaſe, ſucceeded by a few ſelect caſes, which exhibit ſome of its moſt remarkable varieties, the author proceeds to treat of its cauſe. Some general remarks on the impropriety of multiplying and confounding cauſes, in accounting for the phenomena of diſeaſes, are applied to the croup; which, by different authors, has been conſidered as either inflammatory, ſpaſmodic, or putrid, or all united. He on the contrary labours to prove that, whatever there be of ſpaſmodic in its nature, ſhewn by its occaſional intermiſſions, this is merely an effect of the irritation conſequent on inflammation; and that it really conſiſts, as Dr. Cullen aſſerts, in an inflammatory affection of the mucous membrane of the larynx and trachea. Its cure, in conſequence, muſt depend on a ſteady and reſolute application of the means of obviating inflammation; and the writer cautions us not to change the plan for an oppoſite one on account of apparent want of ſucceſs, nor to combine medicines of different operation. In enumerating remedies, he begins with bleeding, as one of the moſt effectual and indiſpenſible. As the ſubjects are often very young, leeches are moſt applicable, and ſhould be fixed on the throat, and the orifices be kept bleeding as long as poſſible. Blood-letting by the lancet, when practicable, is however more ſpeedily ſerviceable. Expectoration, and the diſcharge of mucus, are beſt promoted by vomits, of which the antimonial are preferable; and purging ſhould be interpoſed. Bliſtering is alſo uſeful, eſpecially where bleeding has failed to give much relief. Small doſes of calomel, and the pulv. antimonialis, are alſo proper to ſubdue the remaining inflammation. Opium is always hurtful in the genuine croup. Warm fomentations, and the inhaling of ſteams, Mr. Alexander ſeems to regard as too feeble aids in ſo rapid and acute a diſeaſe.

THEOLOGY, &c.

Art. 31. *Deiſm diſarmed*; or a ſhort Anſwer to Paine's Age of Reaſon, on Principles ſelf-evident but ſeldom produced. 8vo. 1s. Cadell and Davies.

This pamphlet is rather an examination of Pope's Eſſay on Man than an anſwer to "The Age of Reaſon." With Mr. Paine our author does not condeſcend to grapple; his object is rather to perſuade us that, had he thought it neceſſary to wreſtle with him, this arch-deiſt muſt have ſoon been laid on his back. Though Mr. Paine's pamphlet is a bold and daring attack on Revelation, his preſent anſwerer does not attempt directly to repel it: 'his object being not ſo much to eſtabliſh Chriſtianity as to refute Deiſm.' 'Difficulties, (he farther obſerves,) are left in the Scriptures for the exerciſe of our faith and ſubmiſſion.' Such remarks may ſatisfy this writer, whoſe motive for taking up the pen is highly commendable: but he ſhould have conſidered that they are no refutation of Deiſm; which can only be vanquiſhed by proving the reaſonableneſs and importance of Revelation, and by expoſing the futility of thoſe objections which wit, ignorance, or malignity play off againſt the Scriptures. Deiſm is not neceſſarily repugnant to Revelation; it is only inimical when it aſſumes all-ſufficiency. St. Paul allows that there are ſome religious truths deducible from the works of Nature; ſo far he agrees even

with

with Mr. Paine, that creation is the word of God: but it does not follow that, becauſe God has conveyed information to his rational creatures in one way, he has done it in no other;—may it not rather be preſumed, from the imperfection of the knowlege deducible from the light of nature, that it has obtained a ſupplement; and, if Chriſtianity comes with ſuitable evidences, and contains the great *deſiderata*, ought we not to admit it as ſuch?

The queſtions to be diſcuſſed between the Chriſtian and the Deiſt are, Is a Revelation neceſſary? and are the doctrines and diſcoveries in the Scriptures *that* Revelation? 'It may be proved to a demonſtration, (ſays this writer,) that it is our intereſt and duty to adhere to ſome revelation, and particularly to that which teaches the immortality of the ſoul.' Had he gone into this demonſtration, his pamphlet would then have been an anſwer to Mr. Paine.

Art. 32. *Age du Déſordre pris pour celui de la Raiſon, par Mr. Paine; ou, Défenſe de la Religion Chrétienne*, &c. &c. *Ecrit par un Laïque.* 8vo. 1s. Wingrave.

This is one of thoſe inſtances in which a man's zeal in a good cauſe ſurpaſſes his ability. Deſirous of furniſhing an antidote againſt the Deiſtical poiſon of the "Age of Reaſon," this French layman takes up his pen: but, if no better antidote could be provided, Mr. Paine would indeed triumph. Inſtead of examining Mr. P.'s creed, he contents himſelf with ſtating his own; and, to counteract Mr. P.'s ſtrictures on the Bible, he exhibits a curious abridgement of ſcripture hiſtory; in which, inſtead of rudely turning Nebuchadnezzar to *graſs*, he furniſhes him, in his degraded ſtate, with pine apples (annanas) and bananas, and recals him from this luxurious vegetable diet, to re-aſcend the throne in conſequence of the anarchy occaſioned by a *Babyloniſh convention*. Some parts of his hiſtory of our Saviour are equally ludicrous. He writes, he ſays, for ſuch as have not made the Chriſtian religion their ſtudy. We wiſh that he had ſtudied it more himſelf, before he ſtood forth its public advocate.

Art. 33. *Chriſtianity the only true Theology*; or, an Anſwer to Mr. Paine's Age of Reaſon. By a Churchman. 8vo. pp. 73. 1s. 6d. Rivingtons.

Mr. Paine's preſent opponent does not heſitate to accuſe him 'of raking up the dying embers of a few objections to Chriſtianity, which no perſon but himſelf would have conſidered as containing one ſpark that was capable of being revived;' and of availing himſelf of the diſcoveries of Scripture, and then of ungenerouſly converting them into weapons of hoſtility againſt the religion from which he borrowed them. The latter of theſe charges we admit to be juſt: but ſurely our author muſt be too well acquainted with Deiſtical writers, and with the prevalence of Deiſm in the preſent age, to think that his firſt charge will be conſidered by diſpaſſionate readers in any other light than as a looſe and angry invective; and to this the advocate for religion ſhould be the laſt to deſcend. The queſtion is not where Mr. P. raked and found his objections, but whether they be valid: this is all that the churchman has to examine. In attempting this taſk, he points out the obſcurity and the defects of natural religion, and the neceſſity of an ex-

traordinary revelation to ſupply them; and he argues in favour of the doctrine of ſatisfaction and vicarious puniſhments:—but the moſt valuable part of his anſwer to Mr. P. is that which maintains the ſufficiency of prophecy and miracles as evidences of revelation. To what he has advanced on theſe points ſome attention ſhould be given, though it may not contain any thing abſolutely new nor ſingularly ſtriking: but, when infidels repeat objections, believers muſt go over old ground in replying to them. When this writer ſpeaks of rectifying our preſent copies of the Scriptures, by having recourſe to *original* manuſcripts, which are ſtill to be found in ſeveral places of Europe, (p. 15.) we ſuppoſe he muſt mean *very antient* manuſcripts; for the *autographs* of the ſacred writers are not known to exiſt.

Art. 34. *The Libertine led to Reflection by calm Expoſtulation.* A Method recommended in a Farewel Addreſs to his younger Brethren, by an old Parochial Clergyman. 8vo. 1s. 6d. Cadell. 1794.

The fable of the traveller who only held his cloak the faſter on account of the violent attempt of Æolus to blow it from his ſhoulders, but who, on the ſoft inſinuation of Sol, voluntarily threw it aſide, affords ſo excellent a leſſon to thoſe who undertake the correction of error, that it is ſurpriſing that it has not been more generally regarded. The advocates for religion have too frequently retorted on their opponents with a degree of aſperity which has been more likely to rivet, than to remove, prejudice; and, in the pride of orthodoxy and the jealouſy of zeal, have not deigned to treat infidels and heretics with the civility due to men. A very different conduct is recommended in this pamphlet, with equal judgment and benevolence, to the appointed defenders of the faith. Inſtead of committing unbelievers to the *wholeſome* diſcipline of perſecution, or denouncing on them the dreadful ſentence of damnation, the candid writer adviſes his younger brethren to treat, with all mildneſs and gentleneſs, ſuch as have forſaken the faith, and to endeavour to bring them back by diſpaſſionate reaſoning. He exhorts the clergy not to ſuffer their attachment to eſtabliſhed *opinions* or *modes* to beguile them into principles or practices inconſiſtent with Chriſtian liberty; and he not only recommends moderation toward Roman catholics, and the different claſſes of Proteſtant ſectaries, but even toward libertine ſcoffers. He ſuggeſts a train of argument by which the defenders of religion ſhould endeavour to convince the ſpeculative infidel of his error, and a courſe of reflection by which the great importance of religious principles and hopes may be illuſtrated. Abſurd tenets, and ſuperſtitious rites, he adviſes them to abandon, as diſgraceful appendages to religion; licentious principles, or immoral practices, he warns them never to countenance either by their example or converſation; and, where there is the leaſt chance of doing good, he exhorts them never to paſs over the offence in ſilent connivance, but to admoniſh and rebuke the offender in the ſpirit of meekneſs. Much excellent advice of this kind is given in the preſent pamphlet, which well deſerves the attention of the younger clergy; and it comes with peculiar propriety and effect from one who has long been a teacher and a pattern of moderation. They are indebted for it to the ſame pen which produced a work publiſhed 25 years ago, intitled, "Two Diſcourſes, tending

to

to aſſwage the animoſity of a party ſpirit in religion;" and the author, we underſtand, is the Rev. Dr. Duncan, rector of South Warmborough, Hants: to whom the public have alſo been indebted for two volumes of miſcellaneous works in verſe and proſe.

Art. 35. *Error detected, and Fiction rebuked*; in a Letter to Edward Tatham, D. D. ſo called, and Rector of Lincoln College, Oxford. On his Sermon, 1ſt Epiſtle John iv. 1. Which (for its Excellence) was read in four Pariſh Worſhip Houſes, in the Year 1792, and publiſhed under the Title of "A Sermon ſuitable to the Times." By Theophilus Haddock. 8vo. 6d. 1794.

This letter, written in the language and with the peculiar ſentiments of the people called Quakers, treats all eſtabliſhed forms of religion, and all ſchools for the education of prieſts, as antichriſtian; and the author accuſes Dr. Tatham of having, by falſe declarations in his ſermon, robbed of their good name thouſands of people that are claſſed under the denominations of Methodiſts, Enthuſiaſts, Anabaptiſts, and Diſſenters.

MECHANICS.

Art. 36. *An Enquiry into the Laws of Falling Bodies*, &c. By Robert Anſtice. 8vo. pp. 95. 3s. Arch. 1794.

This pamphlet ſeems to be the production of one who is poſſeſſed of a mechanical turn, but who is imperfectly acquainted with abſtract ſcience, and unaccuſtomed to reaſon with preciſion. He attempts even to revive the famous queſtion about the meaſures of forces, and repeats ſome of the arguments employed by the adherents of Leibnitz. That diſpute, like many others which have agitated the literary world, proceeded from the vague uſe of words. It was admitted on both ſides that, when the *actual* or *potential* velocities of counteracting bodies were reciprocally as their quantities of matter, a balance obtained in the ſyſtem. *Force, power, effect*, are terms which denote no material exiſtence, but only abſtract conceptions; they may be variouſly underſtood, and conſequently defined as caprice may dictate. It was, therefore, convenient to invent a ſingle word, *momentum*, to expreſs the compound relation of maſs and velocity, which remains the ſame in all the communications of motion, and ſerves as a fundamental principle in mechanics. Though the obſolete opinions of the German philoſophers might be admitted without changing the face of ſcience, they muſt be deemed altogether nugatory.

Not contented with the diſtinction of forces into *vires mortuæ* and *vires vivæ*, denominations abundantly abſurd, Mr. Anſtice ſubdivides the latter into two kinds. Nothing is ſo much wanted toward the improvement of natural philoſophy, as the ſtrict application of ſound and enlightened metaphyſics. Superficial diſtinctions are often as pernicious as the confuſion of terms. We muſt obſerve that the ordinary diſcrimination of powers into *weight* and *impulſion*, which has occaſioned ſo much perplexity, is founded on a haſty view of facts. Preſſure alone comprehends every modification of force, and the only difference conſiſts in the duration of the energy exerted. As the momentum of bodies is meaſured by their maſs and velocity, ſo their quantity of performance is compounded of the maſs

and

and time of action. It is to the latter principle, though commonly overlooked, that man chiefly owes his dominion over matter. Hence he is enabled to accumulate preſſure during a certain ſpace of time, and to diſcharge it in an almoſt imperceptible inſtant. This momentary preſſure, being augmented in the ratio of the times of its production and its exploſion, ſurpaſſes the ordinary limits of computation. Another and moſt important property is, that the time of exertion is ſo exceedingly minute as to prevent the force from extending itſelf to the other parts of a ſolid body, and cauſing a general motion. Hence fracture or exciſion is effected, which, in moſt caſes, no continued application of the mechanical powers could produce; hence the explication of a variety of phænomena which occur in common life; and hence the theory of the tools and inſtruments by help of which mankind have transformed the face of the univerſe.

In juſtice to the author, it muſt be admitted that he has made ſome good remarks on the conſtruction of machinery, though theſe are not fairly deduced from his principles. He diſapproves of the joint application of weight and ſtroke in the caſe of over-ſhot wheels, and we are of the ſame opinion: but we would recommend a gentle current equal to the ordinary velocity of the wheel. He deſcribes an ingenious contrivance, which he ſucceſsfully executed with this view, in a ſituation where the water iſſued at ſuch a great height as would require an over-ſhot wheel of cumbrous and expenſive dimenſions: he employed two connected wheels placed one above the other; the ſtream was received on the upper and diſcharged on the lower wheel, which turned the mill.

*** For our account of Mr. Anſtice's tract on wheel-carriages, ſee Rev. for July 1791. *Catalogue*, art. 29.

NOVELS.

Art. 37. *The Weird Siſters.* 12mo. 3 Vols. 9s. ſewed. Lane. 1794.

Theſe Weird Siſters are three fine Yorkſhire girls, whoſe beauty, had they been born in Lancaſhire, would have procured them the appellation of Lancaſhire Witches. Their tale is not generally unnatural; unleſs it be unnatural for innocent damſels, brought up in a cottage, to be the dupes of an intriguing governeſs; or for young men of gallantry to be captivated by their charms, and to purchaſe their favour by encountering dangers for their reſcue. Perhaps it may be thought improbable that three different parties, before known to one another, and neceſſary to the completion of the ſtory, ſhould accidentally ſet out at the ſame time on their return from Spain to England, and all happen to embark in the ſame ſhip;—and the three witches are certainly very fortunate in being able, by their enchantments, in one day, to bind their three lovers in the matrimonial chain.

On the whole, we cannot place this novel very high in the ſcale of merit. The language is extremely inaccurate.

Art. 38. *Edward de Courcy*, an ancient Fragment. 12mo. 2 Vols. 6s. ſewed. Lane. 1794.

Notwithſtanding the obvious objection which lies againſt this hiſtorical novel, in common with all productions of the ſame claſs, that its tendency is rather to confound than to illuſtrate hiſtory, we feel ourſelves

ourſelves ſtrongly impelled to recommend the preſent fictitious narrative to the attention of our readers. It repreſents, in a ſtyle conſiderably above that of the ordinary run of novels, the ſtate of ſociety in England, particularly with reſpect to civil and religious liberty, about the beginning of the fifteenth century, at the commencement of the civil war of the White and Red Roſes; and the writer diſplays a liberal ſpirit, a well-cultivated underſtanding, and correct taſte.

Though the principal ſtory, which is well conceived and related, turns on the tender paſſion, the hero is ſomething more than a lover; and the tale is diverſified by the introduction of characters and incidents of a different caſt, in which the author has been careful not to loſe ſight of real hiſtory.

POETRY *and* DRAMATIC.

Art. 39. *Britannia*; a Poem. In three Cantos; on the late brilliant Naval Succeſſes. 4to. pp. 50. 2s. Hookham. 1794.

"Rule, Britannia; Britannia, rule the waves!"—"Lord Howe for ever!" are the exulting acclamations of this loyal Briton. Through three long cantos, he has ſpread out theſe patriotic ſentiments in verſes which do not indeed want animation, and which are not wholly deſtitute of harmony, but which ſeldom riſe to the degree of excellence that can entitle the writer to much praiſe as a poet.

The author's indignation againſt the French is vehement: but does it not carry him rather too far, when it prompts him to ſpeak of France as a country given up 'to all the vengeance of offended Heaven?' and is there not ſomething too like *preſumption*, when we are given to underſtand that Britannia is appointed to be the inſtrument of Divine vengeance, and in ſaying,

'Supremely now ſhe lifts the awful rod
'Of retribution —— *an avenging God!*'

Art. 40. *Inveſtigation:* or Monarchy and Republicaniſm analyzed, A Poem. 8vo. 1s. Chapman. 1794.

From the title of this piece, the reader may be led to expect a profound inveſtigation of political principles, decorated, as far as didactic poetry will admit, with all the graces of imagery and melody. He will find, however, nothing but trite common-place obſervations on the uſefulneſs of monarchy, the miſchiefs of republicaniſm, and the excellency of the Britiſh conſtitution, expreſſed in rhymes often laboured into obſcurity, but never poliſhed into elegance.

Art. 41. *The Calamities of Winter and of War. An Ode.* Publiſhed with a View of promoting the Subſcription for the Relief of the Poor out of Employ. With a Paraphraſe of Pſalm CXLVIII. 8vo. pp. 16. Printed at Glaſgow. 1794.

The purport of theſe verſes might alone recommend them to the charitable: but, beſides the merit of an excellent moral deſign, they are entitled to the praiſe of expreſſing juſt and liberal ſentiments in pleaſing harmonious verſe.

Art. 42. *The Times:* A Satirical Rhapſody. By James Jennings. Part I. 4to. pp. 24. Briſtol, Bulgin and Co.

We hope that Mr. James Jennings has left no honeſt and uſeful calling for "this idle trade," as Pope terms the rhime-tagging buſineſs:—

but,

but, if this ill-ſtar'd ſatiriſt has really ſo far miſtaken his talents, it is to be feared that our friendly hint will be thrown away; perhaps *reſented*; and then *we* may expect a niche in the *ſecond part*.—Be it ſo!—We are not unuſed to ſuch *grateful returns*.

Art. 43. *Conſequences; or, The School for Prejudice.* A Comedy, of three Acts. As performed at the Theatres of Worceſter, Wolverhampton, and Shrewſbury. By E. J. Eyre, late of Pembroke College, Cambridge. 8vo. 1s. 6d. Longman. 1794.

What degree of applauſe this play has obtained in the provincial theatres, we have not learned: but we are of opinion that it poſſeſſes too ſmall a ſhare of dramatic merit, to entitle it to the approbation of impartial criticiſm. The plot is trite, meagre, and incomplete. The characters are not, indeed, wholly deſtitute of humour: but the humour ſeldom riſes above a pitiful joke, or a pun. The character of Simple, from which the play takes its firſt name, is grounded on the ſtory of the ſervant who, (being inſtructed by his maſter to ſtudy conſequences,) when he is ordered to bring a mug of ale, drinks half of it; and, when he goes for the apothecary, fetches alſo the phyſician, and the coffin-maker. The wit of the piece, except where the writer is ſo fortunate as to hit on a neat *double entendre*, ſeldom riſes above a pun. Of the writer's talents in this way, the reader may take a ſpecimen or two: 'A dancing-maſter, a nimble footman.'—'Indeed, Mr. *Pope*, I would not ſubſcribe to your opinion, though you were the *Pope* of Rome.'—'It is ſtrange that the ladies ſhould be ſo commonly pleaſed with the gentlemen of the army,—for none but children, would play with *popping-guns*.'—'Fellows who *prey upon* the follies of mankind yet more than thoſe who *pray for* the follies of mankind.'—'The gallows is a poſt I ſhould never like to *depend upon*, as you can never live by it.'

We would recommend to Mr. Eyre a ſerious peruſal of "God's Revenge againſt Punning;" which he will find in Swift's Miſcellanies.

EDUCATION.

Art. 44. *The New Pocket Dictionary of the French and Engliſh Languages.* Containing all Words of general Uſe, authorized by the beſt Writers. By Thomas Nugent, LL.D. The 7th Edit. To which, with the former Additions, are now added *in the Dictionary*, ſome *thouſand Words*; beſides a very copious Collection of uſeful Phraſes. By J. S. Charrier, French Maſter to the Royal Academy, Portſmouth. Small thick 4to. 4s. bound. Dilly, &c. 1793.

This new edition of Dr. Nugent's very uſeful French Dictionary is augmented by a *Supplement* of naval and military terms, which, it is reaſonably preſumed by the editor, cannot fail of being peculiarly acceptable to both land and ſea officers. M. Charrier obſerves that, in compiling this additional part of the work, he has taken care to add the different modes of expreſſing the terms in French; 'becauſe France being an extenſive kingdom, ſome ſea-terms differ in different ſituations; as, for inſtance, at Toulon, and all that part of France that is ſituated in the Mediterranean Sea; ſome differ from thoſe uſed at Breſt and Rochfort, in the Bay of Biſcay.'

LAW.

LAW.

Art. 45. *A Treatiſe of Equity, with the addition of Marginal References and Notes.* By John Fonblanque, Eſq. Barriſter at Law. Vol. II. 8vo. pp. 580. 9s. Boards. Butterworth. 1794.

This work was publiſhed in the year 1737, in folio, and Henry Ballow, Eſq. of Lincoln's Inn, is generally reputed to have been its author. It is divided into ſix books, the firſt of which treats of the nature of equity, and of agreements in general: of this part of the work, with Mr. Fonblanque's excellent commentary on it, our readers have ſeen an account in our 13th vol. N. S. p. 85.—The preſent volume contains the remaining five books, in which are conſidered, I. The Doctrine of Uſes and Truſts. II. Mortgages and Pledges. III. Laſt Wills and Teſtaments. IV. Damages and Intereſt; and laſtly, Evidence; and the notes of the editor on each of theſe diviſions are equally applicable and judicious with thoſe introduced by him in his former volume.

Art. 46. *The Modern Pleader:* containing the ſeveral Forms of Declarations in all Actions, with Notes; alſo a Collection of choice and uſeful Precedents, for Declarations in the ſuperior Courts, in the Action of Account, and Common Aſſumpſit, with thoſe on Promiſſory Notes. To which are added a variety of uſeful Notes and Obſervations; the *Caſes* determined in thoſe Actions, with the *Evidence* neceſſary to ſupport *each* Declaration; a Table of Names of Caſes cited, and a copious Index: The whole made eaſy and uſeful to *Students*, and to the Practiſers in Town and Country; furniſhing the *latter* with the neceſſary Inſtructions for their *Agents*. By John Impey, Inner Temple, Author of the Inſtructor Clericalis, in the Courts of King's Bench and Common Pleas, as alſo the Office of Sheriff. 8vo. pp. 500. 7s. Boards. Butterworth. 1794.

The notes and obſervations contained in this volume ſhew conſiderable diligence, and will be found uſeful: but the precedents are, in general, ſo very *common*, that they may be purchaſed of the law ſtationers, and ſhould not therefore have been admitted into a work of this nature. There is alſo another objection to this part of the book; viz. the precedents are repeated ſo frequently, with ſuch ſlight variations, that they ſerve no other purpoſe than that of increaſing the ſize and price of the publication. We are ſorry to obſerve ſo much appearance of *book-making*.

Art. 47. *The Practice of the Court of King's Bench in perſonal Actions.* Part II. By William Tidd of the Inner Temple. 8vo. pp. 620. 8s. Boards. Butterworth. 1794.

The firſt part of this work, which was announced in our 7th vol. *N. S.* p. 347, treated of proceedings from the commencement of a ſuit to the demand of a plea; the preſent volume continues the proceedings from the demand of a plea to final judgment and execution.—The author, in his advertiſement, declares it to have been his plan 'to reduce the practice of the Court of King's Bench to ſomething like a methodical ſyſtem, by purſuing the natural order of the proceedings, and by collecting and digeſting every thing that ſeemed to have any relation to the ſubject.' In the proſecution of this plan, he has occaſionally

caſionally conſidered, as parts of one general whole, not only the proceedings in ordinary caſes, but ſuch as more rarely occur, and were either never before treated, or have hitherto been conſidered as detached heads. In particular, the reader will find, in this part of the work, ſome account of the practice on *motions*; the caſes in which the court will *ſet aſide* or *ſtay* the proceedings; the doctrine of *pleas* and *pleading*, and of *demurrers*, *amendments*, and *jeofailes*; the ſubject of *arbitration*; the proceedings on *trials at bar* or *niſi prius*; and the law of *damages* and *coſts*. This *laſt* article Mr. Tidd conſidered in a ſeparate publication, of which an account appeared in our 10th vol. *N. S.* p. 216.—and he has tranſplanted it almoſt entirely into his preſent work.—'To the whole is ſubjoined a copious *index*, by way of *analyſis*, ſhewing at one view the connection and order of the different proceedings.'—The profeſſion is much indebted to Mr. Tidd for the variety and accuracy of the information contained in this work; the third part of which will complete the undertaking.

Art. 48. *The Practice of the Courts of King's Bench and Common Pleas.* Part II. By Baker John Sellon, Eſq. Barriſter at Law. 8vo. pp. 400. 5s. Boards. Butterworth. 1794.

We mentioned the firſt part of this work, which treated of the proceedings from the commencement of the ſuit to the defendant's appearance in court, in our 10th vol. *N. S.* p. 216.—Mr. Sellon goes on to conſider the proceedings from the defendant's appearance to execution in all *common* caſes, reſerving the diſcuſſion of the mode of proceeding in *particular* caſes for a future volume.—We think that Mr. S. is entitled to much praiſe for the perſpicuity with which he has explained the practice of the two courts.

Art. 49. *An Analyſis of the Practice of the Court of Chancery.* By Wilmot Parker, Solicitor. 8vo. pp. 160. 3s. Boards. Butterworth. 1794.

An accurate and uſeful epitome of the practice of the court.

Art. 50. *A conciſe Treatiſe on the Courts of Law of the City of London.* By Thomas Emerſon, an Attorney of the Court of King's Bench, and one of the Four Attornies of the Lord Mayor's Court. 8vo. pp. 122. 2s. 6d. Nichols. 1794.

Contains a ſhort account of the Court of Huſtings, the Lord Mayor's Court, and the Sheriff's Courts.—The author aſſerts that all the former treatiſes on the cuſtoms and privileges of the city of London, are very deficient in the part which he has undertaken to illuſtrate.—What does he think of the *Privilegia Londini*, by Bohun?—a work to which he has been much indebted for the information, inconſiderable as it is, that he communicates, and in which the preſent ſubject has met with a full and ſatisfactory diſcuſſion.

Art. 51. *The Laws reſpecting the ordinary Practice of Impoſitions in Money-lending*, and the Buying and Selling of Public Offices. 8vo. pp. 42. 2s. 6d. Clarke.

An advertiſement informs us that 'the following collection of caſes once formed a part of a periodical publication, which has been ſome time ſince diſcontinued; and that they have been deemed ſufficiently valuable

valuable to be preſerved in a ſeparate pamphlet.'—We apprehend this periodical work to be *Legal Recreations*, &c. noticed in our 12th vol. *N. S.* p. 209:—but we cannot ſubſcribe to the opinion, that the preſent part of it merited an exemption from the ſame fate which has befallen the remainder of the volume.

Art. 52. *The Sportſman's and Game-Keeper's Pocket-Book*, or a comprehenſive and familiar Treatiſe on the Game Laws, &c. &c. &c. 12mo. pp. 56. 1s. 6d. Clarke. 1794.

Sufficient information is here collected on the ſubject, for the perſons to whom the pamphlet is addreſſed, and for whoſe uſe it was compiled.

Art. 53. *The Grounds and Maxims, and alſo an Analyſis of the Engliſh Laws*, by William Noy, Eſq. of Lincoln's Inn, Attorney General, and of the Privy Council to King Charles the Firſt. To which is annexed a Treatiſe of Eſtates by Sir John Doddridge, Knt. and Obſervations on a Deed of Feoffment, by T. H. Gent. The Sixth Edition, with Notes and References, and other conſiderable Additions and Improvements, by Charles Barton, of the Inner Temple, Eſq. 12mo. pp. 160. 3s. 6d. bound. Clarke. 1794.

The laſt edition of this little work, to which the profeſſion have always annexed conſiderable authority, was printed in the year 1757, and has become very rare. The preſent Editor has introduced, "either in notes diſtinct from the text, or in remarks diſtinguiſhed by Italic characters, the changes which the law has undergone ſince the firſt publication of the work;" he has alſo referred to many books of authority, in which the ſame ſubject has been more fully diſcuſſed, and he has corrected the inaccuracies of the preſs which pervaded all the former editions.

Art. 54. *A ſuccinct View of the Rule in Shelley's Caſe*, exhibiting by negative and affirmative Propoſitions the Inſtances in which *ſeveral Limitations*, one to the *Anceſtor*, the other to the *Heirs*—the *Heirs of the Body*—or *Iſſue of the Body* of that Perſon, do, and do not give the Inheritance to the Anceſtor. By Richard Preſton, of the Inner Temple, Author of the *Elementary Treatiſe* on the *Quantity of Eſtates*. 8vo. pp. 152. Given gratis. 1794.

This rule lays it down "that, when the anceſtor by any gift or conveyance takes an eſtate of freehold, and in the ſame gift and conveyance an eſtate is limited either *mediately* or *immediately* to his heirs in fee or in tail, *always* in ſuch caſes *heirs* are words of *limitation* of the eſtate, and not words of *purchaſe*." On the *application*, and not on the *exiſtence*, of this rule, many doubts have ariſen; and ſeveral eminent judges and lawyers have differed. Mr. Hargrave, in his valuable volume of law tracts, inſerted very elaborate obſervations on this rule, chiefly conſidering it with a view to laſt wills.—Mr. Preſton has undertaken the ſame ſubject, as he thinks it intimately connected with his former work on the *quantity of eſtates, wherein he had examined it in a curſory manner; and he wiſhes the profeſſion to receive his preſent performance as a ſupplement to the former.

* Vide M. Rev. N. S. vol. xi. p. 102.

MISCEL-

MISCELLANEOUS.

Art. 55. *A full, accurate, and impartial Hiſtory of the Campaign,* from the beginning of January 1794, to the preſent Time. 8vo. pp. 126. 3s. ſewed. Longman.

This account is drawn up with neatneſs and, we believe, with accuracy and candor. The recital terminates with the capture of Maeſtricht by the French, and the evacuation of Nimeguen. The memorable events here recorded are too recent, and too freſh in every one's memory, to tempt us to make extracts: but the following ſhort account of a celebrated ſoldier of fortune will probably gratify the curioſity of many of our readers:

'Colonel Mack is a native of Wurzburg, and ſon of a tradeſman of that place. He began his military career as a common Huſſar in an Auſtrian regiment; but his uncommon talents for military drawing, his unwearied application to this art, and his extraordinary ſkill in laying down plans, ſoon raiſed him from obſcurity, and introduced him to the notice of Marſhal Laudohn. This General employed him on different occaſions, and attached him to the Staff of the army under the character of a Geographic Engineer.

'His diſtinguiſhed conduct at the affair of Liſſa ſtill more ingratiated him with that great commander. Field Marſhal Laudohn had made all his diſpoſitions for croſſing the Danube, and attacking that place. Mr. Mack, who had formed the plan of paſſing the river, as well as that of the attack, went the night before to the Marſhal to receive his laſt orders; when this General informed him, that he had juſt received intelligence of the Turks having been reinforced at Liſſa by a corps of 30,000 men, and that, of courſe, he had given up his project of an attack; as, after having paſſed the river, in caſe of meeting with any diſaſter, he ſhould be at a loſs how to effect his retreat. Mr. Mack did not credit the report of the reinforcement, but could not prevail on the Marſhal to execute his intended attack. The Colonel left the General, croſſed the Danube in a boat, accompanied by one ſingle Hulan, ſtole into the place, got certain information of the ſuppoſed reinforcement not having arrived, took a Turkiſh officer priſoner in the ſuburb, recroſſed the Danube, and at four o'clock in the morning informed the Marſhal of his expedition. On this report the Auſtrian army paſſed the river, and took Liſſa, the whole garriſon of which place, conſiſting of 6,000 men, were made priſoners of war.

'In the preſent war Colonel Mack, ſtill attached to the Staff, has much contributed to the ſucceſſes obtained at the beginning of the Campaign, eſpecially at the attack and capture of the camp of Famars, for which he made all the neceſſary diſpoſitions. In this affair he received a wound, the cure of which obliged him to repair to Bruſſels. He expected to be made Quarter-Maſter-General of Prince Cobourg's army, but this place having fallen to the ſhare of Prince Hohenlohe, his wound afforded him a pretext to retire to Vienna. Called there to the conferences held with reſpect to the plan of operations for the enſuing campaign, he cauſed a ſyſtem to be adopted totally different from that which had been purſued in the preceding campaign. This he laid at Bruſſels

Bruſſels before the commanding Generals of the Confederate Troops, who gave it their fulleſt approbation.'

We have no obſervation to make on the foregoiug anecdote, except that we apprehend that the narrator does not rightly ſpell the name of the gentleman who is the hero of the tale; we have ſomewhere ſeen it written *Maeck*; which, if right, will ſufficiently indicate that he is not, as ſome have imagined, a native either of Ireland or Scotland.

Art. 56. *The Patriot's Calendar* for 1795. Containing the uſual Engliſh Almanack; the French Calendar, with the correſponding Days of our Style; the French Declaration of Rights, and Republican Conſtitution; the American Conſtitution; Magna Charta tranſlated; the Bill of Rights; a Chronological Table of the French Revolution; Chenier's Hymn to Liberty in French; the Words and Muſic of *Ça-ira*; the Marſeillois Hymn; the Carmagnole and the *Chant civique*; a Collection of the beſt Odes and Fugitive Pieces of Poetry in favour of Liberty; with a new and correct Map of France, and another of the Northern Theatre of War, &c. &c. 12mo. 2s. 6d. ſewed. Bew.

It may be ſufficient for us to announce this publication. 'A new Song,' written by the *bon vivant* Capt. Morris, and which is replete with wit and anti-miniſterial politics, is among the pieces of Engliſh poetry.

Art. 57. *Tableau Chronologique, &c. i. e.* A Chronological Table of Univerſal Hiſtory, for the Uſe of young Perſons. By M. Marie, a French Eccleſiaſtic. (In French,) One large Sheet. 6s. De Boffe.

This brief view of the principal events of the world is divided into nine periods, dated from the following epochs. 1. Creation of the World. 2. The Deluge. 3. Vocation of Abraham. 4. The Law given to Moſes. 5. Taking of Troy. 6. Building of Solomon's Temple. 7. Rome founded by Romulus. 8. Cyrus, or the End of the Babyloniſh Captivity. 9. Scipio, or Carthage ſubdued. 10. The Birth of Chriſt. Later than this period the preſent ſheet does not extend: but, if the writer meets with encouragement, he means to comprehend modern hiſtory in ſimilar tables.

The utility of ſuch compilations, in order to fix on the minds of young people the dates and coincidences of the leading events in hiſtory, is obvious; and we doubt not that the table before us will ſufficiently anſwer the purpoſe intended by it. We cannot, however, ſpeak much in praiſe of the judgment with which ſome of the collateral facts are ſelected and repreſented; particularly the column of *celebrated men.*

Art. 58. *Remarks on a Book entitled Memoirs of Gregorio Panzani.* By the Rev. Charles Plowden. Preceded by an Addreſs to the Rev. Joſeph Berington. 8vo. pp. 383. 5s. ſewed. Printed at Liege, and ſold in London by Debrett, &c. 1794.

That a ſpirit of innovation ſhould give offence in a church of which the firſt principle is implicit faith, cannot be thought ſurprizing. In our account of Mr. B.'s Memoirs of Panzani, (ſee M. R. for Auguſt,) our readers have ſeen that this enlightened Catholic prieſt is power-

fully inſpired with this ſpirit; and that the object of his efforts toward reformation, among the Engliſh Roman Catholics, is their emancipation from the juriſdiction of the See of Rome, by the ſubſtitution of an independent epiſcopal juriſdiction in the room of the government of apoſtolic vicars appointed by the Pope. It was natural to expect that ſuch a bold attempt would create a violent oppoſition. Whenever the authority of the prieſthood is to be maintained, it has never been found that either zeal or ingenuity has been wanting for its ſupport. The writer of the Remarks before us is deficient in neither of theſe qualities. He is a dutiful ſon of the church of Rome, and an able defender of her antient honours.

Very heavy charges are here brought againſt Mr. Berington. He is accuſed of nothing leſs than unceaſing endeavours to ſubvert the epiſcopal authority of the prelates of his church; to deſtroy all reſpect for its firſt Biſhop: to render popes, apoſtolic vicars, and jeſuits, odious to the Britiſh clergy; and, in fine, to introduce eccleſiaſtical democracy in the room of the antient hierarchy. This could not but be an unpardonable offence in the eyes of thoſe Romiſh prieſts, the firſt article of whoſe creed is that the ſucceſſor of St. Peter enjoys, by right divine, the uncommunicable title of ſupreme head of the church.

In order to oppoſe ſuch daring attempts, it became neceſſary to hold up Mr. Berington to the indignation and contempt of his brethren; and this taſk Mr. Plowden has undertaken. In executing it, after having repaid his opponent with intereſt in the coin of opprobrious epithets, he examines his ſtatement of facts in order to prove it full of miſrepreſentation and falſehood. He calls in queſtion the authenticity of the materials from which Mr. B. drew up his Memoirs of Panzani; at one time poſitively aſſerting that he has palmed on the public a trifling and contemptible piece of pretended hiſtory; and, at another, ſtrenuouſly declaring that the Memoirs either deſerve no credit, or are forged, or are fraudulently garbled by the editor.

To examine particularly the evidence for this writer's allegations againſt Mr. B. would carry us into a long track of controverſy, in which few of our readers would have patience to accompany us. We ſhall only remark, in brief, that we have little doubt that the general ground on which Mr. B. has proceeded is right; and that, if he may have fallen into occaſional inconſiſtencies, they are to be imputed to the embarraſſment which muſt neceſſarily ariſe from ſo unnatural an union, as that of a liberal ſpirit of inquiry with an avowed ſubmiſſion to eccleſiaſtical authority in points of faith and diſcipline. A Roman Catholic prieſt, who, like Mr. Berington, is of opinion that "every paſtor, by the divinely eſtabliſhed order of Chriſt, is poſſeſſed of a proper and eſſential juriſdiction, wholly uncontrovertible by and independent of the See of Rome," muſt never expect to be at peace till he has followed the apoſtolic precept, "Come out from amongſt them, and be ſeparate."

Art. 59. *A Diſſertation on the Experience, Nature, and Extent of the Prophetic Powers in the Human Mind*; with unqueſtionable Examples of ſeveral eminent Prophecies, of what is now acting, and ſeen

ſoon to be fulfilled upon the Great Theatre of Europe, &c. &c. 8vo. 1s. Croſby. 1794.

This is a publication from an appendix to a work entitled *Literary* and *Critical* Remarks, &c. which has not yet appeared in our Review, but will be noticed in our next number.

FINE ARTS.

Art. 60. *An Eſſay on the Study of Nature in drawing Landſcape.* By W. M. Craig. With illuſtrative Prints, engraved by the Author. 4to. 10s. 6d. Printed by Bulmer, for Meſſrs. Boydell. 1793.

We have here elegant printing, good inſtructions for young artiſts, and a ſatirical attack on Mr. Gilpin, on account of his principles of drawing; which latter are totally condemned, particularly with regard to the *imitation of nature*, &c. Mr. Craig writes with a critical conception of the art on which he treats. With reſpect to his obſervation, that it has been ſtrongly contended that the PAINTINGS of the Antients were far ſuperior to thoſe of the Moderns, we apprehend that no juſt inference can be drawn of the triumph of the former, from their ſuperior excellence in SCULPTURE:—but this is not the place for us to attempt the diſcuſſion of ſo nice a queſtion:—which we may, poſſibly, reſume at a future opportunity.

Mr. Craig has illuſtrated his principles and precepts by ſuitable drawings, engraved on eight copper-plates, of the ſame large quarto ſize with the letter-preſs of his elegant work.

FAST SERMON, *Feb.* 28.

Art. 61. Delivered in Attercliffe Chapel, Feb. 28, 1794, being the Day appointed for a General Faſt. To which is annexed, *a Narrative of Tranſactions* relative to the late Diſpoſal of the Vicarage of Rotheram. By George Smith, A. M. late of Trinity College, Cambridge, Curate of the Pariſh Church of Sheffield. 8vo. 1s. Deighton.

A well-adapted diſcourſe, breathing a truly Chriſtian ſpirit, and calculated to produce, as it naturally would have produced, *in cooler times*, the beſt effects that might be expected from the nature of the inſtitution of a public day of general humiliation, and pious improvement.—Who could have imagined that a diſcourſe of this amiable complexion would provoke the *cenſure* of a Chriſtian audience?—Such, however, it ſeems, was the caſe. The preacher was not deemed ſufficiently *ſanguinary* in *denouncing* the people with whom we are at enmity, in the preſent war; and, in conſequence, he has himſelf been *denounced* as a favourer of *Jacobinical* principles: for which inference there does not appear, in this diſcourſe, to be any the leaſt real foundation *. From this

* Of Mr. Smith's ſentiments, with regard to the French Revolution, he has made the following declaration in p. 17 of *The Narrative*: 'It is obvious to common ſenſe, that however any perſon might wiſh well to the firſt fair-promiſing and almoſt bloodleſs efforts of the

this charge, joined to that of a perſonal friendſhip with one or two families who are diſſenters, Mr. Smith has ſince ſuffered a diſappointment, with reſpect to a good living, of which he had obtained a promiſe.—The Narrative, as it ſtands ſupported by the evidence of the Sermon, leaves us no room to queſtion the facts as here ſtated; nor to doubt the truth of the favourable report, which we have heard, reſpecting the character and conduct of the good and ſenſible curate of Sheffield.

SINGLE SERMONS.

Art. 62. *A Diſcourſe on the Wiſdom and Goodneſs of God in the Formation of Man.* Preached in a Country Pariſh. 8vo. 6d. Dilly. 1794.

A juſt recommendation of this diſcourſe may, with propriety, be inferred from a part of the introductory paragraph: 'Nothing is more likely to give us ſtrong impreſſions of the wiſdom and goodneſs of the Creator, and to produce in our minds proper ſentiments of gratitude and piety, than a ſerious conſideration of the make and frame of the human body.' The whole of the Sermon may be conſidered as an illuſtration of the text—"I will praiſe thee, for I am fearfully and wonderfully made." Pſ. cxxxix. 14. The unknown author, or, as he modeſtly ſtyles himſelf, the *editor*, obſerves, in a ſhort ſupplementary paragraph, that he has adapted 'the obſervations of ſome eminent philoſophers and divines to the capacity of common readers, for whoſe uſe this publication is principally intended.'

Art. 63. *Diſhoneſt Shame the primary Source of the Corruptions of the Chriſtian Doctrine.* Preached at the Gravel Pit Meeting, in Hackney, April 6th, 1794. By Thomas Belſham. 8vo. 1s. Johnſon.

Mr. Belſham is a determined enemy to the cowardly and temporizing maxim, "Think with the wiſe, and ſpeak with the vulgar;" and he here exhibits the apoſtle Paul as a pattern of that manly fortitude which avows and profeſſes the truth, without regarding conſequences. This example of intellectual heroiſm is contraſted with the cowardice of thoſe early profeſſors of Chriſtianity, who, not being able to ſupport the contempt and odium which attended the profeſſion of a new religion, founded by a crucified Jew, endeavoured to obviate this odium; ſome by denying that Chriſt in reality ſuffered

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French Nation to obtain for themſelves a free Government, his diſappointment and chagrin muſt be proportionably great, if he is conſiſtent, in obſerving the monſtrous abſurdities, and horrid exceſſes, which have diſgraced the progreſs of the Revolution; how, in almoſt every particular, they have violated the principles they pretended to eſtabliſh, and, from whatever cauſe, have failed in the completion of their glorious deſign! I do not heſitate then to ſay, that I conſider "the example of France a warning to Britain," and her inſidious offers of aſſiſtance to rebellion in any country, as endangering the peace and liberties of the whole civilized world. Any attempts to introduce into this kingdom a ſimilar ſyſtem of folly and tyranny, I would deprecate as the worſt of all national calamities.'

on the croſs, and others by repreſenting him as poſſeſſing a divine nature, and being in fact either the firſt of created ſpirits, or truly and properly God; hereby laying the foundation of thoſe corruptions of the Chriſtian doctrine, which have ever ſince ſo generally prevailed in the church. This account of the origin of theſe doctrines is ably and learnedly ſupported.

Without returning to the beaten inquiry whether this account be the true one, we heartily join with the author in the general point which his diſcourſe is intended to eſtabliſh, that nothing is more injurious to the propagation of knowlege than diſhoneſt ſhame, or timid apprehenſion, in thoſe who, nevertheleſs, call themſelves friends to free inquiry and lovers of truth.

Art. 64. Preached on Sunday, Feb. 23, 1794. By Jeremiah Joyce, Twenty-three Weeks a Priſoner in the Tower of London. To which is added, *An Appendix*, containing an Account of the Author's Arreſt for "TREASONABLE PRACTICES;" his Examination before the Privy Council, his Commitment to the Tower, and ſubſequent Treatment. 8vo. 1s. 6d. Printed for the Author; and ſold by Ridgway, &c.

From our Saviour's prediction concerning himſelf, Mark, xiv. 27. Mr. Joyce has given a good ſermon on the argument for Chriſtianity founded on PROPHECY: which, as he remarks, is a ſpecies of evidence that has been regarded by men of conſiderable eminence in the literary world, as the only * infallible criterion by which to judge of the divine origin of our religion.—On this great and moſt intereſting ſubject, particularly on the prediction of Chriſt concerning himſelf, as comprized in the text above mentioned, the ingenious author has formed the preſent diſcourſe. In his *Appendix*, he has given a circumſtantial account of his examination before the Privy Council, on a charge of *high treaſon*. He has alſo added the examination of Mr. Bonney; who was acquitted at the ſame time with Mr. Joyce, Mr. Kyd, and Mr. Holcroft.

Art. 65. Preached at Worceſter at the Muſic Meeting, Sept. 10, 1794. By Robert Lucas, D.D. 8vo. 1s. Rivingtons.

It is pleaſing to ſee amuſement and charity taking each other by the hand, and a muſical aſſociation rendered ſubſervient to ſo meritorious a deſign as that of providing for the relief of diſtreſſed clergymen, and the widows and orphans of deceaſed clergymen. The dioceſes of Worceſter, Hereford, and Glouceſter, have ſet a laudable example of this kind to the reſt of the kingdom; and Dr. Lucas has contributed his part toward the good work by preaching and publiſhing, for the benefit of the charity, an excellent ſermon; in which religion and its miniſters are ably vindicated againſt the aſſertion of their adverſaries, and the more neceſſitous among the latter, together with their widows and orphans, are forcibly recommended as worthy objects of charitable aſſiſtance.

* Mr. Joyce does not ſeem to deliver this as his own particular ſentiment; for he refers to the evidence of *miracles* as ſufficient for this great purpoſe.

Art.

Art. 66. *Delivered at Taunton, Sept.* 3, 1793, before the Society of Unitarian Chriſtians, eſtabliſhed in the Weſt of England, for promoting Chriſtian Knowlege and the Practice of Virtue, by the Diſtribution of Books. By T. Kenrick. 8vo. 6d. Johnſon. 1794.

The text, Matt. xiii. 33. which predicts the univerſal prevalence of the Chriſtian religion, and probably the manner of its diffuſion, encourages Mr. K. to cheriſh the moſt ardent hopes of the ſucceſs of Unitarianiſm; which he preaches with the boldneſs of one who is convinced that it is the truth, and with an enthuſiaſm which leads him to perceive, in the preſent age, circumſtances ſingularly propitious to its advancement. Hence he exhorts Unitarians to hope; and to recommend their doctrine by an attention to their moral conduct. In the laſt particular, they may with *certainty* be right.

Art. 67. *Mary Magdalene.* Preached at the Chapel of the Hoſpital, Blackfriars-road, March 23, 1794. By the Rev. William Williams, B. A. Curate of High Wycombe, Bucks. 8vo. 6d. Rivingtons.

Declamatory, but ſuited to the immediate occaſion, and on the whole uſeful; no doubt, appearing to greater advantage from the pulpit than in private peruſal. We have been ſometimes ſurprized to obſerve, when generally received opinions have been proved very doubtful, if not entirely miſtaken, how preachers and other writers will yet take them up as certain truths. Whether *Mary* of *Magdala* was *the ſinner* to whom *much was forgiven* is queſtioned by numbers, and many of the beſt judges have rejected the ſuppoſition. Mr. Williams takes it for granted that ſhe *was* the perſon: but, among other *notes* at the end of the pamphlet, he candidly offers different interpretations, with references to ſeveral authors. Among theſe we did not obſerve the remarkable and ſenſible letter written on this ſubject, many years ſince, by Dr. Lardner to Jonas Hanway, Eſq. and which certainly merits particular notice.

Art. 68. *Counſel from Heaven to God's People in a Time of Danger and Calamity.* By W. Moore, Miniſter of Glaſs-houſe-yard Meeting, Alderſgate-ſtreet. 8vo. pp. 38. 6d. Matthews. 1793.

This title indicates a Calviniſtical diſcourſe, but it is of a practical and uſeful kind, adminiſtering ſome conſolations which may prove beneficial to virtuous minds in ſeaſons of danger or diſtreſs.—Concerning comments on paſſages in the book of Revelation by Biſhop Newton, or others, we paſs no judgment. That myſtical prophecy has often proved *Nebuloſum rete*, entangling and confounding the inquirer.—One ſentence we extract from this ſermon, becauſe it is ſtriking, affecting, and probably true: 'The quantity of human blood ſpilt, and the many thouſands ſlain on both ſides in the preſent war, (many of whom never had an interment,) is left to be calculated when we get more leiſure; and when it is known, it will aſtoniſh all the world!'

To prevent any miſapprehenſion, it ſeems proper to add that this writer is adverſe to any meaſures which tend to ferment the public ſpirit, or to diſturb peace and order: he recommends all to think with humility, to ſpeak with diffidence, and with a ſpirit of piety, on national affairs.

CORRE-

CORRESPONDENCE.

*** The doubts of A. Z. concerning the authenticity of the "Report made by Saint Juſt," (Rev. Oct. p. 204,) are entitled to reſpectful notice. Whether the publication be or be not ſpurious, we believe no perſon in this country can at preſent demonſtrate. When we reviewed the work, we did not doubt its authenticity; and we have not ſince heard any argument which induces us to change our opinion. A. Z. cannot believe the report to be genuine, becauſe it is ſo improbable that Saint Juſt, or the Committee of Public Safety, ſhould publiſh a libel on every neutral nation, whom 'it is ſo evidently their intereſt to keep in good humour.' We admit the weight of this obſervation: but, were we to believe only ſuch relations of events in France, for the laſt three or four years, as were conſiſtent with probability, we ſhould reject many which are now received as indiſputable. Was it probable that ſuch language would be applauded in the Convention, in the addreſſes of public bodies, and in the ſpeeches of the Preſident and the moſt diſtinguiſhed members, as was calculated to irritate thoſe powers whom it was the intereſt of the French to conciliate? Yet was not ſuch language *generally* uſed and applauded at the bar and in the body of the Convention? Were not *kings*, *without exception*, repreſented as *devouring monſters*, and their troops as the *ſatellites of deſpotiſm*? How often has the hall of the Convention reſounded with applauſe, when ſome member has ſaid that France would not diſarm until *the world ſhould have been purged of kings*; until governments founded on the rights of man were *every where* eſtabliſhed; and until all Europe ſhould have been *municipalized*? Were not the Grand Seignor and the Kings of Sweden and Denmark involved in this menace? Yet was it not the intereſt of the French republic to avoid giving offence to theſe princes?

Having reaſoned thus on general grounds, to ſhew that the relation of an event ought not to be conſidered as falſe merely becauſe it violated probability, we will now endeavour to ſhew that there are circumſtances which countenance the opinion that the Report of St. Juſt is not ſpurious. We there find it ſtated that the value of the diamonds, employed in preſents at the Porte, might be eſtimated at 30 millions of livres. No doubt, if any ſuch were preſented, they were taken from the Jewel-office at Paris, and formerly belonged to the Crown. It is well known that the moſt valuable of them had diſappeared; the *Garde Meuble* was ſaid to have been broken open, and its contents carried off by thieves. There was ſome myſtery in the buſineſs. The diamonds were certainly carried off; ſome have ſince been recovered: but we believe that the moſt valuable have not found their way back. *Camille Deſmoulins*, ſince beheaded, charged the late miniſter Roland with being a principal in the robbery. At all events, no one has yet heard of the jewels having been at market: on the other hand, we have been told by a gentleman, (whom we know to be a man of honour and veracity,) that his ſon, who is at Conſtantinople in a public capacity, ſaw, at an audience with one of the Ottoman miniſters, a moſt valuable diamond in his turban; which, having often ſeen it before, he knew to *be one* of thoſe belonging to the King of France, uſually kept at the *Garde Meuble*.—It will be recollected that St. Juſt, in the Report, inveighed moſt bitterly againſt *Tilly*, the French miniſter at Genoa, for having raiſed the expectations of his country ſo high, which he afterwards diſappointed, and for having drawn ſo much money from her treaſury to ſo very little purpoſe. It is now a matter of notoriety that Tilly has been recalled from Genoa, and carried back a *priſoner* to France; ſome accounts ſay that he was ſent home *in irons*.—This laſt event, we admit, could not have weighed

with

with us when we reviewed the Report, as it had not then occurred: but we may be allowed to refer to it now, as helping to confirm the opinion which we then formed.

We might purſue the argument farther: but on the ground of *probabilities* and circumſtantial evidence we have ſaid enough; and no poſitive proofs, we apprehend, can be adduced.

†+† Mr. Heſſe will find that, at page 5 of the Introduction to his Vocabulary of the German Tongue, the dative plural of the ſecond declenſion is aſſerted to terminate in *e*, which, we repeat, is never the caſe; all datives plural terminating in *n*.

We are alſo ſtill of opinion, in contradiction to Mr. Heſſe, that Biſchoff is moſtly written with *ff*; that *auflöſen* means *to diſſolve*, not *to reſolve*: that it is no error to write the dative ſingular of *Begriff* with an *e* final; and that the compound *Liebesfeuer* is correct, whereas *Liebe-feuer* would not be ſo. Our reliance is on Adelung.

‖‡‖ We have not ſeen, nor are we likely to ſee, the paper mentioned by *Candour*; neither, if we happen to obſerve them, do we accuſtom ourſelves to notice any remarks addreſſed to us in the newſpapers. On the ſubject of *Candour*'s attention, we have had argument enough; —we now want *fact*.

‖ At the ſuggeſtion of a friend to the Abbé Gaultier, we remark that the work of Madame de la Fite, publiſhed under the title of "*Réponſes à Demêler*," &c. (See Rev. for July 1794,) is indebted for its leading ideas to a previous publication of M. Gaultier, entitled, "A Rational and Moral Game;" reviewed in our Seventh volume, New Series, p. 297. The Abbé is therefore entitled to all the praiſe of *invention* which belongs to this method of inſtruction.

§‖§ 'A Friend' obſerves that, in enumerating works on SYNONYMY, (See Rev. Nov. Art. I.) we omitted to mention one which was publiſhed in London in 1766, entitled, "The Difference between Words eſteemed Synonymous," &c. 2 vols. 12mo; the author of which, he remarks, 'has the honour of the *firſt enterprize* in this way, which the Reviewer ſeemed to regret ſhould have been uſurped by a female.' By turning, however, to our xxxvth vol. p. 150, we find that our opinion of that performance was very far from favourable.

‡§‡ To SAINTFORT.—A tranſlation of Scheyers on practical Hydraulics is in contemplation, as we are informed by a Correſpondent.

†‖† X. Y. Z.'s queſtion, we believe, muſt be anſwered in the negative.

☞ In the laſt Rev. p. 254. Art. IV. l. 9. for '*teſtatas*,' r. *teſtata*. P. 328. Art. 18. l. 4. read thus: a *ſubſtantive* treaſon by the ſtatute 25 Edw. III.; a conſpiracy, &c.—and, l. penult. read, Edward III. 3d Inſtitute, &c.

APPENDIX

TO THE

FIFTEENTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *La Conſtitution Françoiſe, &c. i. e.* The French Conſtitution, corrected according to Juſtice, Reaſon, and Wiſdom, under the Direction of Meſſrs. *Deleſſart, Montmorin, Barnave,* and *De la Porte,* by M. PELLENC, late Secretary to Comte *de Mirabeau.* With the Approbation of the Queen *Marie Antoinette:* To which are added, Reflections on the Repreſentative Syſtem, by Comte *de Clermont-Tonnerre.* 8vo. pp. 142. Fauche, Hamburgh. De Boffe, London. 1794.

NEVER did title-page preſent a more melancholy liſt of names than the one now before our readers! Monſ. *de la Porte,* who was treaſurer of the civil liſt, periſhed on a ſcaffold; as did afterward the Queen and *Barnave:—Deleſſart,* a cabinet miniſter, was impeached and ſent priſoner to Orleans, to be tried there by the high national court, but was removed to Verſailles with the other ſtate priſoners, without warrant from any conſtituted authority, where they were murdered:—Comte *de Montmorin* had been ſecretary of ſtate for foreign affairs, and was committed to one of the priſons of Paris for trial, but was butchered at Robeſpierre's horrid general gaol-delivery in Sept. 1792:—Comte *de Clermont-Tonnerre* was not a priſoner, nor under any accuſation, yet was maſſacred in the ſtreet on the 3d of the ſame month and year. Whether M. PELLENC be ſtill living, we are not able to ſay.

We are informed at the beginning of this book that the plan of a conſtitution, which it contains, was found among the papers of M. *de la Porte,* and was publiſhed by order of the commiſſioners appointed by the national aſſembly to examine

and take an inventory of the papers depoſited in the civil liſt office. The editor expreſſes his ſurprize that theſe commiſſioners ſhould not have diſcovered how injurious it might prove to their cauſe, to lay before the public a plan of a conſtitution which he calls both *wiſe* and *moderate*, and which could not but do honour to the King, the Queen, *de la Porte*, and *de la Fayette*, who had beſtowed on it their approbation. This plan, he ſays, will ſerve to ſhew that nothing could be farther from the intention of Louis XVI. than to think of reſtoring the former deſpotiſm. He aſſerts that his majeſty by no means entered into the views of the emigrants; and that he even oppoſed his brother, the Comte *d'Artois*, who would not liſten to any idea of a conſtitution different from that which exiſted in 1614, the period when France laſt ſaw her ſtates general aſſembled antecedently to 1789. The Comte was willing to agree to ſuch limitations of the royal power as exiſted at that æra: but, he declared, he never would conſent that the crown ſhould have leſs nor the ſtates general more power than each poſſeſſed at that time. The King, we are told, was extremely ready to make great ſacrifices, and to give up many valuable prerogatives, in order to quiet the people, and ſecure to them the enjoyment of rational liberty. In execution of ſuch intentions he had to expect a ſtrong oppoſition from the revolutioniſts, who would reduce the monarch to a ſtate little above that of a nullity; and from thoſe who would not ſuffer him to renounce any of the prerogatives, which they deemed abſolutely neceſſary to the exiſtence of royalty. Of this laſt deſcription were his majeſty's brothers and relations, and a great number of the nobility and perſons of landed property. Thoſe who wiſhed to ſteer a middle courſe cauſed the following plan to be drawn up, and preſented to the King, who declared his readineſs to adopt it, and to cooperate with thoſe who ſhould endeavour to get it approved by the nation at large. As the title expreſſes, it was framed by M. PELLENC, under the direction of Meſſrs. *Deleſſart*, *Montmorin*, *Barnave*, and *de la Porte*; and the Queen, by their advice, promiſed to ſupport the plan with all her influence. M. *de la Fayette* fell in with all their views, and concerted with them the following meaſures: the King was to take horſe and proceed to Rheims, attended by the Swiſs guards, a battalion of the national guards, gained over to his intereſt, the gendarmerie under the command of M. *Margot*, and a regiment of dragoons. *La Fayette*'s army, ſtationed between Paris and the emigrants, was to cover the King, and prevent the emigrants from getting him into their hands. His majeſty was to leave the royal family in the capital, with a letter recommending them to the loyalty of the inhabitants. The Duke of Orleans

was

was to be forced to accompany the King as a priſoner: this was thought to be the moſt dangerous and difficult part of the project; and poſſibly it was the hazard attending the ſeizing of a man then ſo popular, which occaſioned the plan to be abandoned. *La Fayette*, we are told, was the planner of at leaſt the military part of thoſe operations: but it would ſeem that the dread of leaving the royal family expoſed to the rage of the violent party at Paris, which might become ſtill more furious after the ſeizure of the Duke of Orleans, operated ſo powerfully on the court, that the courage of thoſe about the king's perſon failed them. When the ſtorm of the 10th of Auguſt broke out, M. *Roederer* adviſed his majeſty not to think of flying, but to take refuge in the national aſſembly: the Queen, foreſeeing the fatal conſequences of ſuch a meaſure, ſteadily oppoſed it: the King, however, giving way at laſt to the preſſing ſolicitations of M. *Roederer*, left his palace, which he never reviſited, and repaired for protection to the national aſſembly, whence he was ſent priſoner to the Temple.

Having made our readers acquainted with the hiſtory of the plan which this publication details, let us now conſider the plan itſelf. The author, being about to propoſe many eſſential alterations in the conſtitution eſtabliſhed by the firſt aſſembly, thinks it neceſſary to begin by proving that it erred againſt the plaineſt principles of reaſon and ſound policy. As the declaration of the Rights of Man, voted by the conſtituent aſſembly, was avowedly the foundation on which the new conſtitution was built, on that declaration he makes his firſt attack; in confidence that men would readily give up all conſequences deduced from principles, which ſhould have been proved to be falſe. With this view he gives his own definition of the rights of man, and then deduces inferences from it, which he conſiders as concluſive.

'The rights of man (ſays he,) can be nothing more than a reciprocity of duties and mutual attentions; conſequently, they operate only when men are united in ſociety. This is ſo clear and true, that man, inſulated and ſeparated from his kind by deſerts or immenſe tracts of country, could not poſſibly lay claim to nor aſſert *any* right; becauſe, in ſuch a ſituation, he could not find any perſon from whom he could require a recognition of it.—The rights of man, then, being only the certain ſettled relations and bonds of ſociety, without which order could not be maintained in it, we will analyze them ſucceſſively. Let us ſay that God and his univerſal agent *nature* have beſtowed on us, the former, Reaſon—the latter, for corporal ſubſtance, an element which in all living creatures is the ſame in eſſence, though different in form. It follows, then, that all men ſhould be at liberty to enjoy, in a reaſonable manner, both the one and the other of theſe faculties and qualities, which they have derived from God and nature; and as, without life, there could be no ſociety of men, their firſt natural and imperſcriptible right is to enjoy life in freedom and ſecurity. The firſt

law on this head, that ought to emanate from our reaſon, ſhould be, that the health and life of others ſhould be reſpected, if we wiſhed that others ſhould reſpect in us and preſerve to us theſe precious advantages. This firſt law conſequently determines the firſt right of man in ſociety, and reaſon pronounces it to be indiſpenſable and imperſcriptible. Thus it appears that the firſt right, which man can claim in ſociety, and for the preſervation of which ſociety itſelf was formed, is that of living and enjoying health in ſafety, and ſecuring the means of preſerving both: next comes that of going from one place to another; then that of poſſeſſing property; and laſtly, that of oppoſing every ſpecies of tyranny by which any one of theſe rights might be deſtroyed or impaired.'

Having laid down theſe principles, he ſeverely cenſures thoſe which form the baſis of the declaration of rights framed by the famous Abbé *Sieyes*, and voted by the conſtituent aſſembly of France. He declares that it would give him pleaſure to be able to ſay that they were conformable to juſtice, religion, and wiſdom: but, after the moſt mature conſideration, he finds himſelf compelled to pronounce them radically wrong; involving the moſt glaring inconſiſtencies, dealing too much in generals, expreſſed with dangerous ambiguity, and calculated to favour the abominable projects of thoſe who, availing themſelves of the circumſtances of the times, abuſed the credulity of the people, and, under the ſpecious appearance of aſſerting their rights, led them on to the perpetration of deeds the moſt atrocious.

'Abbé *Sieyes*, (ſays he,) has thrown his materials together without any attention to order; placing at the end what ought to be at the beginning of a declaration of rights; and at the beginning what ought to have been at the end. He miſtook the ſource from which he ſhould have deduced his principles; he liſtened to his good intentions or his paſſions, and from them drew a declaration of rights, which ought to flow from reaſon alone, as light emanates from the ſun.'

The very firſt article in this famous declaration he combats with great force, "All men are born and remain free, equal in rights," &c.

'This, (ſays he,) conveys an idea which cannot be made compatible with truth or juſtice, without the addition of the word *relatively*, nothing being abſolute either in the moral or the natural world. I aſk, can a man who has violated the laws, and committed crimes, be and continue to be as free as a juſt and upright man? It is only with reſpect to their good or bad conduct that they can enjoy the rights which they derive from their birth, and which conſiſt in the free and full enjoyment of life, health, and motion. I will go ſtill farther; theſe rights are merely relative and not abſolute; for a murderer, a robber, &c. has not the ſame right to life, liberty, property, and moving from place to place, as a peaceable, humane, and virtuous citizen; and, without having recourſe to ſuch an exception, (which cannot be diſputed,) is it not clear and evident that a man without property can have no right to the property which he does not poſſeſs; and that he who, by his wealth both real and perſonal, his talents and his employments,

ments, is ſtrongly connected with ſociety, has alſo many more claims on it and more rights than a man without fortune, without merit, without employments, and without virtues? Hence it is fair to conclude that it is only relatively that men remain free and equal in rights; for otherwiſe it would be great injuſtice to do as the framers of this declaration did, to take, from ſervants and perſons deſcribed as *non-active* citizens, the right of voting in public aſſemblies. From theſe premiſes then, we conclude, 1ſt, That all men are equal in the ſight of God and nature, both with reſpect to their ſouls and the material elements of their bodies; but not with reſpect to their make; for ſome of them are well made and handſome, ſome ugly, and ſome of monſtrous ſhapes. 2d, That all men are born and remain free and equal in rights according to their good or bad conduct; for, from the moment in which they behave themſelves wickedly, they no longer have the ſame title to the gratitude, the kindneſs, or the confidence of ſociety that may be urged by the virtuous and amiable; and conſequently the rights of all men are not equal in ſociety. 3d, That all men are equal in the eye of the *law*; and that there and there alone they can be recognized as entitled to an equal diviſion of the rights ariſing from, and impartially aſcertained by, the ſocial compact. 4th, That, by a neceſſary conſequence of this principle, all citizens being on a level before the impartial tribunal of the law, they have all the ſame rights to dignities, employments, places, &c. according to their reſpective virtues and talents; and that, conſequently, there ought not to be, in a wiſe and free conſtitution, any other diſtinction on this head than ſuch as is made in favour of virtue and merit, excepting always the degrees, or ranks, which muſt indiſpenſably exiſt in every ſociety.'

Reſpecting toleration, the author of the plan ſays that a wiſe liberty of conſcience is an evident proof of the underſtanding and genius of a people who eſtabliſh it by law: but that, at the ſame time, the nation which wiſhes to make its citizens happy, and to maintain internal tranquillity, will *authorize* only one eſtabliſhed religion, while it *tolerates* all others, and deprives no man of any civil advantage for not profeſſing the religion of the ſtate, but rigorouſly prohibits the profeſſion of atheiſm.

Animadverting on the following article of the declaration of the Rights of Man—"The law is the expreſſion of the general will,"—the author ſays:

'This is too hypothetical and unlimited; we therefore ſay that it is not ſufficient that it ſhould be the expreſſion of the general will, but that it ſhould alſo be good; now a law is not good merely becauſe it is a law, but becauſe it is juſt and reaſonable; and ſuch it ought to be, if it be expected that it ſhould ſecure both public freedom and that of individuals: otherwiſe, though it ſhould have been enacted with the conſent of every citizen in the ſtate, it would not appear the better in the eyes of wiſdom; and it ought to be conſidered as good, only in as much as it may be a precious and ſacred order of immutable reaſon enjoining men to do good and refrain from evil.'

The 3d article of the declaration of the Rights of Man ſays—'The ſovereign power reſides in the people, &c.' On this he makes the following obſervations:

'Unqueſtionably the principle of all ſovereign power reſides in nature, in as much as it is evident that the cauſe muſt precede the effect, and the power of producing muſt have exiſted before the thing produced. Now the people muſt have been in being before kings; for kings were not made to rule over trees or deſerts: but men once united in ſociety, and formed into nations, having once created rulers or kings, the ſovereignty from that moment has reſided and ought to reſide ſolely in the monarch whom they have choſen; for the people cannot exerciſe it either collectively or individually. They cannot exerciſe it collectively, for, were they to be all maſters and equally powerful, which of them would obey another? In that caſe what would become of ſociety? It would be ſuppoſing an impoſſibility to imagine that they would mutually obey; for even in that caſe there muſt neceſſarily be a ſuperior, or a king, to rule over *obedient kings*. They cannot exerciſe it individually, for ſhould one of them ſeize the ſovereign power without the general conſent, he would from that moment be a deſpot over his fellows; for there can be no true and reſpectable ſovereignty which is not *lawfully* acquired; and it cannot be lawfully acquired, unleſs given by general conſent to him who is inveſted with it. Thus when a nation, which clearly ſees its own intereſt, has choſen a king, has acknowledged him and veſted him with that high and almoſt divine character, the king ſo choſen becomes the only ſupreme and ſovereign repreſentative of the people, the only king both *de facto* and *de jure*; becauſe the nation, which can and could confer on him its right of ſovereignty, a portion of which belonged to each of its members, did actually confer it; becauſe it has conferred it freely and unanimouſly, and given it to him excluſively to be employed for the benefit of all, and in preventing the evils which ambition and unbounded deſires might occaſion, in a nation which ſhould not have had the wiſdom to adopt this principle of peace and ſecurity to ſociety.'

It does not appear that the author means to carry this doctrine ſo far as to make the people renounce the right of depoſing a tyrant: but it is evident that he thinks they ought not to exerciſe ſovereign power on any other occaſion than that of removing from or placing on the throne a ſupreme magiſtrate.

Having thus eſtabliſhed certain preliminary principles to ſerve as foundations for his political edifice, he proceeds to open his plan of a new conſtitution. We do not mean to follow him in his detail of all the parts which compoſe it, but to ſingle out ſuch only as appear to us moſt remarkable, either as differing from the ſyſtem purſued by the conſtituent aſſembly, or from that which has been adopted by Great Britain.

The King.

The author propoſes that the government of France ſhall be monarchical, and hereditary, but that the crown ſhall deſcend only

to

to the heirs male of the monarch, as the legal property of his houſe; that his ſtyle ſhall be "A. B. by the grace of God king of the French, &c;" that his perſon ſhall be ſacred and inviolable; and that he ſhall be veſted with ſupreme power both executive and legiſlative, the nation through wiſdom and choice reſerving to itſelf no more than the right of approving or diſapproving of the laws propoſed by him:—that he ſhall be declared to be the ſupreme head of the army, the navy, and courts of judicature, and veſted excluſively with the power of correſponding with the governments of foreign nations, of appointing ambaſſadors and filling all offices, civil and military,—ſubject, however, to certain modifications hereafter ſpecified: that the heir apparent to the crown ſhall bear the title of Prince of France; that he ſhall be incapable of accepting any other crown than that which is deſtined for him by the right of property and the law of the ſtate; and that, in caſe he ſhould reſolve to accept any other, he ſhall be obliged to renounce the crown of France for himſelf and all his poſterity. [It would not have been amiſs, if a ſtipulation ſomewhat reſembling this in principle had been inſerted in the act of ſettlement, which called the houſe of Brunſwick to the Britiſh throne: had George the Firſt been obliged to renounce his electoral crown, when he received the imperial diadem of theſe kingdoms, we might perhaps have been leſs under the influence of foreign politics than our government is ſaid to have been during the reign of the firſt two Georges.]

Ministers.

He propoſes that the King ſhall act only through the medium of miniſters, who ſhall be reſponſible for the uſe of the power intruſted to them; that no order of the King, whether written or verbal, ſhall be pleaded nor allowed as a diſcharge from ſuch reſponſibility; and that it ſhould belong excluſively to the Approving Body (we ſhall ſee preſently what that body is,) to impeach miniſters and ſend them to be tried in the King's courts.

The Legislative, Executive, and approving Powers.

The propoſal of every new law ſhall come from the King; while the approving national body, repreſenting the people, ſhall be at liberty to admit, reject, or make remarks on the meaſure ſo propoſed.

To the King alone it ſhall belong to ſubmit to the conſideration of the Approving Body the important queſtions of peace and war;—this body ſhall be at liberty to come to what determination it pleaſes on theſe topics; and, in caſe it ſhould decide in the negative, the King will have the goodneſs to give way to the ſenſe of the nation thus expreſſed by its

repreſentatives. [This language is ſurely too *courtly*: the thing meant is that the King ſhould be *bound* to give way on ſuch an occaſion; and, in a caſe of ſuch magnitude and importance to the public, the limitation of the royal prerogative ought not to be looſely worded, nor be left liable even to the poſſibility of miſconſtruction.]

Should the aſſembly reject any propoſition made by the King, he ſhall be at liberty to renew it: but ſhould it be rejected three times, it ſhall not be lawful for him to propoſe it any more to the ſame aſſembly, except he ſhall have made alterations in it; and no meaſure ſhall have the force of law until ſtamped with the approbation of the national aſſembly; which in its turn ſhall not be at liberty to meet without the King's order, nor to proceed to buſineſs until the ſeſſion ſhall have been opened by a ſpeech from the throne.

The Power of the People.

The people ſhall exerciſe no other power than that of rejecting or approving. [The author, according to his own principles, ſhould have added, of ſeeing that the conduct of miniſters has been conformable to law, and of impeaching them if it has not.] The repreſentatives of the people, when aſſembled, ſhall take the name of the *National Approving Body*. The kingdom ſhall be divided into 84 departments; each ſubdivided into no more than two diſtricts; and the number of repreſentatives for the whole ſhall be 745, who ſhall meet once in a year, but continue ſitting not more than four months, nor leſs than two. The King alone ſhall have the right of aſſembling or diſſolving this body; but he ſhall not be obliged to aſſign his reaſons for diſſolving, until the meeting of the ſucceeding legiſlature.

The members of the national aſſembly ſhall be elected in the primary aſſemblies called together for this purpoſe by the King's writ. Every perſon, being a French citizen and paying taxes to the amount of 13 livres 10 ſous *per ann.* ſhall be capable of electing or being elected, except the King's miniſters, perſons holding civil employments, military men, judges, and phyſicians; who, though they may be electors, ſhall not be capable of being elected, without having previouſly renounced their places or profeſſions. Every citizen found to have intrigued, caballed, diſtributed money, or given any entertainment to procure himſelf to be elected, ſhall be fined 3000 livres; or, on non-payment, ſhall ſuffer one year's impriſonment, and be for ever diſfranchiſed.

The Judicial Power.

The adminiſtration of diſtributive juſtice ſhall be divided into two claſſes; the former, which ſhall be the higher, to be called *Philothemia*,

Philothemia, and its members *Philothemiſts*; the ſecond *Sub-Philothemia*, and its members *Sub-Philothemiſts*. For every three departments, there ſhall be one Philothemia, except the large provinces of Brittany, Normandy, and Languedoc, each of which ſhall have two Philothemias.

We will not follow our author through the minutiæ of his judicial plan; only remarking that, for the purpoſe of rendering the courts of law independent of the crown, and at the ſame time filling them with able men, he propoſes that no perſon ſhall be capable of being ſeated on the bench of a Philothemia, who ſhall not be a barriſter of the age of 28 years, and who ſhall not have adminiſtered juſtice as a ſub-philothemiſt during at leaſt 5 years; that the vacancies on the bench ſhall be filled by election, the people through the whole juriſdiction of the Philothemia, in which a vacancy happens, chuſing 257 perſons; who, repairing to the town in which the court uſually ſits, ſhall elect by ſcrutiny four individuals poſſeſſing the requiſites already mentioned; from which four the King ſhall ſelect one, and to him he ſhall give a judge's commiſſion, which he ſhall hold *quamdiù benè ſe geſſerit*. The names of thoſe who offer themſelves candidates for theſe judicial honours ſhall be publiſhed, and ſtuck up in the towns or villages of their reſidence, and in all others within the juriſdiction of the Philothemia, for three months previouſly to the election; ſo that the people may have time to inquire into their characters and qualifications.

There ſhall be a ſupreme court of appeal, compoſed of the chancellor, the keeper of the ſeals, and 50 other members, of whom 6 muſt be peers of France; they ſhall try all appeals *gratis*, and receive no ſalary from the ſtate.

The Army.

The King ſhall be declared the ſupreme head of the army, and every officer in it ſhall bear his commiſſion. The ſubaltern officers, from captains to ſecond lieutenants, both incluſively, ſhall be elective; each regiment reſpectively making choice of 4 perſons for every vacancy, and returning their names to the King; who ſhall be at liberty to chooſe to which of them he ſhall grant a commiſſion. At the election, the colonel of the regiment in which the vacancy is to be filled up, or in his abſence the lieutenant-colonel, ſhall preſide; the electors ſhall be 1ſt, all the officers, 2dly, deputies from the municipality of the place in which the corps is quartered, 3dly, military deputies, viz. 4 ſerjeants, 8 corporals, and 28 rank and file of the regiment. Before any perſon ſhall be capable of being elected and preſented to the King for a commiſſion, he muſt have ſerved ſix months as a private ſoldier, three as a corporal, and ſix as a ſerjeant or quarter-maſter. All officers of the army above the rank of captains ſhall be appointed immediately by the King, who may

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at his pleaſure raiſe even captains to the rank of generals, without making them paſs through the intermediate ranks of field officers. In every regiment there ſhall be ſchoolmaſters to inſtruct the young ſoldiers *gratis*. No officer ſhall preſume to uſe abuſive language to the ſoldiers, call them names, *thee* or *thou* them, nor make uſe of the ſmalleſt threatening geſture toward them, under pain of being reprimanded, or, as the caſe may require, of being diſmiſſed from the ſervice.

On this head we find a great number of very uſeful regulations for the improvement of the condition of the privates, which other nations might think it prudent to adopt, but which our limits will not ſuffer us to ſpecify.

Duelling.

'The law, (ſays our author,) cannot authorize nor even tolerate duelling: but French honour requires that a veil ſhould be placed before the eyes of thoſe who look on, that they may be able to doubt the reality of what they ſee in caſes of duels. Every ſoldier or officer belonging to a regiment, who ſhall feel himſelf obliged to demand ſo ſerious a ſatisfaction, ſhall be bound to make his complaint to a regimental court of honour, which ſhall determine whether there be grounds for fighting; and in caſe the deciſion be in the affirmative, the parties ſhall fight in the preſence of 1 commiſſioned officer, 1 ſerjeant, 1 corporal, and 4 rank and file; who, on the firſt appearance of blood, ſhall put an end to the combat.'

If this be neither authorizing nor tolerating duelling by law, we known not what law is.

The Navy.

The navy is left on the ſame footing on which it was placed by the conſtituent aſſembly; except that this plan propoſes that no perſon ſhall be allowed to act as a midſhipman, until he ſhall have ſerved two years as a ſteerſman.

Public Contributions.

Taxes ſhall be granted only from year to year, and ſolely by the repreſentatives of the people aſſembled as a national body: but the management of them ſhall belong to the King, before whom and the national body the public account ſhall be laid annually.

Throughout the whole French empire, perſonal ſervitude ſhall be aboliſhed, together with every part of the feodal ſyſtem that was ridiculous or founded in vanity or pride. Civil rights ſhall be extended to all negroes, who are not ſervants, and who poſſeſs the other qualifications which give to a Frenchman the rights and character of an active citizen.

Nobility

of birth ſhall be retained, but nobility ſhall not be acquired through the purchaſe of any place; and it ſhall be forfeited whenever the perſon who enjoys it ſhall have been duly convicted of a mean,

mean, diſhonourable, or diſhoneſt action. None ſhall in future be ennobled but for virtues, talents, ſplendid acts of beneficence or generoſity, or important ſervices done to their country in civil, military, or judicial ſituations. Every perſon, who, at a fire, inundation, or otherwiſe, ſhall have ſaved the life of another at the hazard of his own, ſhall be ennobled for life; as ſhall alſo every military man who ſhall have paſſed 30 years in the ſervice with credit and reputation; and, ſhould he have retired ſome years with the rank of a commiſſioned officer, his nobility ſhall be made hereditary.

THE CLERGY.

The author conſiders religion [we preſume he means church government] merely in a political and temporal point of view; 'for, (ſays he,) ſhould we look on it as eſtabliſhed by divine right, it could not be ſubject to the controul or interference of man, but muſt be received as an object of faith and conviction.' Proceeding on this principle, he ſays —

'The clergy ſhall no longer form a diſtinct order in the ſtate, which for the future will acknowledge only two orders, the people and the nobility.

'It belongs not to the nation to give itſelf a religion according to its own fancy; it ſhould be the work of reaſon and of heaven; [this muſt be underſtood merely of the civil eſtabliſhment of religion, or our author would be at variance with himſelf; *Rev.*] the greateſt of all misfortunes to a people is that the prevailing party ſhould dictate the religion which pleaſes it beſt, and impoſe it on the others: from that moment, this prevailing party rules only by deſpotiſm; and religion, which ought to be the conſolation of the unfortunate, becomes their great tyrant and perſecutor.

'It ſhall be enacted that, when there ſhall be more religions than one in the empire, they ſhall be tolerated, and *made to tolerate each other*; and that whoever ſhall ill uſe any one, for profeſſing a different religion from his, ſhall undergo an exemplary puniſhment.

'The clergy of France ſhall be endowed, not paid out of the treaſury. There ſhall be no more than 84 Biſhops in the kingdom, one for each department, and to each ſhall be allotted as much landed property as will produce him 30,000 livres *per ann.* The Biſhops ſhall be elective; and they ſhall be choſen by ballot. A deputation of 100 rectors, or clergymen in prieſts orders, from the clergy of the dioceſe, ſhall make choice of 4 clerks and ſend their names to the King, who will chooſe one of them to fill the vacant ſee.'

The rectors of pariſhes ſhall be choſen alſo by the clergy in the preſence of the Biſhop, and of a commiſſioner from the King; for every vacancy, five perſons ſhall be thus elected and preſented to his majeſty, who ſhall name one of them to the vacant living. The rectors ſhall have each 3000 livres annually in lands, and their curates, who ſhall be named by the incumbents, 600; except in cities and great towns, where the rectors ſhall

ſhall have 6000 livres and their curates 1600. As ſoon as this regulation ſhall have taken place, all tithes, ſurplice fees, and every other ſpecies of dues, ſhall ceaſe, and be no longer recoverable at law.

Such was the plan of a conſtitution which, we are told, the late unfortunate King was willing to concur in eſtabliſhing in France; and happy would it have been for that country and for all Europe if it had been adopted. We do not pretend to ſay that it was unobjectionable in all its parts, but it certainly had for its immediate object the deſtruction of deſpotiſm whether in a King or a national aſſembly; it inveſted the crown with power which ſome may think ſufficient for its own defence, but at the ſame time deprived it of the power of overturning the liberty of the people; for the King could not *directly* nor *immediately* make even a corporal in the army; nor beſtow a commiſſion on any man until he had previouſly arrived at the rank of captain; nor a mitre, nor any church living, nor a ſeat on a bench of judicature, nor a ſingle office of magiſtracy: all that he coulddo in any of theſe reſpects was to make his grant to ſome one of four or five perſons, previouſly ſelected and choſen by others in no degree under the influence of the crown. Some indeed may think that the King would be placed by this conſtitution in a ſituation very little, if at all, above that of an hereditary Stadtholder; and that it would be ſcarcely poſſible for him utlimately to prevent the total extinction of the ſlender portion of power given to him. *We* are in ſome degree inclined to this opinion; and therefore we are the more diſpoſed to arraign the wiſdom and prudence of the Convention, which conſidered the difference between a republic without the name of King, and a republic with only the ſhadow of a King at its head, of ſuch magnitude as to make it adviſable to prefer the former, even at the hazard of a civil and foreign war at the ſame time.

We have ſaid that we leaned to the opinion that the King could ſcarcely be able to prevent the extinction of the ſlender portion of power given to him by this conſtitution, and we have been ſtrengthened in our bias by the reaſoning of the Comte *de Clermont-Tonnerre*, which we find at the concluſion of the above plan. Theſe remarks, we are told, were taken from a work written by that nobleman, which was finiſhed on the 11th of September 1791, and he was murdered on the 3d of September 1792. As we do not recollect to have ſeen this work in Engliſh, and as his arguments are in many inſtances applicable to the Britiſh conſtitution,—the wiſdom of which he eſtabliſhes, though without mentioning it, while he impeaches that of France in thoſe points in which it differs moſt eſſentially from ours,—we preſume that our readers would not have been diſpleaſed to

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have ſeen ſome extracts from it:—but we have not room. The Comte's ſentiments evince that he was an enemy to deſpotiſm, whether in a ſingle perſon or in many; and that, when the people of Paris murdered him, they ſacrificed not a flaviſh courtier, but a firm champion of rational liberty.

We will only farther obſerve that the perſon who drew up the title-page of this work was certainly not a Frenchman, or he would not have uſed the expreſſion '*Corrigée ſelon juſtice, raiſon, et ſageſſe.*' The French idiom requires the inſertion of the definite article before theſe three ſubſtantives, thus; *Corrigée ſelon la juſtice, la raiſon, et la ſageſſe.* This would warrant us in pronouncing the editor not to be a Frenchman, if we had no other light on the ſubject: but we are not truſting to this; for it appears, from a note at the end of the work, that he was a German. Whether this circumſtance can affect the credit of the aſſertion that it was drawn up under the direction of the miniſters, and actually approved by the Queen, as ſtated in the title-page, our readers will judge for themſelves. At all events, it is certain that the plan, by whomſoever formed, or by whomſoever ſupported, was found among the papers of M. *de la Porte*, and was publiſhed by order of the commiſſioners of the national aſſembly, after the execution of that miniſter.

ART. II. *Le Philoſophe Batave, &c. i. e.* The Batavian Philoſopher, or Philanthropical Reflections on the preſent War. 8vo. pp. 186. Paris. 1794.

IF theſe reflections be really thoſe of a Dutch philoſopher, they prove that he muſt have ſtudied with great aſſiduity in the Pariſian ſchool; for, with reſpect to the language and ſtyle, as well as ſentiment, they have every feature of French origin. They are written in the declamatory manner which marks the eloquence of that nation, and ſeem to be dictated by that ſtrong averſion from monarchy and monarchs, which characterizes the political ſyſtem of the Gallic republicans: but, notwithſtanding theſe faults, the work has merits which diſtinguiſh it from the common run of political pamphlets, and make us ſorry that the author has employed his talents on a ſubject in which the paſſions of contending nations are ſo deeply engaged, and in which each party is ſo exceedingly confident of being entirely in the right, that we can ſcarcely hope to ſee it treated with impartiality. As a Philippic, however, this tract is fully equal to any which the antients have left us. Whether the author has ſtudied Demoſthenes, we cannot determine: but it is certain that he has adopted the manner of the Grecian orator more cloſely than any modern writer that we know. His eloquence is like a rapid torrent, which bears away every obſtacle before

it. All arguments that are in his favour he fails not to employ to the greateſt advantage; and, when they are wanting, he appeals to the paſſions of his readers, and endeavours with great addreſs to gain them over to his ſide.

The author's object is to inquire, 1ſt, What were the *cauſes* of the preſent war; 2dly, To examine how far it is *juſt* on the part of the allied powers; and, 3dly, To point out its probable *conſequences* to the ſeveral nations of Europe. The cauſes, he alleges, were that dread of liberty, and that jealous hatred of republics, which he repreſents as natural to monarchs; and which induced the combined powers to conſpire, firſt by intrigue, and then by force of arms, to reſtore abſolute monarchy in France, with a view of dividing among themſelves the greater part of the future king's dominions, and of rendering him, as much as poſſible, their vaſſal. From what the author has aſſerted reſpecting the cauſes of the war, his opinion concerning its juſtice may eaſily be conjectured. Theſe are queſtions into which we ſhall not enter. It may, however, be obſerved of national as well as of private quarrels, that ſcarcely any ever took place in which both parties were not at leaſt morally wrong, and in many caſes politically ſo.

The third queſtion here diſcuſſed is at preſent of greater importance than the others, as it relates to what is future, and what therefore may poſſibly yet be prevented. If France be ſubdued, our author predicts that arbitrary power, both civil and eccleſiaſtic, will be more firmly than ever eſtabliſhed in every nation in Europe. That this might be the caſe in thoſe countries in which arbitrary power already exiſts, we will not diſpute: but we flatter ourſelves with the idea that this would not be the event in thoſe nations which have any knowlege of liberty, and particularly in our own, where freedom has for its guard a noble conſtitution, the principles of which, we hope, will never be ſubverted. Beſides, may we not expect that even arbitrary princes may derive a leſſon from the events in which they have borne ſo great a ſhare, and may find themſelves obliged, at leaſt from prudence, if from no better motive, to reſpect that public opinion on which, in fact, their power muſt be founded; and hence to govern their ſubjects with a milder hand. Auſtria, we are told, is the only continental power which has an immediate intereſt in the ruin of France, as thus it would gain an acceſſion of territory, which would enable it to acquire unlimited authority in the empire, to recover Sileſia, and to cruſh its rival the King of Pruſſia. Senſible of this, the King of Pruſſia, it is ſaid, has no other object than to prolong the war, that he may weaken the Emperor; and, for this purpoſe, he takes care

to be well ſubſidized, and amuſes his ally with magnificent promiſes of aſſiſtance, which, by ſome unforeſeen event, is either ſeldom at hand, or is generally prevented from being effectual, when moſt wanted. Great Britain the author conſiders as the leading maritime power engaged in the conteſt; and he thinks that the unrivalled and abſolute dominion of the ſea is the object at which it aſpires: but what he ſays of our country is ſo evidently dictated by reſentment, that we ſhall paſs it by without farther notice.

What will be the conſequences, if France be ſo far ſucceſsful as to maintain its independence, and defeat all the efforts of its enemies? The mere idea fires aur author's imagination; and he paints, in the moſt beautiful colours, a ſcene of freedom, virtue, proſperity, and happineſs, which never was realized; and in this world, we may imagine, never will. The French nation would then be the wonder, the envy, and the example of mankind!

If their liberties be properly defined and firmly eſtabliſhed by a good conſtitution, well adminiſtered; if they will lay aſide the licentious diſpoſition which prevails too much in their morals and their politics; if they be inſpired by that public ſpirit, that ſtrict regard to juſtice, and will cultivate thoſe ſimple yet amiable virtues, which are eſſentially neceſſary to the very exiſtence of a republic; the French may yet be a happy and, in time, a proſperous people. They owe much to the cauſe of freedom; for none have in fact done it greater injury than thoſe who, in the name of the people, have abuſed it as a pretence to gratify the moſt criminal ambition, and the moſt ſavage cruelty. The vices and barbarity of *Robeſpierre* have had the ſame malignant influence on liberty, that the perſecuting ſpirit of popery has had on religion; they have rendered that, which in itſelf is amiable, the object of averſion and horror.

ART. III. *Proeve over het Patriotiſmus; i. e.* An Eſſay on Patriotiſm. By HENRY CHRISTOPHER ALBRECHT. Tranſlated from the German. Vol. I. 8vo. pp. 260. Amſterdam. 1794.

THOUGH the general characters of virtue are univerſally known and acknowleged, yet there is ſcarcely any thing in which men differ ſo much as in their eſtimate of the moral worth of particular actions, eſpecially of thoſe which diſplay an extraordinary degree of fortitude and reſolution. This is the caſe with many inſtances of patriotiſm and heroiſm, which hiſtorians have painted with ſuch ſplendid colours as dazzle the intellectual eye, and miſlead the judgment. The admiration of mankind is certainly the tribute due to worthy actions: but,

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to be really uſeful to the intereſts of virtue, it ought to be accompanied by a well-founded eſteem. He, therefore, who accurately diſcriminates between great and good actions; who ſtrips the former of that falſe glare by which they are ſurrounded, and repreſents them in the true light; performs an eſſential ſervice to the cauſe of morality. This was admirably done by the late Dr. Hawkeſworth, in one of the papers of the Adventurer, in which he drew a parallel between Alexander the Great and a highwayman.

M. ALBRECHT, in the firſt part of the preſent eſſay, has attempted this taſk, but not, in our opinion, with equal ſucceſs.

In his examination of the celebrated heroiſm of Decius in devoting himſelf to the infernal gods,—he aſks, what was there ſo admirable in this action?—His heroiſm in ruſhing on certain death?—His death was unneceſſary; it was the reſult of temporary madneſs, occaſioned by a contemptible ſuperſtition. If the freedom of his countrymen depended on his deſtruction, they muſt already have been ſunken deeply in the moſt wretched ſlavery; the war itſelf was unjuſt; the advantages which the conſul, by this ſelf-devotion, procured to the Romans, were not ſuch as a wiſe man would have wiſhed them to poſſeſs; and to have cured them of their ridiculous ſuperſtition would have been conferring a much more ſolid and laſting benefit. With this action he compares that of Codrus, which he equally blames, as prompted by ſimilar ſuperſtition and madneſs.

Who does not ſee, however, that this reaſoning is very little to the purpoſe? We grant that a modern General, who, on the authority of a viſion or an oracle, ſhould imitate the conduct of Decius or Codrus, would juſtly be regarded as a madman: but the caſe is widely different with reſpect to the Greeks and Romans, who were perſuaded of the truth of theſe pretended revelations. Though convinced of the error of their principles, we cannot avoid admiring the diſintereſted ſacrifice of themſelves, in order to avert from their country what they conceived to be the moſt dreadful calamity. It is their perſuaſion of this, and the conſequent beneficent motive, by which we eſtimate the moral worth of the action with regard to the agents.

In the ſucceeding chapter, the author makes ſome obſervations on civilization and what is generally called heroiſm, which are in an inverſe ratio of each other. The heroic ages were always thoſe of ignorance and barbariſm; and in ſuch times alone, M. ALBRECHT ſays, could the mad exploit of Mucius Scævola have been applauded.—On the character of Cincinnatus he obſerves; 'whoever impartially conſiders the whole of his hiſtory, will not find the poverty of this patrician ſo worthy of admiration,

tion, and will not wonder at the confidence which the ſenate repoſed in him in creating him dictator; the whole tranſaction has not any thing in it which can be called patriotiſm; unleſs party-ſpirit is to paſs under that name.' This is placing the matter in a wrong light. What we admire in the character of Cincinnatus is the integrity as well as the diſintereſtedneſs of a man in neceſſitous circumſtances, who would not take advantage of the abſolute power with which he was entruſted, to relieve his wants, and to recover a fortune conſiſtent with the rank which he held in the republic; and this admiration of him will remain, however we may blame the oppreſſive and unjuſt conduct of the patrician party to which he belonged.

We agree with our author that the Roman hiſtory, which is generally one of the firſt read by youth, is very partially written, and tends to inculcate wrong ſentiments, both moral and political. We are there taught to confound the improbable legends of fabulous antiquity with the annals of hiſtoric truth; or as Livy expreſſes it, *Hanc dare veniam antiquitati, ut, miſcendo humana divinis, primordia urbium auguſtiora faciat:* we there learn to venerate the moſt contemptible ſuperſtition, merely becauſe it has been handed down to us adorned with the beauties of poetry; and we become accuſtomed to view as a monument of political wiſdom, one of the moſt wretched governments that ever exiſted; a ſtate, in which nothing but external war could prevent internal contention; and in which the public welfare and the ſafety of individuals were conſtantly diſturbed by the tyranny and ambition of the great, or the mad and ill-conducted, though juſt, reſentment of the lower orders. So much do we ſuffer this partiality to impoſe on us, that we talk of Roman liberty and Roman patriotiſm, when, if we reflected, we ſhould ſee that no people could be more oppreſſed; and that the grand object of their patriotiſm was the conqueſt and plunder of all within their reach. Similar objections may be urged againſt the hiſtory of moſt of the ſtates of Greece; and, for this reaſon, we think, they ought not to be ſtudied till the judgment is fortified by ſound principles of morals and politics. In the mean time, it were to be wiſhed that we had ſome work on antient hiſtory, in which the author, inſtead of blindly following the legendary tales and adopting the prejudices and errors of antiquity, would bring his ſubject to the teſt of true morals and politics; and would teach youth to diſcriminate between what is probable and improbable, and to diſtinguiſh good actions from ſuch as can merely be reputed to be great, and are often deſerving of deteſtation. *Millot's* work is one of the beſt of this kind, but does not come up to our idea.

M. Albrecht very happily illuſtrates the diſtinction between great and good actions, by contraſting the character of Alexander the Great with that of M. *Le Poivre*; who, about twenty years ago, was governor of the Iſle of France *. This gentleman enriched the iſland, over which he preſided, by introducing into it the culture of the bread-fruit, and of all the uſeful plants which he could collect from other countries; among which were the clove and nutmeg trees: but, though he adorned and fertilized a barren ſpot; though the fruits of his labours will be reaped by generations yet unborn; his character and circumſtances will never attract general attention, becauſe they have too much ſimplicity to excite that aſtoniſhment which magniſies its object, and which renders the deſtructive and unjuſt exploits of the Macedonian Monarch ſo much admired; though, if weighed in the balance of reaſon and philoſophy, *Le Poivre* will appear the benefactor, and Alexander the deſolating ſcourge, of his fellow-creatures.

All ſociety our author conſiders as founded on that unalterable condition of our exiſtence, that, conſidered as individuals, we are inſufficient for our own happineſs: the natural paſſion of the ſexes for each other, and for the offſpring which is the conſequence of their union, we have in common with all other animals: but, in mankind, theſe paſſions are ennobled by ſentiments of permanent tenderneſs and rational affection; and on theſe the love of our country is built. It will never be beſt promoted by fictitious ſplendours, and artificial gratifications, but by the tranquil enjoyments of domeſtic life; and it will be found to prevail moſt where theſe are moſt generally and equally diffuſed, and where ſimplicity of manners prevents families from looking for happineſs beyond their own ſphere.

Hence M. Albrecht concludes that a diſtinction of ranks, or an hereditary nobility, is prejudicial to ſentiments of true patriotiſm: as tending to inſpire the great with pride and vanity, and to degrade the lower orders. We cannot deny the juſtice of his remarks with reſpect to thoſe countries in which nobility deſcends to every individual of a family: but they cannot be applied to Great Britain, where the title is limited to a ſingle perſon. In England, patriotiſm is not in danger ſo much from the diſtinction of different ranks, as from their bordering too cloſely on each other; in conſequence of which, individuals become deſirous of emulating, in ſplendid appearance and expenſive pleaſures, the ranks immediately above them. What he advances concerning incorporated companies, taxes, exciſes, and ſtanding armies, as prejudicial to patriotiſm, is abſtractedly

* See Rev. vol. xli. p. 258; and New Series, vol. vii. p. 335.

juſt.

juſt. We acknowlege that theſe are evils: but, in the preſent circumſtances of mankind, they are all, except perhaps the firſt, evils which could not be aboliſhed without inducing greater inconveniences. It ſhould be remembered that there is a difference between abſtract philoſophy and practical politics, ſimilar to that between mathematical and phyſical poſſibility; and that the theoriſt, who does not take into his calculation thoſe obſtacles, which proceed from the nature of the materials of which his machine muſt be compoſed, will always be diſappointed in the reſult of his plans, and, inſtead of reaping the reward of ingenuity, will incur the blame of inconſideration.

The author's remarks on the influence of religion on patriotiſm are juſt, ſo far as they relate to an hierarchy, or to an eſtabliſhment of a particular ſyſtem of doctrine, with excluſive civil privileges to its adherents: but what he advances on this ſubject is by no means new. He ſeems to think that the very ſpirit of Chriſtianity tends to diminiſh that of patriotiſm. It does indeed tend to deſtroy that unjuſt partiality to our country which would lead us to hate all others, and to purſue national intereſt at the expence of juſtice and humanity; and if this were patriotiſm, it would be happy for mankind if it were entirely annihilated:—but the ſpirit of the goſpel, which connects the love of our country with the love of mankind, and which inſtructs nations, as well as individuals, to act toward others as they would wiſh others to act toward them, is highly favourable to true patriotiſm, prevents it from being abuſed as a motive to a vicious conduct, and renders it a virtue of the greateſt moral worth.

In the remainder of this volume, the author has thrown together ſome looſe thoughts on the ſeveral political conſtitutions that have exiſted in the world. In thoſe on theocracy he appears to be no advocate for the Old Teſtament, and groſsly miſrepreſents the Jewiſh government: but, on this head, he is very judiciouſly anſwered by the Dutch tranſlator, who has admirably pointed out and confuted his errors. This gentleman obſerves that, if M. ALBRECHT had refrained from injudicious reflections on the Moſaical law, what he has ſaid of theocracy might have been very juſtly applied to deſpotiſm.

Of abſolute monarchy, the author declares that he thinks better than he otherwiſe ſhould do, from a veneration for the memory of Cæſar and Frederic. If this reſpect for two individuals, from among all the monarchs that have reigned, be his only reaſon, we cannot avoid thinking it a very poor one; beſides, Cæſar, if he means Julius, could ſcarcely be ſaid to have been a monarch. He farther obſerves that every nation muſt have, and really has, a monarchical government, as long as

the people do not underſtand their own intereſts, and are therefore unequal to the taſk of governing themſelves: but, as ſoon as they have acquired this knowlege, though the forms of abſolute monarchy may be preſerved, the ſpirit of it is aboliſhed.

In his chapter on mixed governments, M. ALBRECHT betrays his ignorance of the Britiſh conſtitution. Certain defects, which are ſaid to have crept into the adminiſtration of it, but which are contrary to the ſpirit of the conſtitution,—ſuch as the venality of electors, the inequality of the repreſentation, and the influence of places and penſions,—are the firſt objects which ſtrike a foreigner, and lead him, without proper inquiry, precipitately to condemn the whole. In the chapter on republics, which concludes this volume, we find ſome good remarks on the cauſes of the decline of moſt of the republics of Europe. This decline the author aſcribes to their inferiority to their neighbours, which obliges them to purſue a timid and ſelfiſh caution: hence alſo they are obliged to buy the protection of others, and to hire armies for their defence, inſtead of depending on their own efforts. This naturally introduces a languor and want of energy; the people learn to conſider the payment of money as their only duty to their country; their private intereſt is their ſole concern; and they become utterly inſenſible to public ſpirit.

After having peruſed the volume before us, we own that we are aſtoniſhed at the reputation which it has acquired on the Continent; for, though it contains ſome good obſervations, they are mixed with many extravagances; and the reaſoning is very far from being ſo accurate as, in a work of this kind, we have a right to expect.

ART. IV. *Redevoering over den Invloed der waare Verlichting, &c. i.e.* A Diſcourſe on the Influence of intellectual and moral Improvement on the Happineſs of Women, and on Domeſtic Felicity. Delivered in Amſterdam at the General Meeting of the Society for promoting the Public Welfare. By JACOB KANTELAAR. 8vo. pp. 92. Amſterdam. 1794.

THE object of this reſpectable ſociety is to diffuſe uſeful knowlege among their countrymen; for which purpoſe they have propoſed prizes for the beſt works on national education, and for elementary books for the inſtruction of children, and of the lower claſſes of people. At the general annual meeting, the preſident for the year pronounces a diſcourſe on ſome ſubject analogous to the object of the ſociety; and M. KANTELAAR, who filled this office laſt year, diſcharged its cuſtomary duty by delivering the oration before us. His deſign is to ſhew that ſavage and uncivilized nations have no ideas of true conjugal

jugal happineſs; that among them the women are expoſed to the moſt barbarous treatment; and that the condition of the ſex is little better, and conjugal felicity ſeldom found, among thoſe nations that are corrupted by luxury and falſe refinement of manners. The ſame contempt of the weaker ſex, which makes the brutal ſavage treat his wife as his ſlave, prompts the luxurious Eaſtern tyrant to conſider women as deſigned for no higher purpoſe than merely to gratify his ſenſual appetites; hence he deems them incapable of moral and intellectual excellence, and knows no means of preventing their affections from wandering to other objects, except impriſonment within the walls of his harem. A ſimilar contempt of the fair-ſex is gaining ground in ſome of the more poliſhed nations of Europe, and is ill concealed by the external appearance of reſpect which cuſtom enjoins: men ſo eaſily find worthleſs objects for the mere temporary gratification of paſſion, without ſubmitting to the reſtraints of an union for life, that they contract a diſlike to marriage, and a diſreliſh for the tranquil enjoyments of conjugal happineſs. Convenience, ambition, and the deſire of wealth, inſtead of rational affection and eſteem, are in moſt caſes the motives which induce men to enter into that important connection, on which the felicity of life depends; or, if any thing like perſonal regard ſhould inſpire them, it is frequently of that kind which does not long ſurvive poſſeſſion, and which generally terminates in indifference. The education and character of women is, in moſt caſes, determined by the taſte of our ſex; where that is frivolous and depraved, they waſte their younger years in learning merely ſhewy and nugatory accompliſhments, which give them a reliſh only for ſplendour and amuſement. The author's picture of the evils derived from theſe ſources is painted in ſtrong colours: but we fear that there are families in which it is unhappily realized.

In the cloſe of his diſcourſe, M. KANTELAAR obſerves that the only means of removing theſe evils are, as far as poſſible, to introduce a greater ſimplicity of manners. He does not mean to countenance any ſudden and violent alteration, which, in the preſent circumſtances of ſociety, would be abſurd: but, he ſays, much may be done by every individual, particularly in the culture of the riſing ge[illegible]on. On this ſubject, he very affectionately and ſeriou[illegible]dreſſes the female part of his audience, eſpecially thoſe who are mothers, exhorting them to watch over the moral and intellectual improvement of their children; to accuſtom them early to a plain and ſimple mode of life; and to prevent them from contracting artificial wants, and an attachment to thoſe unneceſſary gratifications which may be injurious to their future domeſtic happineſs.

The diſcourſe is well written, and does honour to the literary abilities as well as to the good ſenſe of the author.

ART. V. *Lofreden op* HENRIK ALBERT SCHULTENS; *i.e.* Eulogy on HENRY ALBERT SCHULTENS, late Profeſſor of Oriental Languages in the Univerſity of Leyden; delivered in that City by JACOB KANTELAAR. 8vo. pp. 100. Amſterdam. 1794.

IN this ſpecies of compoſition, few, comparatively, ſucceed: but we muſt do M. KANTELAAR the juſtice to acknowlege that the diſcourſe before us entitles him to a place among this ſmall number. He was a pupil and intimate friend of the Profeſſor; and an amiable ſpirit of unaffected ſenſibility and gratitude animates his oration, the ſtyle of which is ſimple and elegant; while the matter, as far as can be collected from the teſtimony of others, bears no marks of exaggeration.

In the firſt part of his eulogy, the author dwells with great propriety on the Profeſſor's literary character and purſuits; in the ſecond, he conſiders him in the ſeveral relations of ſocial life. Some particulars concerning his literary labours, which to a mixed audience might be leſs intereſting than the reſt, M. KANTELAAR has thrown into notes. From all theſe we ſhall ſelect a ſhort account of this great and good man.

The Profeſſor was born in February 1749, at Herborn; in which univerſity his father, *John Jacob Schultens*, was at that time Profeſſor of Divinity, but, ſoon after the birth of his ſon, was called to Leyden as Profeſſor of Divinity and the Oriental Languages. In his fourteenth year, having diſtinguiſhed himſelf by his ſuperiority over his fellows at the grammar-ſchool, and completed that part of his education, young *Schultens* was admitted a ſtudent in the univerſity of Leyden, and applied himſelf with great diligence to the Arabic, under his father's inſtruction. He was alſo aſſiſted in his ſtudies by the late M. *Scheidius*, who at that time lodged with the father, and performed the office of private tutor to the ſon. When this gentleman was invited to be profeſſor at Harderwyk, young *Schultens* accompanied him to that univerſity, where he ſtudied two years; after which he returned to Leyden to take his degree. By his father's advice, he commenced his ſtudy of the Eaſtern languages by learning the Arabic, to which he applied during two years, before he began the Hebrew. This, among other reaſons, may account for the preference which he always gave to the Arabic literature; and which was ſo great that he has often been heard to wiſh that the duties of his ſtation would allow him to devote the whole of his time to it. However, his attachment to this did not prevent him from diſcerning the value and feeling the excellencies of the Greek and Latin claſſics; which

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he ſtudied with the utmoſt diligence, under *Hemſterhuis*, *Ruhnkenius*, and *Valkenaer*. He followed the advice of theſe tutors, by reading the claſſics in a chronological order, beginning with the moſt antient. He alſo cultivated an acquaintance with the beſt modern writers, among whom he, in general, gave the preference to the Engliſh; he was remarkably fond of Pope; and of Shakſpeare he was an enthuſiaſtic admirer. In 1772, when he was only twenty-three years of age, he publiſhed a work entitled *Anthologia Sententiarum Arabicarum*, with a Latin tranſlation and notes; of which Sir *William Jones* teſtified his approbation, and *Michaëlis* (who is ſaid to have been not very profuſe of praiſe,) gave a favourable account. Soon after this publication, *Schultens* went to England, deſigning to examine the Arabic manuſcripts in the Bodleian Library; for which purpoſe he reſided ſome time at Oxford as a gentleman commoner of Wadham college. Here, in leſs than three months, during the ſhort winter days, he tranſcribed Pococke's *Meidanius* with his tranſlation and notes, a work which took up no leſs than 646 folio pages. Profeſſor *White*, in a letter to the father of *Schultens*, ſays of him: "It is impoſſible for any one to be more generally reſpected in this place, or indeed to be more deſerving of it. His abilities, his amiable diſpoſition, and his polite behaviour, recommend him ſtrongly to all thoſe among us who know him only by reputation, and endear him to all who are perſonally acquainted with him." The univerſity teſtified its ſenſe of his extraordinary merit, by conferring on him the degree of Maſter of Arts by diploma. He alſo viſited Cambridge, where he ſpent a fortnight; during which time he corrected ſeveral errors in the catalogue of Arabic manuſcripts, and made ſome additions to it. In London he publiſhed a ſpecimen of Pococke's *Meidanius*. Dr. Morton offered to make him his aſſiſtant at the Britiſh Muſeum, and to ſecure to him the reverſion of his own place: but the ambition of *Schultens* was to be a profeſſor of Eaſtern languages; and, as there was no probability of this appointment in England, he determined to return to Holland. Sir *William Jones*, whoſe friendſhip he aſſiduouſly cultivated, adviſed him to ſtudy the Perſian, which he did with great diligence: but he complained that this purſuit was often interrupted by other avocations, and that he was not able to devote ſo much time to it as he wiſhed. Soon after his arrival in the United Provinces, he was choſen Profeſſor of Oriental Languages in the academical ſchool of Amſterdam. Here he reſided during five years, and enjoyed the eſteem and friendſhip of a numerous and reſpectable acquaintance. Beſides Latin lectures to the ſtudents, he delivered ſome in Dutch, on the Jewiſh antiquities and Oriental hiſtory; which were much frequented and greatly admired.

On the death of his father, in the year 1778, he was called to Leyden as his ſucceſſor. In November 1792, he was attacked by a malignant catarrhal fever that terminated in a conſumption, of which he died in Auguſt 1793; leaving a widow with five children to deplore the loſs of a moſt excellent huſband and father.

As a teacher, Prof. *Schultens* had the happy talent of rendering the drieſt ſubjects plain and intereſting to his pupils: this was particularly the caſe with the principles of the Hebrew grammar, an intimate and accurate knowlege of which he recommended as indiſpenſably neceſſary to all who wiſhed to underſtand the Old Teſtament in the original language. In tranſlating and explaining the Bible, he preſerved a judicious medium between the prejudices of thoſe who thought the Hebrew text too ſacred to be the ſubject of criticiſm; and the raſhneſs of *Houbigant* and others, who, without a ſufficient acquaintance with the genius of the language, ventured on needleſs alterations. Hence he was much diſpleaſed with a work by Profeſſor *Kocherus* of Berne, entitled *Vindiciæ ſacri textus Hebræi Eſaiæ vatis, adverſus R. Lowthi criticam*; concerning which he ſaid, in a letter to Dr. *Findlay* of Glaſgow, "It violates the bounds of moderation and decency by the aſſertion that the text of Iſaiah could not gain any thing by Dr. *Lowth*'s conjectures. I am of a very different opinion. When in Oxford and London, I was intimately acquainted with Biſhop *Lowth*, had an opportunity of knowing his excellent diſpoſition, and am therefore much vexed that *Kocherus*, from his fiery zeal againſt innovation, ſhould have been induced to treat him with ſeverity, as if the Biſhop had been a raſh and petulant critic." *Schultens*'s ſentiments on this ſubject were more fully expreſſed in ſome excellent articles, which he wrote for the *Bibliotheca Critica*, publiſhed by Profeſſor *Wytenbach* of Amſterdam, particularly in the Review of *Kennicot*'s Bible. Theſe judicious ſentiments, together with his extenſive abilities and great knowlege of the ſubject, M. KANTELAAR obſerves, rendered him admirably qualified to have given a new verſion of the Old Teſtament; this at one time he deſigned; and he nearly finiſhed a tranſlation of the book of Job, which we hear will be publiſhed under the inſpection of Profeſſor *Muntinghe* *:—but he afterward laid aſide this deſign, from an apprehenſion that its utility would be fruſtrated by the bigotry of ſome of the clergy, and reſolved to reſume his intended edition of *Meidanius*, the propoſals for printing which were publiſhed in the Monthly Review, N. S. vol. iv. p. 530. The care of proſecuting this work he committed, on his death-bed, to Profeſſor *Schroeder*, by whom it will be given to the public.

* See p. 521 of this Appendix.

Profeſſor

Profeſſor *Schultens*, though a very induſtrious ſtudent, publiſhed little beſides the Anthologia already mentioned; we believe that no works appeared in print, except the following; *Pars Verſionis Arabicæ libri Colaila Wa Dimnah, ſive Fabularum Bidpai: Supplemens et Additions à la Bibliotheque Orientale da Herbelot*; a Dutch tranſlation of Eichhorn on the literary merit of Michaelis; and three Latin orations; of the laſt of which, *de Ingenio Arabaim*, an account is given in the eightieth volume of our Review, page 599.

The extraordinary merit of *Schultens* was not confined to his literary character; he was in every reſpect an amiable and worthy man. Animated with a lively ſenſe of the beauty of truth and goodneſs, and deteſting every thing that is mean and vicious, he had the happy talent of inſpiring thoſe, with whom he aſſociated, with ſimilar ſentiments; in company he was cheerful and entertaining; though, on proper occaſions, he was fond of converſing on literary ſubjects, he never appeared unſeaſonably learned; and he poſſeſſed an imagination ſo fertile and lively, that he could render almoſt every topic intereſting and agreeable. As ſon, as huſband, as father, and as friend, he was careful in the performance of every duty, and diſplayed wiſdom and prudence animated by moſt tender and benevolent affections, and the moſt diſintereſted generoſity. With uncommon mildneſs of diſpoſition and ſuavity of manners, he united great fortitude of mind; and in his public capacity, as a magiſtrate of the Univerſity, he abundantly ſhewed that no advantages could allure nor any dangers deter him from that which he was convinced was juſt and right. Some part of his conduct in this capacity having been miſrepreſented to the government, in conſequence of which his friends were afraid that he might have loſt his profeſſorſhip, he wrote a ſpirited defence of himſelf, which he concluded with the following expreſſions: "No perſon nor any conſideration whatever ſhall perſuade me to alter that part of my conduct, either private or public, which my conſcience convinces me is juſt and irreproachable. I neither aſk pardon for the paſt, nor promiſe the leaſt change for the future: but I ſhall abide all that may befall me with that confidence in God, with which I feel that a ſenſe of honour and virtue inſpires me."

Though the liberality of his religious ſentiments and of his biblical criticiſms drew on him the hatred of bigots, who, if it had been in their power, would have perſecuted him as a heretic; yet no man could be a more ſincere profeſſor of Chriſtianity than *Schultens*. Some time before his death, his phyſician found him reading the latter part of St. John's goſpel, of which he expreſſed the warmeſt admiration, and added, "It is no ſmall conſolation

conſolation to me, that, in the vigour of health, I never thought leſs highly of the character and religion of Chriſt, than I do now in the debility of ſickneſs. Of the truth and excellence of Chriſtianity I have always been convinced, and have always, as far as human frailty would allow, endeavoured ſo to expreſs this conviction that, in theſe my laſt hours, I might with confidence look forwards to a bleſſed immortality." His behaviour on his death-bed was ſuch as might be expected from theſe ſentiments; and, as he retained his ſenſes to the laſt, and was alive to every feeling of affection and tenderneſs, it exhibited a moſt pathetic ſcene, on which M. KANTELAAR touches with delicacy and ſenſibility. In an elegant Latin elegy on this event, by M. *Van Ommeren*, Rector of the grammar-ſchool in Amſterdam, which is publiſhed with the Eulogy, we find the following lines.

" *Dulcia amicorum retinebant vincla morantem,*
Quos amor et pietas, quos benefacta dabant.
Hinc pia ſemianimem complexibus occupat uxor,
Unica SCHULTENSI *ſcandere digna torum.*
Hinc ſoboles, tanto non inficianda parenti,
Illius et monitis uſque tuenda, tenet.
Dum videt has, lacrymis morientia lumina manant
Et teneræ prolis fata futura movent;
Attamen has inter lacrymas gemituſque ſuorum,
Suſtinet æterni provida cura Dei.
Quique ſacras Solymæ maculavit ſanguine rupes
Hic laſſi requies pectoris unus erat."

ART. VI. *Memoires Hiſtoriques et Politiques, &c. i. e.* Hiſtorical and Political Memoirs of the Revolution in the Netherlands and the Country of Liege in 1793. By PUBLICOLA-CHAUSSARD, a Man of Letters, ſent into thoſe Countries by the proviſional Executive Council of the French Republic, with the Character of a National Commiſſioner. 8vo. pp. 448. Paris. 1793.

IF we may rely on this publication, it throws great light on the views of the convention reſpecting the aggrandizement of France, and on the manner in which their agents are inſtructed to proceed in promoting their deſigns. It diſcovers that, while the rulers of France ſolemnly profeſſed that they renounced all ambition and conqueſt, they were intent on adding new provinces to their country, and ſwelling their already immenſe population by the acceſſion of ſeveral millions of men, ſevered from the dominion of neighbouring powers.

Without affecting any delicacy or concealment, the author fairly avows that the intereſt of France required that ſhe ſhould have no other boundaries than thoſe which Nature ſeemed to have given to her, viz. the Pyrenees, the Alps, the Sea, and the Rhine.

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'It was fit, (ſays he,) for France to repoſſeſs herſelf on one ſide of the barrier of the Rhine, and on the other to command the Scheld and the Meuſe; in a word, to reſume the antient diviſion of her territory, which extended Northern Gaul to theſe limits; to bring back into the boſom of a vaſt family, nations that had long made a part of it.'——

'No doubt it was the intereſt of France to raiſe and to ſecure by conqueſt the trade of the Belgic provinces ſo cramped by that of Holland; and thence to threaten the United Provinces; to place the aſſignats on the deſks of their very counting-houſes, *there to ruin the Bank of England*; and in a word, to complete the revolution of the money ſyſtem. It was the intereſt of France to monopolize theſe vaſt implements of trade, if I may uſe the expreſſion, theſe manufactures of national proſperity, (the Belgic provinces.) It was the intereſt of France to weaken her mortal enemy, to aggrandize herſelf with his ſpoils; in brief, to mutilate the Coloſſus of Auſtria, by rending from him theſe fertile countries, for the acquiſition and poſſeſſion of which he has for ages been prodigal of gold, of blood, and of intrigues. It was fit that France ſhould raiſe herſelf to the rank of a firſt-rate power in Europe; thus covering with her ſhield the ſecond-rate powers, and protecting them againſt the immoderate ambition of the empires of the north. It was the intereſt of France to add to the funds, mortgaged for the payment of the aſſignats, the immenſe robberies and the gigantic revenues of Flemiſh ſuperſtition, and to ſwell the *Pactolus* of the republic with the produce of the taxes impoſed on the folly and credulity of mankind.'—

It is ſaid by a character in one of our dramatic entertainments, which was brought out during the laſt war, that the *illuminations* exhibited at Paris were intended to keep the people in the *dark*. The ſame ſyſtem ſeems to be ſtill purſued by the French government; for the men whom it ſends into the provinces which are over-run by its arms, for the purpoſe of *enlightening* the inhabitants, appear to be very dexterous in accommodating themſelves to the temper of their auditors. Of this our author gives a ſtriking inſtance, when ſpeaking on the ſubject of religion, or rather of ſuperſtition. It had been ſaid that the Flemings were too ſtrongly wedded to fanaticiſm to become true diſciples of the French revolution: in framing an apology for them, he makes an attack on the religion of his own countrymen, which we will lay before our readers as a ſpecimen of his creed; and which we mean to contraſt with what may be ſaid to be ſomething very like a palinody, which our author was ſupple enough to make on another occaſion, when it beſt ſuited his purpoſe to *preſerve* the *darkneſs* which it was one of the avowed objects of his miſſion to *diſpel*.

'I have grounds for believing that they (the people of the Netherlands) are more ſuperſtitious than fanatical, that in the compoſition of their religious madneſs there is more of ſimplicity and habit than of paſſion.

paſſion. I can eaſily conceive how a people, who have no dramatic entertainments, flock to ſhews of holy things; how, being naturally fond of ceremonies and aſſemblies, they find an amuſement in the pomp of their feſtivals; and how, for want of punchianellos, jugglers, ſlight of hand men, and mountebanks, they take up with prieſts and friars:—but, after all, does it become *us* to accuſe them of fanaticiſm? Suppoſe that the ſight of a nation regenerating itſelf, ſhaking off the ſwadding bands of ſlavery and ſoaring to liberty and reaſon, that our knowledge and our arts, ſhould have drawn a philoſopher from a foreign country into France; he looks round him; frightful monuments of fanaticiſm meet him at every point: he came to look for the 18th century, but he ſeems as if carried back to the 12th. On every ſide he ſees Mount Calvaries, Croſſes, and Madonas. The fields, woods, roads, houſes, wear the badge of *Hierocraciſm*, and the ſeal of ſuperſtition: he finds them in the very center of information, even in our capital itſelf; the ſquares, the ſtreets, ſtill bear the names of prieſts, or of *cheats* and *impoſtors*, whom they have *deified*; holy mountebanks exhibit under his eye their monkiſh farces as it were on ambulatory ſtages; offering to ſale their beads and *Agnus Dei's*, they collect a circle of devotees round ſome ſacred mummy. Suppoſe he ſhould have directed his ſteps to the camp of Jalès, that the maſſacres of Niſmes and of Montauban ſhould have preſented themſelves to his ſight, that he ſhould have heard the ſhouts of joy of atrocious fanaticiſm, kindling its torches and again graſping its daggers, ſacrificing Frenchmen by the hands of Frenchmen. Suppoſe that theſe horrid ſights ſhould have been ſhifted to thoſe ridiculous ſcenes which we have witneſſed; let him behold the framer of the national religion *, the *Biſhop of Calvados*, performing pilgrimages in honour of the *Bleſſed Virgin*; the national guards mixing their bayonets with the wands of churchwardens, and glorying in ſkirmiſhing againſt philoſophy, making their firſt campaign in the train of the *good God* †, and ſecuring to themſelves benedictions by conqueſt; let him hear a *ſtupid populace* with a loud voice call out for the reſtoration of their ‡ *midnight maſs*, break the ſeal which

* *Fauchet*, ſince guillotined, who was the framer of the oath that drove the French clergy from their livings, and which made a vacant ſee for *Fauchet*, who did not ſcruple to fill it, though he was called an intruder.

† So the French call the conſecrated hoſt, under which form they believed Chriſt himſelf to be preſent.

‡ The convention having cauſed all the churches to be ſhut up, and ſeals to be put on the doors, the people of Paris bore with ſome patience this laſt blow aimed at their religion, till the approach of Chriſtmas; on the eve of that day they became clamorous for the opening of their churches, and for the celebration of divine ſervice; which, beginning at midnight, was uſually ſtyled *midnight maſs*; it was however performed at ſuch an hour on no other night than that which uſhers in the ſolemnity of Chriſtmas-day. Our church bells in England ring on the ſame occaſion and at the ſame hour. The convention appeared to apprehend that this call for midnight prayers did not

which philoſophy had fixed on the cave of our modern Trophonius's; let him ſee them tear the clothes from the backs of their magiſtrates, and preſer the ſacerdotal ſtole to the ſcarf of magiſtracy; let him behold a numerous ſociety perform nine days' devotions in honour of the * ſhepherdeſs of Nanterre, beſiege the ſacred fane that poſſeſſes her bones, diſplay an eager ambition to touch the bleſſed ſhrine that encloſes them, and at night contemplate and adore the † miraculous ſtar. Let us ſuppoſe that, tired out with theſe abſurdities riſing in conſtant ſucceſſion, and with the never ending broils and ſquabbles between the intruded, and the ejected or anticonſtitutional Talapoins ‡, this foreign philoſopher ſhould reſolve to withdraw from the diſguſting ſcene, and give vent to his indignation in ſome diſtant ſolitude; he ſets out: Vendée preſents itſelf to his view! Vendée! ſhocking department! the theatre of murder, revenge, and fury! where bloody FANATICISM has ſeated herſelf on heaps of victims!

'To what heart-rending reflections does he give way at ſuch a ſight! He turns toward heaven his eyes filled with tears, and exclaims: "O land of blood and of errors! never will LIBERTY be able to find a reſting place on thee." Might we not with propriety reply to him: "the moral is like the natural world; you muſt not judge of it by its deluges and volcanos. The torrent of revolutions raiſes to the ſurface every intereſt, every paſſion, every prejudice; they boil there for ſome inſtants, but ſoon they ſubſide, and die away."

Such is the language which our author holds to his countrymen: let us ſee whether, in his addreſs to the people of the Netherlands, he wages war as forcibly againſt ſuperſtition; whether he really attempts to *enlighten* thoſe whom he addreſſes; or whether he does not conſent to leave the Flemings in the enjoyment of their prejudices, on condition that they declare for an union with France, and pour into her exchequer all the plate and other property of their churches. The following extract from his ſpeech to the Society of the Friends of Liberty and Equality, delivered at Antwerp on the 28th of February 1792, and publiſhed by order of that ſociety, will enable our readers to form a correct judgment on theſe heads:

'Magnanimity ought not to ſtoop ſo low as to enter into explanations with calumny; if attacked by words, its anſwer is by deeds. It is fit however, on this occaſion, ye generous and unſuſpecting people, whoſe candour deſigning men are endeavouring to abuſe, that I ſhould

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not proceed ſo much from religion, as from a deſire on the part of the royaliſts to have an opportunity of planning ſomething againſt the ruling powers, under favour of the night.

* St. Genevieve, the patroneſs of Paris.

† This alludes to ſome commemoration of the ſtar that preceded the Magi, and ſhewed them the way to Bethlehem.

‡ A contemptuous name borrowed from the prieſthood of an idolatrous nation of ſavages, and levelled at religion in general; being beſtowed as well on the clergy in France who took the oaths, as on ſuch of them as were non-jurors.

diſperſe

diſperſe the clouds and lay the ſtorm raiſed againſt French ſincerity and upright intentions. Our enemies are overcome; the dagger of deſpotiſm is blunted; the torches of fanaticiſm are extinguiſhed: they, however, ſtill had one weapon left as a laſt reſource, it was calumny. The enemies of your happineſs have told you that the French were coming to lay unhallowed hands on the ſacred ark, and declare war againſt your religion. Can you believe it? The French profeſs the ſame religion; the nation every year pays into the hands of the clergy 66 millions of livres. Can it be, then, that the churches are pulled down in France? Have the majeſtic ſymbols of our faith been deſtroyed? No. On every ſide, on our highways, in our ſquares, on the tops of our mountains, in the depths of our vallies, *the croſs, ſtill triumphant and adored, bears to the gates of heaven the homage of the earth.*'

The author appears to be aſhamed of this language, and of the double dealing in which he was engaged for the purpoſe of gaining his ends: but he ſatisfies his conſcience, and ſeems to think that he cures his reputation, by treating all this, in a note, as a rhetorical flouriſh, a *conceſſio oratorica.*

If this language deceived the Flemings, it was only for a time; for the man who uſed it ſoon gave them a ſtriking proof of his inſincerity, and of his diſregard not merely for their religion in particular, but for religion in general. We find it in the following letter from the author to the municipality of Liege:

' I preſent to you, magiſtrates of the people, two FREE BEINGS; they have interchanged promiſes of love and marriage, which they want to ratify, not at the feet of a prieſt, but before the ſacred altar of the law, the *only divinity of free men.*

' Magiſtrates, receive their promiſes; be the prieſts of nature. Marriage is a civil contract, which, like all others, is the reſult of the will of the contracting parties! This the French laws have declared to be conformable to reaſon. You are Frenchmen by adoption; and the parties are French. Magiſtrates of a free people, bleſs, proclaim this union; and may thoſe places, (churches,) formerly the workſhops of fanaticiſm, become the ſanctuaries of philoſophy.'

The author affects, throughout his work, republican frankneſs, republican virtue, and views purely philoſophic: he affects to have nothing at heart but the good of mankind in general: but it is all affectation. He was ſent into the Netherlands for the purpoſe, among other things, of procuring an union between thoſe provinces and France, and ſecuring to French aſſignats a circulation among the Flemings. Theſe objects he appears to have purſued with great fidelity to his employers, and with a moſt magnanimous contempt of principles:—he did not ſtick at *means*, for ſuch as promiſed to lead him to ſucceſs were, in his ſenſe of propriety, completely ſanctified by the *end.* This is a ſevere judgment, but not more ſevere than juſt. We feel an honeſt indignation, when we ſee men appeal to philoſo-

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phy for ſupport, in caſes in which philoſophy could not appear without being diſgraced.

One of the principles of this writer was, that the people in every country, that is to ſay the great body of them, are in ſenſe and reaſon its true ſovereigns; that they have a right to make choice of any form of government; and that, when the choice is ſo made, it neceſſarily binds the minority. Let us follow him in the courſe of his miſſion, and we ſhall ſee how bravely he ſets theſe principles at defiance, and endeavours to found on the voice even of a ſmall *minority*, a dominion to which the *majority* muſt bow under the moſt ſevere penalties. We ſhall find him uſing every little low art to cajole the people, and to wind them to his purpoſe, inſtead of leaving them to judge for themſelves, and to act from their own feelings, and from their own unbiaſſed ſenſe of their intereſt.

On the ſubject of uniting the Netherlands to France, he held a meeting at Bruſſels, 3d Feb. 1792, of *nine* of the *French* Commiſſioners who had for ſome time been employed in viſiting different parts of thoſe provinces. At that meeting, the great queſtion propoſed for diſcuſſion, he tells us, was "*La Belgique doit-elle être réunie à la France?* (Ought Belgium to be reunited to France?)

His own opinion on this important queſtion was given in theſe words:

'Expreſſing the opinion only of an individual, and bearing in mind the *ſecret* object which we have in view, I vote for the union, as conducive to the intereſt of the two nations; and, it being once proved that it is for their intereſt, I am for *every* means by which it can be ſecured, thoſe of fraternity, and thoſe even of the deſpotiſm of reaſon, which acts only for the happineſs of mankind. Tyranny lives and maintains its empire by depriving the people even of the will to be free; and we have taken an oath to exterminate tyranny, nor leave even a ſtem of it behind. You may object to me on this head, *that the wiſhes of the people are not with us but againſt us.* The wiſhes of a people in a ſtate of *infancy* or *idiotcy* ought to be conſidered as null and of no weight, becauſe ſuch a people, by renouncing their own intereſt, would be in fact ſtipulating againſt themſelves.'

Robert, another of the Commiſſioners, voted alſo for the union: but his means were not, in appearance at leaſt, quite ſo violent as thoſe of our author; for he was for employing conciliation and perſuaſion. Perhaps, however, he was not in reality more moderate, for he was alſo for calling in the aid of *revolutionary power*; the nature and extent of which we leave our readers to define.

Thiébaut jun. was for poſtponing the diſcuſſion, until the ſenſe of the *abſent Commiſſioners* ſhould have been taken. (The ſenſe of the *people* of *Flanders* ſeemed to be totally out of the queſtion.)

Liébaut

Liébaut was decidedly for the union, which he wiſhed to be effected by all *juſt* and *poſſible* means.

Mouchet ſpoke like a man of ſenſe, an honeſt man, and a philoſopher. 'I vote for the union, (ſaid he,) becauſe I think that on this very meaſure depends the *liberty of the Netherlands*, (not a word here about the intereſt of France:) but I am of opinion that the only way of rendering the union laſting is to prepare the minds of the people to reliſh it, and induce them to call for it of their own accord.'

Bonnemant held alſo the language of an honeſt man; 'I am for bringing about the union by all poſſible means of perſuaſion and fraternity.'

Chépy was alſo for it, and for employing at firſt no other means of effecting it than the power of reaſon, the moſt affecting inſinuations of philanthropy and fraternity, and *revolutionary tactics*.

The reſult of the council was that the union was voted, not by the Belgians, who were veſted with the power of giving themſelves away to whom they pleaſed, but by a number of Frenchmen, who in their public diſcourſes called them a *free* and *ſovereign* people, and yet took the liberty of thus diſpoſing of them without their own knowlege.

The means by which effect was to be given to the preconceived ſyſtem, ſanctioned by this vote, were as unbecoming as the proceeding itſelf was unjuſt, according to the author's own ſtatement:

'All agree, (ſays he, in a letter to the miniſter for foreign affairs,) in repreſenting the proviſional adminiſtration (eſtabliſhed in the Netherlands immediately after the conqueſt by Dumourier) as containing a majority hoſtile to the decree of the 15th of December. (One of the famous decrees which gave England ſo much offence.) A convincing proof of this may be found in a proteſt drawn up by this majority, and entered in the regiſters of the government. It is true that it has ſince been expunged: but the principles on which it was founded were too deeply engraven on their hearts to be effaced at the ſame time. Another proof is their obſtinate refuſal to ſuffer the public to be preſent at their ſittings.——

'Theſe conſiderations at firſt determined us to diſſolve the adminiſtration; and, by ſo bold a ſtroke, and ſo becoming a revolutionary power, to beat down factions and conquer them by fear.

'A proviſional commiſſion named by us, *perpetually under our hand and under our influence*, would have immediately replaced *the adminiſtration, and correſponded with our movements during the formation of the primary aſſemblies*.——'

The Commiſſioners, finding that ſuch a ſtep might be attended with ſerious conſequences to their cauſe, reſolved to wait for ſome more favourable opportunity of deſtroying an adminiſtration choſen by the people of the Netherlands; the great

crime of which was, that it was hoſtile to an incorporation with France, and was for exerciſing the right of a ſovereign people to pleaſe themſelves in a form of government. Such an opportunity ſoon offered; the adminiſtration applied to General Moreton for a military force to compel the attendance of one of their members, who had abſented himſelf from their meetings; the General, having made the French Commiſſioners acquainted with this application, was directed by them not to give the military aid required. Our author makes the following obſervations on this ſubject:

'It may happen in conſequence of this refuſal, either that the adminiſtration, tired of their own nullity, and, falling through weakneſs, may diſſolve themſelves, as ſome affect to make us dread; or that the number of diſcontented members, who no longer attend the meetings, may increaſe. In the former caſe, we will replace the adminiſtration by a commiſſion devoted to the revolutionary ſyſtem; in the latter, we will add a number of commiſſioners until the primary aſſemblies ſhall have been formed, under the pretext of the neceſſity of the public ſervice, in the room of the abſent members; as if our object were merely to keep up the original number. Thus we raiſe the *minority*, and deſtroy or counterbalence the aſcendency of an anti-patriotic *majority*.'

It may be aſked why this majority was called *anti-patriotic*. The only ground for ſuch a denomination, that appears to us, is that it was hoſtile to the views of *France*; and in that caſe, we conceive, in proportion as it merited the abuſe of the French Commiſſioners, it ſhewed itſelf deſerving of the affection and ſupport of the Belgic people; whoſe rights, intereſts, and ſovereignty, it maintained, and preferred to thoſe of another nation.

Our author developes ſome other means of ſecuring to France the ſovereignty of the Netherlands, through the medium of an union: whether they were worthy of a philoſopher, of a man ſent to enlighten his fellow men, and to invite them to exerciſe their acknowleged right of thinking, acting, and deciding for themſelves, let our readers pronounce:

'We conſider, above all, the indiſpenſable means of defeating the ariſtocracy, or, to ſpeak out, of *influencing* the elections without violence, and of rendering them ſubſervient to reaſon, philoſophy, and humanity.—The *rapidity* of ſuch meaſures not only appears to be neceſſary from internal, but is even enjoined by external relations, and political conſiderations reſpecting Holland and England.

'We know that a ſpirit is forming among the country people. The patriotic C——, full of zeal and courage, has already organized above twenty municipalities, where the elections have been excellent; he has given us the moſt ſatisfactory account of them. It is not at all ſurpriſing that theſe people ſhould be leſs rebellious againſt reaſon than the inhabitants of towns; for, with fewer acquired preju-

dices, they have a more immediate intereſt in the revolution. Among the pureſt means of *influence*, we reckon the diſtribution of municipal ſcarfs. The people here are attracted in a lively manner by external decorations. Theſe ſigns of national glory would firſt fix the eyes, and ſoon afterward the hearts, of the people. We alſo ſet down in the claſs of means, *raree-ſhews*, *mountebank-ſtages*, and the *orators who harangue from them*. To ſpeak plainly and openly, in a country inhabited by a nation plunged in ignorance, *puppets* would draw a greater crowd than the *heroes of the buſkin*. We ſee that, by diſtributing among a ſet of village *Amphions* the ſums heaped up in the hands of a ſingle female manager of a theatre, legions of *propagandiſt ballad-ſingers* might be raiſed; who, ſtrolling about with their *widrecom*, would give vibration to the unelectrical fibres of a nation that is to be moved only by entertainments as rude and coarſe as itſelf.'

Such were ſome of the means by which the Netherlanders were to be gained over; means which genuine liberty would diſclaim as equally diſreputable to thoſe *by* whom and to thoſe *on* whom they were employed:—but there were others which were completely deſtructive of freedom of choice, that were occaſionally adopted by the Commiſſioners. The citizens of Antwerp were hoſtile to the French, and warmly attached to their own biſhop, who was equally anti-gallican: the Commiſſioners therefore iſſued an order for ſeizing this prelate, and ſent him to be kept a priſoner in the citadel of Liſle, as an hoſtage for the ſubmiſſion of the people of his dioceſe.—Though the complete ſovereignty of the Belgic nation was recognized by France, yet in defiance of that recognition it was ordered, by the French Executive Council ſitting at Paris, "That no perſon in the Netherlands ſhould be allowed to vote in the primary aſſemblies, &c. nor hold any employment whatever, who ſhould not have previouſly taken an oath to maintain liberty and equality, and have renounced in writing the privileges and prerogatives, the abolition of which was pronounced by the decrees of the 15th and 17th of December 1792." Thus did France, contrary to her principles, ſubject to French decrees a people acknowledged to be *ſovereign*, and not repreſented in the aſſembly that paſſed thoſe laws. In reality, nothing of ſovereignty was left to the Belgians but the name.

Although we have already carried our account of this work to a conſiderable length, we ſtill think it our duty not to cloſe our obſervations here, but to make ſome farther remarks, which may be of importance to the well-being of our own country.—The publication now before us comes from the pen of an acknowleged agent of the French republic; it contains, among other things, the inſtructions given to him by the Executive Council when he was ſent on his miſſion into Flanders,

Flanders, and the ſteps which he took for carrying them into execution. His confidential correſpondence may therefore be fairly taken againſt France, whenever it *does* tell againſt her; ſhe cannot diſavow her own miniſter, nor her own motives in employing him, nor the general views of the republic, as far as they were communicated to him, and he was inſtructed to act on them. This being once admitted, it ſhould follow that every Engliſhman ought to be on his guard; for, if CHAUSSARD knew himſelf, or his employers, or their objects, it would appear that the preſent war is on our ſide ſtrictly *defenſive*, and on that of the French purely *offenſive*; being undertaken for the purpoſe of extending their dominion by conqueſt, and raiſing a paramount power in Europe on the ruins of England, Holland, and Auſtria. The proofs of theſe aſſertions are to be found in various places throughout this work;—we will point out ſome of them. Speaking of the ſituations of France and the Netherlands, the author thus proceeds:

'It may be obſerved, that the topographical relations founded in nature, whoſe hand, more ſure than that of policy or ambition, formed the chain of boundaries, the diviſion and the ſituation of empires, are alone ſuited to the two nations; the phyſical configuration, to which we ought always to recur, points them out and aſcertains them. France, placed between two ſeas, and two chains of eternal mountains which cover her to the ſouth, would preſent an inexpugnable maſs, by recovering the barrier of the Rhine, and lengthening toward another extremity her poſſeſſions toward the ſea. This ſtate of things exiſted in part till the ninth century. Charlemagne, by adding to the extent, deſtroyed the equilibrium; and others, by narrowing it, produced the ſame effect.'——

'The enemies of France, and England above all, cheriſh the ſyſtem of excluding her from ranking as a maritime power. Thence came the error in which the public opinion was kept reſpecting our operations in Flanders, and intended againſt Holland. The patriot dwells with complacency (in thought) on thoſe combinations, that raiſe the predominance of his country, *becauſe it is exerciſed only for the happineſs of mankind!* If ſome powers are for again creating an Eaſtern and a Weſtern empire, why ſhould not France reſume her former extent, when chance throws the poſſibility of the meaſure into her hands? Why ſhould ſhe wait to obtain that from the laſſitude of her enemies, which ſhe can procure by her own ſtrength? Why ſhould ſhe endeavour to find, in a ſyſtem of alliances, a power which ſhe is herſelf able to create?

'Inacceſſible, then, in ſome meaſure, circumvallated with ſeas, chains of mountains, and a vaſt river, preſenting by land even more numerous armies than Germany, and at ſea even more numerous ſquadrons than the reſt of the maritime powers, France would receive the law from no nation, and be able to force all Europe to make peace.'

Here is not a word about French liberty, but an equally magnificent and alarming perſpective of French aggrandizement. France *appears* to be ſtruggling only for liberty and independence: but, if we may credit our author, ſhe is, in reality, fighting for power and pre-eminence, to be founded on the downfall of her neighbours. Let us hear what he farther ſays on the ſubject:

'A war *ad internecionem* is declared between the republic and monarchies..... Auſtria being once ſubdued, the Germanic body may become a Coloſſus of federative republics, and change the ſyſtem of the North.'

Speaking of the different parties which prevail in Holland, and of the influence that Great Britain and Pruſſia exerciſe over her, he ſays,

'Theſe two powers know very well that France has the greateſt intereſt to ſubſtitute a popular and repreſentative government, for the ariſtocratical and degenerate one which actually exiſts in Holland; *that, with the forces of that country, France would irrecoverably deſtroy the trade of England; and that, by means of her navy, ſhe would ſoon command the Baltic*; that all which would be wanting would be to renew, in that part of the North, an alliance of ſituation then become neceſſary; and that, an intimate union between France and Holland being once formed, the *ſupremacy of the Engliſh trade both in the Eaſt and Weſt Indies would rapidly diſappear:* while Pruſſia, on her ſide, would ſooner or later irrevocably loſe all her poſſeſſions in Weſtphalia.'

The ideas thrown out in this laſt extract did not originate with our author; they were firſt broached in the convention by M.E. *Maulde-Hoſdan*, formerly miniſter plenipotentiary from France to the republic of the United Provinces. Citizen CHAUSSARD quotes them in aid of his own opinions; which, appearing to be common to men employed in diplomatic ſituations by the French, ought by no means to be indifferent to the Engliſh nation.

The deſtruction of every exiſting government in Europe, that is not founded on the principles of equality, appears to be the object of our author's moſt earneſt wiſh, and indeed of the war itſelf on the part of France, if he may be ſuppoſed to have been in the ſecret of his employers. In ſupport of this opinion, we give the following extract:

'It is evident that a people ſo fond of their chains, ſo obſtinately wedded to their degradation, as to refuſe to be reſtored to all their rights, are the accomplices not only of their own deſpots, but alſo of all the crowned uſurpers, who partition among themſelves the dominion of the earth and of its inhabitants; that ſo ſervile a people are the declared enemies not only of the French republic, but alſo of every other nation; that thus the diſtinction ſo juſtly eſtabliſhed by us between the governments and the governed ought not to be obſerved in

favour

favour of this people; in a word, that the right of natural defence, the duty which binds us to ſecure the preſervation of our liberty, and the ſucceſs of our arms, the univerſal intereſt of reſtoring to Europe a peace, *which ſhe cannot obtain but by the annihilation of the deſpots and their ſatellites*; every thing impoſes on us the obligation to deal with ſuch a people according to the rigour of the uſages of war and of conqueſt, and conſequently to deprive them of all their reſources; which, if left in their hands, would ſooner or later be made to ſerve the purpoſes of the enmity of the powers that now wage war againſt us; a war as criminal in its motives, as it is barbarous in its means.'

Let us now conſider our author in the light of a man of talents and information. As ſuch, he might well lay claim to full meaſure of applauſe. Hiſtory, mythology, and claſſical learning, are familiar to him; his knowlege of the human heart is profound; his oratory is brilliant and perſuaſive; and his ſtyle is flowery, poliſhed, and, occaſionally, energetic. Though qualified to ſpeak in ſenates, and to enter the liſts with men of the firſt rate in point of eloquence, yet ſo verſatile are his powers that he appears to be equally qualified to addreſs, with effect, the loweſt and moſt illiterate claſſes of mankind: it was among them indeed that he was ſent to make proſelytes; and he had the happy talent of ſuiting his expreſſions to the capacity of ſuch hearers, without debaſing his ſtyle, or depriving it of the grace of elegance.

Our readers, we think, will not be diſpleaſed to peruſe the following deſcription (we mean as a compoſition, and independently of the truth or falſehood which it may contain,) of Auſtria, Great Britain, Pruſſia, and Holland:

'Citizens of Antwerp, let your ſituation be your counſellor; you are obliged by your topographical relations to place your intereſts under the protection of ſome powerful ſtate. You may now chuſe between France, Auſtria, and the Anglo-Pruſſian ſyſtem. Auſtria is on the watch for you*, ſhe is waiting for you as for a new prey, and already devours you in hopes. Have you forgotten, then, the long calamity which her arms, and her intricate and never-ending intrigues have made you ſuffer? Innumerable victims of her perfidies, unfortunante Beings whom ſhe crowded into her dungeons, and, all you whoſe generous blood has flowed in the battles of liberty, ſtand up, accuſing ſhades; and, rattling your chains, or ſhewing your ghaſtly wounds, ſay what was oppreſſive and machiavelian Auſtria.

'What ſhall I ſay of the triple alliance? Shall I deſcribe Pruſſia to you, and that weak deſpot who drags after him the ſhame and deſpair of his own nullity; who is preſſed by our victorious arms; who is in dread even of his own ſubjects, of whom a powerful league formed in the very heart of his dominions threatens his tottering throne; who

* At this time the Auſtrians, having been driven out by the French, were no longer in poſſeſſion of the Netherlands.

is obliged to embrace his rivals, and to beg the alliance of a craſty and perfidious enemy.'

'Shall I deſcribe England, a nation cut off from the world by its inſular ſituation, enjoying only a precarious exiſtence, reſting on the void of fictitious credit; a nation armed with bank-paper, which the blaſt of events may deſtroy, a nation that, with one foot already in the abyſs of bankruptcy, ſtill dares to threaten us? Do not ſay that this picture is overcharged, becauſe it is drawn by a Frenchman. Enlightened Engliſh philoſophers, orators of the Houſe of Commons, *Stanhope*, *Fox*, *Grey*, &c. I call in the evidence of your more forcible expreſſions, an evidence extorted from you by the force of things and the intereſt of your country; I alſo call in evidence the terror, O merchants of England, which at preſent is hovering over your counting-houſes.

'Thou, Holland, buffeted by the ſtorms of tyranny, I can no longer diſcover thee in the political horizon; thy power is eclipſed; it can riſe only under our hands, and recover its verdure only with our laurels. Already does the alarm-bell of liberty ring out within thy walls, which are crumbling under the thunders of France. The revolutionary torrent is ſwelling, and hurries thee with it as it goes. Who is there to ſtop it? Enemies of France, where are ye now? She riſes, and, lo! you are no more!—Nations! be inſtructed by the misfortunes of her enemies! Learn to fear, or rather learn to love her.'

Hitherto, we have ſeen in our author the ſtateſman, the ſcholar, the orator, and the philoſopher; the following extract, with which we will cloſe our account of his work, will ſerve to ſhew the *man*.

Dumouriez having, on the 10th of March 1792, given *orders* to our author, and to two other commiſſioners, to ſet out on the next day from Antwerp for Bruſſels; and having ordered Lieut. Gen. *Maraſſé* to uſe force, if neceſſary, to compel their obedience; CHAUSSARD, who conſidered his preſence at Antwerp as of much more importance to the republic than at Bruſſels, and took it into his head that the commander in chief had ſome private and not the public good in view, when he iſſued thoſe orders, repaired, boiling with indignation, to Lieut. Gen. *Maraſſé*'s apartments, where *Dumouriez* was at dinner; and between them the following converſation took place in the preſence of twenty perſons:

'*Publicola-Chauſſard*, (ſhewing the letter, containing the above orders) General, is this your hand-writing?

'*Dumouriez* (anſwering ſharply) Yes, Sir, ... and I deſire, Sir, that you will conform to it.

'*Pub. Chauſſ.* CITIZEN, for there are no other titles in a republic;—Citizen, when an agent of the military power allows himſelf to write thus to an agent of the civil power, woe then to the republic, or rather woe to himſelf.

'*Dum.* Who are you, Sir?

'*Pub.*

'*Pub. Ch.* I exerciſe a republican magiſtracy. I tell you I am a tribune of the people, and that I would cauſe even Cæſar himſelf to be arreſted.

'*Dum.* (affecting a ſmile) Oh! I know you call yourſelf *Publicola.*

'*Pub. Ch.* It is true that I drag that name after me at preſent; take care I do not one day deſerve to bear it.

'*Dum.* You will have the goodneſs, Sir, to obey the order I have given.

'*Pub. Ch.* An order! .... Know that it belongs to you to give orders only to thoſe whoſe military functions place them under your command: know that, beyond theſe bounds, your authority has no exiſtence, and that you have then no other legal mode of proceeding, than to call in the aid of the civil power to enforce obedience to the law. Above all, know that you ought not to hold to a French Citizen the language of a Vizier.

'*Dum.* I am not a Vizier ..... I tell you I am here the firſt and chief of all the agents of the executive power; and that, ſhould it be neceſſary, I will aſſume the dictatorſhip of all Belgium.

'*Pub. Ch.* This certainly is a new theory of powers. You will aſſume the dictatorſhip? ..... I very much doubt whether it will be given to you. If it be, I declare that in that caſe an immenſe load of reſponſibility will be laid on your ſhoulders. Think well on it.

'*Dum.* I will ſave the Netherlands, and give an account of my conduct. I accept the load of reſponſibility about which you give yourſelf ſo much concern on my account.

'*Pub. Ch.* Since a military *veto* paralyſes my operations here; ſince, moreover, an authority ſuperior to yours, that of the Commiſſioners of the Convention, ſummoned me to Bruſſels two days ago, as appears by a document in my poſſeſſion, I depart, having firſt called in the authorities that I leave behind me, to ſee that my requiſitions are carried into execution; and having declared to you that you ſhall anſwer for every thing. I ſet out, but for the purpoſe of *denouncing* you.'—

Thus ended the war of words between the civic officer and the military commander! the former, however, put his threat in execution, on returning to Paris; where he gave an account of what had paſſed, to the miniſter, and to the committee of General Safety: but the fall of *Dumouriez*, which ſeems to have been at this time faſt approaching, was probably accelerated by more powerful agents.

ART. VII. *Reekenboek, &c. i.e.* Elements of Arithmetic for young Perſons. By H. AENEÆ, A. L. M. Phil. Doctor, and Member of ſeveral Philoſophical Societies. Publiſhed by the Society for promoting the Public Welfare. 2 Vols. 8vo. About 250 Pages in each. Leyden and Deventer. 1794.

MOST elementary books of arithmetic follow the ſame beaten track, and many of them, with very little variation, are copies of each other. They conſiſt of a number of rules that

are to be committed to memory, which are indeed accompanied by examples, but ſeldom properly explained. Hence, though they may facilitate the labour of the teacher, they are ſeldom of much uſe to the learner; and hence that art, which is one of the firſt practical applications of our rational faculties, is generally learnt by rote, and the pupil is taught to perform its ſeveral operations without comprehending their nature, or their effects on the relation of quantities to each other. The preſent work is of a very different nature, and we are induced to mention it not only on account of its intrinſic merit, but becauſe we think that ſomething of a ſimilar kind in Engliſh would be more uſeful than any ſchool book on the ſubject that ever fell under our inſpection. It is not written in the dry catechetical mode of queſtion and anſwer, but in the form of a plain and familiar yet not unintereſting dialogue between the teacher and learner; in which the ingenious author has ſo completely levelled himſelf to the capacity of the latter, that he has ſtarted and removed all the difficulties which occur to a young perſon in acquiring this ſcience. His deſign is confined to that part of arithmetic which is neceſſary in the general courſe of buſineſs, and which the common ſchoolmaſter profeſſes to teach; and for this he not only gives rules and examples, but teaches his pupil to reaſon with the accuracy, though without the form, of mathematical demonſtration. *Numeration*, which in general conſiſts of a few dry precepts for reading numbers, is here a complete yet perfectly eaſy explanation of their nature and relation, whether conſidered as integers or as fractions.

We highly approve the manner in which M. AENEÆ teaches the operations of vulgar fractions, as he plainly traces, ſtep by ſtep, the effect, and demonſtrates the neceſſity and reaſon, of each. This part of the work is very different from any thing that we have ever ſeen on *fractions* in books of arithmetic, and might be of uſe to many teachers, in aſſiſting them to give clear and preciſe ideas to their pupils. In the ſame accurate and familiar manner does our author explain the nature of proportion, and its application to the ſeveral caſes which occur in common life, or in trade; and he inſtructs the learner how to uſe his own judgment in adopting thoſe ſhorter modes of calculation, which are common in counting-houſes, and in diſcerning whether, in particular caſes, decimal or vulgar fractions be moſt advantageous in abridging the work. For theſe reaſons, and as it may be very eaſily comprehended by any young perſon, who has learned the practice of what are called the firſt four rules of arithmetic in whole numbers, this work may be of great utility to ſuch youths as have had no other inſtruction in arithmetic than what is generally given in ſchools, where the number of learners

learners is ſo great, that the maſter cannot have time to explain every difficulty to each individual. We will venture to affirm that a youth in theſe circumſtances, of a common capacity, who has ſteadineſs and application ſufficient to peruſe it with attention, will find that he has acquired new ideas, and will become a good mathematician, with reſpect to thoſe properties of quantities which are expreſſed by numbers, and occur in the common affairs of life.

This publication, and that of the celebrated *Euler* on *algebra*, which he wrote for his grandchildren, are proofs of the advantages that reſult to ſociety, when men of great talents and abilities will condeſcend to accommodate themſelves to the comprehenſion of the unlearned, and to explain the firſt principles of ſcience. To ſuch we may ſay in the words of the poet, *In tenui labor, ac tenuis non gloria.*

ART. VIII. *Het Boek Job, i. e.* The Book of Job, tranſlated from the Hebrew with Annotations, by HENRY ALBERT SCHULTENS, completed and publiſhed after his Death by HERMAN MUNTINGHE. 8vo. pp. 302. Amſterdam. 1794.

IN this publication, Profeſſor MUNTINGHE of Harderwyk has punctually performed the duty impoſed on him by his deceaſed friend *. He informs us, in a ſhort preface, that he found no more of the tranſlation completed, than from the third to the twenty-ninth chapter; and that in tranſlating the remainder, he has endeavoured to adhere as cloſely as poſſible to the deſign and manner of SCHULTENS; though, where his own opinion concerning any paſſage differed from that of his friend, he has taken the liberty of adding it to the annotations.

The introductory diſſertation, which follows this preface, Profeſſor SCHULTENS had drawn up in Latin. It contains a ſhort view of what had been done by former critics toward elucidating this book, for a more particular account of which he refers the reader to his grandfather's preface to his commentary on it. He obſerves, however, that, at that time, the true nature of Hebrew poetry, which *Lowth* firſt explained, was not known; and that the ſuperſtitious veneration paid to the Maſoretic copies was ſo great, that rational criticiſm was in no eſteem.

Profeſſor SCHULTENS is of opinion that the book of Job is the moſt antient that is extant, but thinks that the firſt two chapters, and the latter part of the forty-ſecond chapter from the ſeventh verſe, were added to the poem long afterward, and probably when it was admitted into the Jewiſh canon. This opinion, he obſerves, obviates the ſtrongeſt objection that can be made againſt the antiquity of the book, which is de-

* See p. 504. l. 8. from the bottom.

duced

duced from the introduction of Satan as the accuſer and tempter of mankind; of which notion no traces are to be found in any of the books written before the Babyloniſh captivity. With the third chapter, the work begins in a manner perfectly conformable to the bold abrupt ſtyle of eaſtern poetry, and completely terminates with Job's repentance of his raſhneſs in preſuming to penetrate the counſels of the Almighty.

With regard to the diſputes, which have been ſo frequently diſcuſſed by divines, concerning the author of the book of Job, and whether it be a narration of facts, or merely a moral fiction, Profeſſor SCHULTENS declines giving any opinion. Theſe are queſtions, he obſerves, which it is impoſſible to determine, and on which nothing but ingenious conjectures can be offered: they are moreover of ſo little importance, as not to be worth the trouble that has been beſtowed on them: they affect neither the ſentiments expreſſed nor the moral inculcated in the poem, the deſign of which is to ſhew that even the moſt virtuous are liable to adverſity, and that, when it befals them, it is permitted by God for wiſe reaſons, which the human underſtanding cannot comprehend, and concerning which man muſt not pretend to decide.

As a ſpecimen of the tranſlation and notes, we ſhall ſelect chap. xix. 25. which we ſhall render as cloſely as poſſible.

> "Yea truly I know: he lives, my Redeemer!
> He will at length come forward in defence of this duſt.
> After this my ſkin ſhall be entirely perforated,
> Yet with this my body ſhall I behold God.
> Him ſhall I behold as my friend;
> Mine eyes ſhall ſee him, but not as an enemy."

In his annotations, Profeſſor SCHULTENS obſerves that, after a very careful, and, he thinks, an impartial examination of this paſſage, he cannot accede to the common opinion that it alludes to the Chriſtian doctrine of the reſurrection. He acknowleges that they who thus interpret it do not offer any violence to the grammatical meaning of the words; and that theſe verſes, abſtractedly conſidered, may ſeem to countenance ſuch an application: but, in order to obtain the true meaning of the paſſage, it muſt be conſidered as a ſentiment expreſſed by Job, and taken in connection with the reſt of the poem, the whole ſpirit and tenor of which ſeem to indicate that the Patriarch's notions and hopes of retribution extended no farther than the preſent life. The grand argument, on which the whole poem is built, and which is evident in every part of it, is that divine juſtice puniſhes vice, and rewards virtue. On this principle are founded the reproaches of Job's friends, who looked on his ſufferings as the juſt recompence of his crimes; and on this is alſo founded the confidence expreſſed by Job that God would not put an end to his life,

life, before he had vindicated his innocence by reſtoring him to his proſperity. If this principle had been diſcuſſed, or had been applied to any particular caſe, by perſons who, enlightened by revelation, had learned to extend their hopes to retribution in a future ſtate, the controverſy could not have been prolonged and diverſified as it is in this book, but muſt ſoon have been terminated by a reference to another life, in which the ſufferings of the good will be compenſated, and to which this compenſation is ſometimes deferred: but, if we imagine the ſcene to take place in a very early period of the world, among a people who, being in a ſtate of intellectual childhood, confine all their ideas of happineſs and miſery within the limits of this life, the queſtion will admit of a greater diverſity of argument, and will become more intereſting as the difficulties increaſe, which reſult from the apparent oppoſition of the facts obſerved to the principle eſtabliſhed. This is evidently the caſe in the whole courſe of the diſpute between Job and his friends. The principle is acknowleged on both ſides. His friends accuſe him of ſecret crimes, which have drawn his ſufferings on him. Job pleads his innocence, denies that his adverſity is the puniſhment due to his conduct, appeals to the omniſcience of God, and expreſſes his firm aſſurance that divine juſtice will yet vindicate his integrity.

In the mean time, Job's diſeaſe becomes more violent, and with this circumſtance the dialogue grows warmer and more intereſting. As long as there was any probable hope of recovery, the ſufferings of Job might be conſidered as tranſitory, and to ſuch, experience muſt have ſhewn that even the beſt of men were liable; for there is no reaſon to ſuppoſe theſe antient paſtoral philoſophers to have been ſo rude and unenlightened as, from ſhort and tranſient afflictions, to deduce concluſions injurious to the ſufferer. The force of the argument depended on the greatneſs and duration of Job's calamities. In proportion, therefore, as the hope of his recovery diminiſhed, the ſuſpicion of his friends was confirmed and his diſtreſs of mind increaſed: ſo that, in the height of deſpair, he ſometimes fears that the day of his death may arrive before that of his juſtification; yet he never entirely loſes the conſciouſneſs of his innocence, nor abandons the hope which it leads him to found in the divine juſtice. It is the contraſt between this confidence and the apparent improbability of Job's recovery, that conſtitutes the grand buſineſs of the whole poem; this is, as it were, the main ſpring on which the action depends:—but this is entirely deſtroyed by thoſe who explain the paſſage before us as relating to a future life, and who repreſent Job as ſaying that, though his life ſhould be terminated by his great and undeſerved

ſufferings, he ſhould riſe in triumph from the duſt, and that his proſperity ſhould commence in a future ſtate. If his friends were convinced that this confidence was well founded, and were alſo inſpired by this hope, the diſpute was at once decided, and the injuſtice of their accuſation completely ſhewn; if they did not believe this doctrine, how can we account for Job's not making any farther mention of a ſubject which, in his circumſtances, was of ſuch vaſt importance to his vindication? Or why does his impatience increaſe with the progreſs of his diſeaſe; when this very hope would have inclined him to look forward with compoſure at leaſt, if not with deſire, to the approaching termination of a life ſo wretched? Whereas we find that the ſubject of accuſation and the nature of Job's anſwers remain the ſame in all the following as in the preceding dialogues, till the cataſtrophe ſhews that his confidence was well founded, and till *his eyes ſee God*, as his deliverer. Chap. xlii. 5.

To theſe remarks, the Profeſſor adds two or three on the expreſſions which occur in the original, of which he hopes his tranſlation will not be deemed forced and improbable. The latter part of the 25th verſe is literally *he ſhall ſtand next this duſt, i. e.* as pleader and prótector, as deliverer and defender. Compare chap. xvii. 3, 4. There is a ſimilar expreſſion in Dan. xii. 1. where the great prince is ſaid to *ſtand next the children of the people, i. e.* as their deliverer. See alſo Iſaiah xxxii. 8, where *ſtanding by liberal things* is explained by Vitringa as defending and protecting them.

The appellation of *duſt* given to his wretched and periſhing body, though not uſed by Job in other places, is here peculiarly happy, and ſtands cloſely connected with the expreſſion of *his ſkin being perforated.* The worms peculiar to the leproſy, ſee chap. vii. 5. gnawed his ſkin, and conſumed his body, which, decaying like duſt, ſeemed as if it were ſpeedily to moulder entirely: but this, God, the deliverer of innocence, would prevent; he would take this duſt under his protection, and heal the perforated ſkin. Job, with a body reſtored to health, ſhould behold God as his protector and friend.

Having thus extracted the ſubſtance of the Profeſſor's obſervations on this celebrated paſſage, our readers may form an idea of the manner in which the work is conducted: however, we muſt add that the learned author ſeems to have beſtowed more labour in the explanation of this text, than of any other; for, in general, his annotations are very conciſe; and, as the book is intended for common uſe, they are chiefly ſuch as, being illuſtrative of the figures and alluſions that occur in the poem, will be read with pleaſure by every critic of taſte. A ſhort

appendix

appendix is ſubjoined, which is more immediately calculated for thoſe who are converſant with the Oriental languages, and in which the various readings, the opinions of commentators, and other ſubjects of this nature, are diſcuſſed.

ART. IX. *Beſchryving vanden Veldtogt, &c. i. e.* An Account of the Campaign of the Year 1792, under the Command of the Duke of Brunſwic, in Letters written by one who was an Eye-witneſs of the Facts related. Tranſlated from the German. Vol. III. 8vo. pp. 190. Holland. 1794.

THE character which we gave, in our laſt Appendix, of the two former volumes of this anonymous work may ſuit the third; with this exception, that the author is ſtill more digreſſive than in the former part; for the firſt hundred and twenty pages of the volume before us are filled up with extracts from German writers, and miſcellaneous reflections of his own, on the duties of princes, on liberty, and the French revolution; which, though the circumſtances of the campaign may have brought them to his recollection, have no other connection with the events which he profeſſes to relate. He does not reſume the thread of his narrative till toward the cloſe of his book, when he exhibits a continued ſcene of diſtreſs, which the ſoldiers underwent in their retreat, from being obliged to march in bad weather through a deep clay, under all the dreadful circumſtances of diſeaſe, of famine, and of the fear of enemies, who, though they did not attack, kept them in continual alarm. To give us an idea of the difficulties which they had to encounter, we are told that, though they were not more than twenty-eight leagues from Luxemburg, three weeks elapſed before they reached this city. Great numbers of the ſoldiers, exhauſted with ſickneſs and fatigue, fell down and died on the way; and, as few of the men had ſhoes, many of them were ſo wounded in their feet, that they were unable to march. We are ſorry to find, from our author's account, that all theſe ſufferings did not contribute to render the ſoldiers leſs ferocious; for he tells us that all diſcipline was neglected; that they plundered without fear or remorſe, and even ſet ſome villages on fire, as the inhabitants had fled on their approach.

The narration, which contains no details of any importance, concludes very abruptly after having mentioned the arrival of the Pruſſians at Limburg, and the taking of this place by the French. The author talks of writing another work, in which he intends to dwell on ſeveral facts and obſervations which he does not chuſe to inſert in this. It ſeems that, having once taken up the pen, he does not know when to lay it down. We opened the work in expectation of facts, and, as his digreſſions

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in the former volumes were leſs numerous, and his obſervations often juſt, we aſcribed them to his profeſſional habits: but that deſultory and digreſſive manner, which may amuſe in a ſhort work, becomes tedious when a writer ſeems to intend being voluminous, and loſes ſight of the main object by which the curioſity of the public had been excited.

ART. X. *Onderzoek Van den Aart der Voorſpellingen, &c. i. e.* An Inquiry into the Nature of the Prophecies in the Old Teſtament, relative to the Meſſiah. By J. KONYNENBURG, Profeſſor of Theology and Eccleſiaſtical Hiſtory in the Society of Remonſtrants in Amſterdam. 8vo. pp. 274. Haarlem. 1794.

IT is ſo much the intereſt of mankind that the goſpel ſhould be well underſtood, and believed on the foundation of rational conviction, that every attempt to elucidate or confirm it muſt be gratefully received by all who are friends to the beſt intereſts of their fellow-creatures. Hence we feel a degree of uneaſineſs when we think that the validity is queſtioned of any argument for Chriſtianity which, by long uſe, is become popular, and which, during our education, we were taught to conſider as important. Yet what man is there, who has emancipated his mind from the fetters of ſyſtematic theology, and has dared to inquire into the grounds of his own religious conviction, who does not feel that ſome arguments have been either injudiciouſly applied, or too far extended; that, by having been made to prove too much, they have in fact been weakened; and that, however plauſible they may, when thus urged, appear to the ſuperficial reaſoner, they are by no means calculated to abide the teſt of that ſtrict inveſtigation to which, from the inquiſitive temper of the age, they muſt be expoſed.

Theſe reflections are remarkably verified with reſpect to the arguments founded on the prophetic writings of the Old Teſtament. On no parts of ſcripture have pious and learned divines employed more attention; and yet there are ſcarcely any in the particular explanation of which they are leſs agreed. Some have maintained that all the paſſages of the Old Teſtament, which are cited in the New, were immediate predictions of thoſe particulars events in the hiſtory of which they are quoted; and that the Jewiſh prophets had a direct reference to the circumſtances of the goſpel diſpenſation. Others, rightly concluding that the immediate deſign of words muſt be collected from the connection in which they ſtand, rejected this hypotheſis, on account of the violence offered to what was evidently the primary meaning of the paſſage applied; and yet, not daring to ſuppoſe that the expreſſion of *fulfilling a prophecy* could mean any thing leſs than the accompliſhment of a prediction determined by the prophet

prophet to the event related, they have aſſerted that the prophetic writings muſt be conſidered as having a double ſenſe; the one obvious and literal, referring to the Jewiſh diſpenſation; the other myſterious and ſpiritual, relating to that of Chriſtianity. By means of this curious diſcovery, the Gordian knot was at once ſevered, and every difficulty vanquiſhed; for, according to this mode of interpretation, the grammatical ſenſe and connection of words are circumſtances of little or no importance, and the ingenious commentator was left at full liberty to affix, to every paſſage of the Old Teſtament, any ſignification that a fertile imagination might ſuggeſt; and even they, who were moſt cautious in the uſe of this expedient, muſt acknowlege that their proofs were founded not ſo much on the prophecies themſelves, as on the application of them by the evangelical writers. Others again, conceiving that the hypotheſis of the double reference of prophecy is an arbitrary aſſumption, unſupported by any authority deduced from the prophets themſelves; and thinking that the paſſages in the New Teſtament, which ſeem to favour this ſuppoſition, may be otherwiſe explained, by conſidering the allegorical manner of ſpeaking and writing then prevalent among the Jews; have run into the other extreme, and, applying all the prophecies of the Old Teſtament ſolely to the events of the Jewiſh ſtate, have denied that the prophets had any reference whatever to the future reign of the Meſſiah.

On all theſe accounts, the very reſpectable directors of Teyler's Theological Society thought fit to publiſh, in the year 1792, the following propoſition, to be diſcuſſed by the candidates for their prize medal: *Are there, in the writings of the Old Teſtament, any direct predictions, particular as well as general, referring immediately and excluſively to the Meſſiah and his new diſpenſation? If there be, the Society requires the enumeration of all ſuch paſſages, or, at leaſt, of the moſt remarkable among them; together with an account of thoſe principles and rules of interpretation, according to which theſe predictions may and ought to be applied to the events to which they relate.* On this ſubject, the Inquiry before us was written and preſented to the directors, who adjudged the gold medal to Profeſſor KONYNENBURG; though, for reaſons which we ſhall not preſume to inveſtigate, they did not chooſe to publiſh the work under the ſanction of the Society.

The ingenious author commences with an inquiry into the origin and general nature of the prophecies of the Old Teſtament. Here he obſerves that, to thoſe who are acquainted with the ſtudy of antiquity, whether ſacred or profane, and are not prepoſſeſſed with religious prejudices, it muſt be evident that the origin of all claim to inſpiration, as giving riſe to oracles

oracles and predictions, may be traced to the ignorance of the antients. Every individual, who remarkably excelled his countrymen in wiſdom and other mental accompliſhments, was naturally conſidered, by his contemporaries, as under the inſtruction and guidance of a ſuperior Being; and every grand and extenſive deſign was thought to be ſomething divine, (θειον τι) and derived from the Deity. Thus, in the language of antiquity, Zaleucus received his code of laws from Minerva, and Minos from Jupiter. It appears from Herodotus that the Egyptians dignified their great men with the appellation of Gods; and hence our author deduces the earlieſt notion of the prophetic character among the Jews. In ſupport of this idea, he obſerves that Abraham is ſtyled a prophet in Gen. xx. 7, on account of the peculiar favour and friendſhip with which he was honoured by the Supreme Being; and that, in Exod. vii. 1, Moſes is ſaid to be, in the Egyptian ſenſe of the word, *a God*, and Aaron *his prophet*. We are alſo reminded that the prophets, in the moſt antient times, had the name of ſeers, and men of God; and that theſe titles were often aſſumed by impoſtors is concluded from the xiiith and xviiith chapters of Deuteronomy. The companies, or ſchools, of the prophets the Profeſſor ſuppoſes to have been ſeminaries, in which youth were properly educated to become the inſtructors of their countrymen; and he obſerves that, as Providence makes uſe of human inſtitutions as the means of promoting its wiſe and excellent purpoſes, there can be no inconſiſtency in ſuppoſing that the Deity might employ theſe inſtructors as inſtruments to promote the welfare of a nation particularly devoted to his ſervice; nor is there any abſurdity in believing that, either mediately or immediately, (but who, alas! can define this diſtinction?) he might communicate information to theſe perſons in matters that were of great importance to the happineſs of mankind.

The learned Profeſſor conſiders Moſes as the inſtitutor of the prophetic office among the Jews; he thinks that the paſſage in Deuter. xviii. 15, relates to this inſtitution; that it refers to the Jewiſh prophets in general, without any particular view to the Meſſiah; and he concludes that the application of it by the apoſtles to Chriſt muſt not be underſtood as excluſive. The prophetic ſchools, however, our author ſuppoſes may be aſcribed to Samuel; who, foreſeeing the revolution which happened toward the decline of his life, wiſhed to eſtabliſh a body of men, whoſe influence might check the evils that were to be expected from a monarchical government. As he preſided over the company of prophets, he had probably inſtructed them how to receive Saul; and as his long experience of government, and his obſervation of the circumſtances of the neighbouring monarchies,

together with his knowlege of the diſpoſition of his countrymen, enabled him to foreſee the conſequences with which the introduction of monarchy among the Jews would be attended, it is probable that he taught the prophets that line of conduct which would obtain and ſecure for them influence both with the court and with the people. After the death of Samuel, we find the prophets Gad and Nathan at the court of David, and Shemaiah at that of Rehoboam; and it is obſervable that, during the reigns even of the worſt of the Jewiſh kings, there was always ſome prophet, eminent on account of his zeal for the religious and political welfare of the ſtate, who aſſumed the right of free acceſs to the monarch, boldly reproved his vices, or cenſured the meaſures of his government, and whoſe ſacred character and influence rendered him formidable to a bad prince. One part of their office appears to have been to impart religious inſtruction, and not only to prevent the introduction of idolatry, but alſo to check that tendency to ſuperſtition, into which ceremonial obſervances are ſo apt to degenerate; hence we find ſome of them inculcating the inefficacy of the rites and ceremonies even of their law, and recommending the practice of virtue as eſſentially neceſſary to ſecure the favour and protection of God. This, however, the Profeſſor obſerves, was only a ſubordinate part of their duty; for, as the Moſaical diſpenſation muſt be conſidered as a political eſtabliſhment, founded on the acknowledgment and worſhip of God as the ſupreme civil magiſtrate, ſo the diſtinguiſhing character of the prophetic office among the Jews is that it was political; all their prophecies, whether addreſſed to individuals, or to the people at large, were evidently of this kind: they were founded on the authority and command of God, as the lawgiver and ſupreme governor of the nation; the imagery in which they were clothed was taken from times remarkable for political proſperity, or adverſity; the motives urged were either the hope of the divine bleſſing, as productive of national happineſs, independence, and liberty, together with abundance of the comforts and enjoyments of this life, or elſe the fear of being puniſhed by national calamities and afflictions of a temporal kind: even the zeal with which the prophets declaimed againſt idolatry, was founded in the grand political principle of the allegiance due to God, as the ſupreme governor of the Jewiſh ſtate. The ſame political object, ſays our author, is manifeſt in all their predictions of future events, whether theſe be underſtood to be immediate revelations from God to the prophet; or whether they be conſidered as hiſtorical narrations, written in a prophetic ſtyle, after the events had already happened, and which, becauſe their authors were un-

known, were inſerted in the prophetic writings by thoſe who formed the collection of them tranſmitted to us.

In this part of the work, we find ſeveral excellent obſervations on the progreſs of prophecy in the different periods of the Jewiſh ſtate, and on its decline after the Babylonian captivity: but here our limits will not permit us to follow the author.

Profeſſor KONYNENBURG next inquires into the origin and progreſs of the Jewiſh notion of a Meſſiah, or Chriſt. He obſerves that, though the prieſts, and ſome of the prophets, were conſecrated by unction, the appellation of the *Meſſiah*, or the *Anointed*, was ſeldom given, except to kings, and generally occurs in ſuch a connection that it ſeems to imply the regal dignity. Hence he thinks that the particular notion of a Meſſiah, among the Jews, could not have become popular, till after the eſtabliſhment of their monarchy; for it would be abſurd to ſuppoſe that, before this period, a pious Iſraelite, who conſidered God as his political ſovereign, ſhould imagine that the future proſperity of his country was founded on a monarchical government, the deſire of which he had been taught to regard as a rejection of the Deity in the character of ſupreme magiſtrate:—for, though Moſes foreſaw this change in their conſtitution, and provided for it; yet the manner in which he expreſſes himſelf concerning it is very far from recommending it as eligible and productive of national happineſs; and, in the eighth chapter of Samuel, God is introduced as ſaying that the people rejected him by deſiring a king. Before the introduction of monarchy, the Jews founded their ideas of national proſperity on the divine promiſes to the patriarchs, and had learned from Moſes to connect theſe ideas with the immediate government of God, inſtead of that of any Meſſiah, or anointed delegate of the Almighty.

The character of David, as being in a political ſenſe *the man after God's heart*, and his exemplary attachment to the worſhip of the Deity, together with the proſperity and happineſs which the nation derived from his government, and from the eſtabliſhment of the throne in his family, ſeem to be the circumſtances that more immediately influenced the Jews in forming their ideas of the welfare of their conntry; as this monarch was much beloved by the people, it was natural for them to indulge the hope that their deſcendants might be governed by princes of his family, who might reſemble him in diſpoſition and character, and, like him, be the means of ſecuring to them the divine protection and favour. The prophets confirmed this idea, by the bleſſings which they pronounced on this prince, and on thoſe of his ſucceſſors who ſhould walk in his ways; as well as by declaring,

declaring, in the poetical ſtyle of prophecy, that his throne ſhould be eſtabliſhed for ever. Thus the reign of David became the ſtandard by which that of all his ſucceſſors was eſtimated; and, amid all the calamities, which the ill conduct of many of theſe princes drew on the Jews, they looked back for conſolation to the reign of their favourite monarch, and to the promiſes made to him; truſting that, though this royal family were afflicted for a time, they would not be for ever abandoned. They ſtill hoped that ſome ſon of David might ſucceed to the throne, who ſhould walk in the ways of his great anceſtor; who, like him, ſhould be the *man after God's heart*; and under whoſe government the ten tribes might return to their allegiance, the nation enjoy the divine favour, be made to triumph over all its enemies, and be diſtinguiſhed by a long ſeries of proſperity, ſecured to it by a race of kings, who ſhould imitate the religious and excellent character of the reſtorer of national happineſs. Such, in our author's opinion, were the circumſtances and hopes which led the Jews to form their ideas of a Meſſiah; and ſuch, he thinks, were the proſpects indulged by Iſaiah, on the acceſſion of Hezekiah; to whom he applies the paſſages predictive of national happineſs, in the ninth and eleventh chapters of this prophet, which moſt divines have conſidered as referring to Chriſt. On this popular hope, which aroſe from the confidence that God would never utterly forſake the family of David, was founded the expectation with reſpect to a future deliverer; and, though ſome of the prophetic expreſſions relative to this hope may ſeem to point to certain times and events of their hiſtory, the Profeſſor thinks that no ſuch particular reference was intended; and he lays it down as a character of the prophecies of the Meſſiah, that they are general and indefinite with reſpect to the individual predicted, and the time when he was to appear. He alſo obſerves that all theſe prophecies imply the perpetuity of the Jewiſh theocracy, and of Jeruſalem as the ſeat of empire; that they all coincide with the popular ideas concerning the uninterrupted ſucceſſion of the race of David to the crown; and that they are all conditional: they are all calculated to promote national virtue, by continually enforcing the idea of God's peculiar favour to his people, which, though they might loſe it for a time by their apoſtacy, would be reſtored to them on their repentance and return to the worſhip of the Deity and obedience to his commands.

It is farther obſerved by the author, as a character of the prophecies concerning the Meſſiah, that the happineſs predicted to the Jews was to be enjoyed by them under a monarch who, like David, was to be the Anointed of the Lord, and thus, in the ſtricteſt ſenſe, *a man after God's heart*; who ſhould reſtore the

religion of Moſes in all its purity; under whoſe government Iſrael and Judah ſhould be reunited; and by whom the heathen nations ſhould be ſubdued, and converted to the worſhip of the true God, who would then confer on them, as well as on the Jews, an uninterrupted ſeries of peace and of the higheſt temporal felicity: but that the revolution, by which this happy change was to be effected, would be violent, and be preceded by many calamities.

Hence Profeſſor KONYNENBURG argues that, whether the Jewiſh prophecies be ſuppoſed to be founded on particular revelation; or, as poetical effuſions of the national ſpirit, to reſt on no other ground than the general authority of the divine promiſes, they could have no direct reference to the ſpiritual kingdom of Jeſus, or the moral bleſſings of the goſpel. The prophets and their contemporaries were ſo far from having any idea that their theocracy would be diſſolved, that their whole ſyſtem was founded in its perpetuity; ſo far were they from imagining that a new religion was to ſuperſede the Moſaical diſpenſation, that they conſidered this as the only means by which happineſs could be communicated to mankind, and expected that all the Gentile world would be brought under it. The felicity which they foretold did not conſiſt in the moral advantages nor in the bleſſings of another world, propoſed by Chriſtianity, but merely in temporal happineſs and national proſperity, derived from their political relation to God as their ſupreme magiſtrate, and depending on their ſtrict adherence to the principles of this conſtitution. The ingenious author's arguments for theſe opinions, though they may not be ſatisfactory to perſons who have been accuſtomed to conſider the prophecies as predictions referring directly to Chriſt, deſerve attention. Among other things, he obſerves that direct predictions of a Meſſiah, who was to be born many ages afterward, in the circumſtances in which our Saviour came into the world; whoſe appearance would be productive of the entire ſubverſion of the theocracy; and who, inſtead of the political proſperity and temporal happineſs, which the Jews expected, would beſtow moral and ſpiritual bleſſings on all mankind; would have been ſo contrary to the national ſpirit, as to be unintelligible; and if this were the caſe, they could have been of no uſe in promoting the conſolation and improvement of thoſe to whom they were addreſſed. Theſe ends were admirably anſwered by promiſes, in which their reſtoration to national happineſs was made to depend on their repentance and reformation; in which no particular time of accompliſhment was determined; and in which only the general characters of the perſon were laid down who was to be the means of conferring theſe bleſſings, in a manner conformable

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to what had been the popular ideas and expectations during ſo many ages.

After theſe preliminary obſervations on the nature of the prophecies which refer to the Meſſiah and his government, the author enumerates, in a chronological order, thoſe paſſages which he conſiders in this view:—but for theſe we muſt refer to the work at large; as likewiſe for other valuable obſervations, for which we want room.

The Profeſſor obſerves that the prophecies here quoted coincide in the principles on which they are founded, which are God's choice of the patriarchs, and the covenant that he made with them, and afterward confirmed to their poſterity; and they all ſeem to have a particular reference to the divine acceptance of Solomon's praiſes on the dedication of the temple. They alſo agree in deſcribing the future Meſſiah in general terms, which denote nothing farther concerning his deſcent than that he ſhould be a Jew; for our author, without declaring his own opinion, ſays that the expreſſions, relating to the deſcent from David, are by many conſidered as metaphors, conformable to the popular opinion, which muſt not be underſtood in the literal ſenſe; and he thinks that the mention of Beth-lehem, in Micah v. 2, is not a part of the prophecy,—but only a rhetorical figure with which it is introduced by way of antitheſis. He alſo takes notice that theſe paſſages do not mention any particular circumſtances or events of the Meſſiah's acceſſion and reign, but only point him out as a monarch whoſe government ſhould be permanently eſtabliſhed.

In the next chapter, the Profeſſor gives a ſketch of the new diſpenſation under the Meſſiah, deduced from the prophecies already cited: but, as this is little more than a collection of the ideas diſperſed in the former chapters, we ſhall not dwell on it, but proceed to the concluding part of his eſſay; in which he lays down rules that, he thinks, ought to be obſerved, in the explanation and application of the prophecies relating to the Meſſiah.

Theſe rules are preceded by two poſtulates; the firſt of which is that we are not to be implicitly guided by the application or citation of prophecy in the writings of the evangeliſts and apoſtles. They did not write in the language of the prophets, but in the Helleniſtic Greek; very few of the paſſages which they quote agree with the Maſoretic text, which is now conſidered as genuine; many of them depend on readings that are loſt; and others are taken from the Alexandrian verſion. As therefore, ſays the author, it has never been proved that the Hebrew text of the prophets was tranſmitted in all its purity to the evangelical writers, that the Alexandrian verſion was free from all error, and that they had uncorrupted copies of it; and

as it has never yet been fully ſhewn that the Deity ſo immediately and continually influenced the minds of the evangelical writers, as to enable them to underſtand in their primitive meaning all the words and expreſſions of the antient Hebrew, (which, in their time, had loſt its purity and was become obſolete,) and accurately to tranſlate the ideas of the prophets into the language in which they wrote, without any mixture of their own notions; the writings of the New Teſtament can be of no deciſive authority in aſcertaining the true and primitive meaning of the prophets; nor can it avail in any inſtance, in which the grammatical ſenſe of the original does not exactly coincide with that of the quotation: but this very condition ſuppoſes an accurate inveſtigation of the prophetic writings, independent of any connection with the New Teſtament. The ſecond poſtulate is the excluſion of a double ſenſe of prophecy.

Theſe poſtulates being premiſed, the author's firſt maxim is, that no prophecy of the Meſſiah is to be found in the Old Teſtament, before the introduction of monarchical government among the Jews. He thus excludes ſeveral paſſages, which have been conſidered by ſome divines as prophetic of Chriſt. That he ſhould reject Gen. iii. 15. will eaſily be conceived by thoſe who are acquainted with the difficulties with which this chapter has embarraſſed the beſt commentators. The promiſes in Gen. xii. 3. and xxii. 17, 18. refer to nothing more than to the populouſneſs and political greatneſs of the nation that was to deſcend from Abraham; and concerning Gen. xlix. 10. M. KONYNENBURG adopts the opinion of *Doederlein*, who explains it as relating merely to the political circumſtances and military triumphs of the tribe of Judah; and by whom the paſſage is thus tranſlated: "*The ſcepter ſhall not depart from Judah, nor ſhall a commander of his foot-ſoldiers be wanting, till his peace ſhall take place, and the nations ſhall be ſubject to him.*"

The Profeſſor allows, in his ſecond rule, that thoſe paſſages may be conſidered as prophecies referring to the Meſſiah, in which mention is made of a future triumphant monarchical government: but, in his third, he excepts from this general maxim all thoſe places which have an immediate relation to events that took place in the Jewiſh œcomony, before the coming of Chriſt; for he obſerves that as the prophets were intimately acquainted with the political circumſtances of their country, they very frequently ſpoke, in the poetical ſtyle of prophecy, concerning events, either of their own times, or which they foreſaw would ſhortly happen. Among theſe paſſages he particularly mentions Iſaiah vii. 14—16. ix. 6, 7. and the eleventh chapter; which, we are told, refer to Hezekiah, and not to the Meſſiah. Under this head, alſo, he excludes all thoſe places in

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the Pſalms, which have been applied to Chriſt by the writers of the New Teſtament. He farther obſerves that thoſe texts may be conſidered as relating to the Meſſiah, in which the prophet, though he borrows his imagery from the events and circumſtances of his own nation, promiſes a meaſure of virtue and happineſs infinitely exceeding any thing that ever took place under the political œconomy of the Jews; eſpecially thoſe paſſages in which an univerſal acknowlegement and worſhip of the true God are predicted:—for this idea is always characteriſtic of the prophecies of the Meſſiah; and the prophets, in repreſenting it, ſeem always to have borrowed their imagery from the proſperous reigns of David and Solomon.

According to the Profeſſor, no paſſage can be regarded as referring to the Meſſiah, which predicts perſonal rejection and ſuffering. Under this head, he excludes Iſaiah liii. In his explanation of this prophecy he ſays that it begins with the thirteenth verſe of the preceding chapter; and he thinks that it refers to the diſtreſs and diſeaſe of Hezekiah, which he ſuppoſes was the leproſy, and to the reſtoration of this monarch to health and proſperity. As to Zechariah xii. 10. it is obſerved that, without having recourſe to the interpretation given of it by Grotius, it is ſo very deficient in point of connection, that nothing certain can be founded on it; for it is here laid down as a rule that no prophecy can be ſaid to relate to the Meſſiah, unleſs the connection, in which it ſtands, evinces the prophet's intention, by the moſt ſublime repreſentations of political and moral felicity, to ſpeak comfort to his dejected countrymen, and to excite them to that reformation of religion and manners, on which all theſe ſplendid proſpects of national happineſs were founded, and without which they could never take place. Hence the author concludes that theſe prophecies have never been accompliſhed in the ſenſe in which they were pronounced; becauſe the morals of the Jews, as a nation, have never yet attained that perfection which the prophets themſelves made the indiſpenſable condition of their political proſperity.

In reviewing this publication, we have exceeded our uſual limits: but, as the ſubject is important, and as ſome of our author's ſentiments may appear novel to Engliſh readers, we were deſirous of giving a faithful account of them. They may poſſibly give umbrage to thoſe who found their notions of religion on the plenary inſpiration of every paſſage, both in the Old and New Teſtament, and who believe the whole Bible to be, in the ſtricteſt ſenſe, the work of God:—but this hypotheſis, though it has been adopted by many pious and learned men, is attended with ſo many difficulties, that we ſcarcely think thoſe

who are attached to it would be able to defend either Judaiſm or Chriſtianity againſt the objections of a ſenſible and well-informed Deiſt:—many men, not leſs eminent than the former for piety and learning, have perceived this, and have embraced different principles of interpretation. Without inquiring whether opinions be agreeable to human ſtandards of orthodoxy, we conceive ourſelves, as men and as Chriſtians, under ſome obligations to thoſe who, with that ſeriouſneſs and modeſty which characterize the diligent inveſtigator of truth, communicate the reſult of their reſearches. This the preſent ingenious author has done, and we regard his work as throwing conſiderable light on the ſubject; though there may be particulars in it to which we might perhaps be able to offer ſome objections: but, as it is not our buſineſs to enter into controverſy, we ſhall conclude this article with expreſſing our general approbation, and with reminding our readers that the learned Profeſſor conſiders the prophecies with reſpect only to the ideas of prophets and their countrymen as Jews; he thus ſtrictly confines himſelf to the terms of the queſtion propoſed, without inquiring into the mode of application adopted by the writers of the New Teſtament. His vindication of the conduct of Providence in both diſpenſations, with which he concludes his book, is highly judicious; and, had we room to inſert it, would prove that he is a ſincere and able advocate of the religion of Jeſus; who, though not the temporal Meſſiah expected by the Jews, was, in the moſt exalted ſenſe, the Chriſt of God.

ART. XI. HENRICI CONSTANTINI CRAS *Diſputatio de Hominum Æqualitate, &c.* An Eſſay on the Equality of Mankind, and on the Rights and Duties reſulting from this Principle. By HENRY CONSTANTINE CRAS, I.U.D. Profeſſor of the Law of Nature and Nations, and of Civil and Roman Law in the Academical School of Amſterdam. Second Edition. 8vo. pp. 178. Haarlem and Amſterdam. 1794.

As we gave a very particular account of the contents of this Eſſay in the tenth volume of our New Series, page 481, &c., we mention this edition only on account of its ſpirited and well-written preface; in which the author vindicates the ſubject of his diſcuſſion from the objections of thoſe violent partiſans of power, who hate every argument, however moderate and rational, that tends to eſtabliſh liberty.

In anſwer to ſuch opponents, Profeſſor CRAS, while he allows that the doctrine of human equality may in ſome inſtances have been ſo miſunderſtood and abuſed as to produce licentiouſneſs and anarchy, calls on the other party to acknowlege that it has alſo been ſhamefully infringed and violated; and

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that to this violation, and the contempt of the obligations of humanity by thoſe in power, many of the calamities are owing which render the lot of mankind truly miſerable. He contends that the proper method of diminiſhing theſe evils, and of improving the condition of our fellow-creatures, is not to deny and rail at the principles of liberty and equality, but calmly to inveſtigate and accurately to define them.

The Profeſſor juſtly obſerves that great pains have been taken to perſuade mankind that the circumſtances attending the late revolutions in France are entirely new and unexpected, totally different from all that ever happened before. It is a common error, with men of narrow capacities and contracted minds, to confine their views to the events immediately before them, without regarding that long ſeries of cauſes which preceded and produced them; whereas, were they to attend to theſe, and to make a proper uſe of the information which hiſtory ſo freely offers, they would ſee that there is really nothing in the events of the preſent age which might not be expected from the circumſtances that led the way to them; and that, on the theatre of the world, the drama of former times has been repeated, with little other alteration than that of actors and ſcenery.

Among the cauſes which operated toward producing the deſtruction of the French monarchy, the author mentions the degenerate and abandoned character of the courtiers; the ambition and extravagance of the fourteenth and fifteenth Lewis, by which the public finances were ruined, and the people grievouſly oppreſſed; and the inſidious ſyſtem of policy, by which the court of Verſailles was induced to interfere in the domeſtic concerns of other nations,—particularly the meaſures which it adopted to foment the diſputes between Great Britain and America; in conſequence of which, in order to preſerve ſome appearance of conſiſtency, it was obliged to encourage in its own ſubjects a freedom of political inveſtigation which, among an oppreſſed people, can ſcarcely fail to terminate in the ſubverſion of arbitrary dominion. In this view, alſo, the Profeſſor takes notice of the quarrels between Lewis XV. and the parliaments, and the ſpirited remonſtrances to which they gave occaſion, which, by means of copies publiſhed in Holland, were diffuſed throughout France. It is in vain, therefore, that the writings of *Voltaire* and *Rouſſeau* are blamed as the cauſe of that ſpirit of liberty which produced the French revolution; long before theſe writers, the contempt of ſuperſtition and the hatred of tyranny had made a conſiderable progreſs in that country; and, for the production of theſe effects, the abſurdity of its religion, the vices of its clergy, the oppreſſive inſolence of its nobles,

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the rapacity and profligacy of its courtiers, and the wretched adminiſtration of its government, were cauſes abundantly ſufficient.

" *Quid mirum igitur,* (ſays this intelligent philoſopher,) *quod omnis ævi docuit memoria, tanti imperii fortunam cum moribus immutatam eſſe, ſædamque ſervitutem, ad quam omnia primo inclinare, mox ruere etiam cœperant, etſi per longum temporis lapſum, ipſâ tolerandi neceſſitate prope in jus videbatur verſa, tandem intolerabilem viſam; et, quanto major eſſet oppreſſorum civium multitudo, tanto vehementiori impetu fracta ejus vincula eſſe, excuſſumque omnis dominationis jugum? Quid mirum, rejectis ita frenis imperii, vacillare initio civitatis, libertati nondum aſſuetæ, gubernationem, ac ſuſpiciones, diſcordias atque odia naſci, immoderatamque concionum libertatem, quâ totam concidiſſe Græciam judicavit Cicero, in infinitam interdum licentiam exire, quæ ſummam excitet factionum audaciam? Itaque omnia ſibi arripere alii, et de potiori inter ſe auctoritate certare; in ſordidiſſima obſequia ruere alii; alii invidiam excitare bonis, aut criminari ſeveritatem, aut moderationem omnem vocare in ſuſpicionem, et calumniis opprimere. Quid mirum igitur, jactatas huc et illuc rerum habenas aliquando ad eos pervenire, inter quos ſint, qui, vel arrogantiâ inflati, ſimulatæ virtutis ſpecie fallant incautam multitudinem; vel qui moderate imperandi munus atque officium ignorantes, magnum populum ducere nequeant; vel ſi tantæ artis periti ſint, qui improborum modo fraudibus prohibeantur, modo falſis etiam criminationibus oppreſſi, tanquam proditores patriæ interdum morte mulctentur? In eâ fluctuatione animorum rerumque inconſtantiâ, nondum firmatâ ſtabilitâque novi imperii formâ, facile exoritur etiam alter Cleon, audacis et inanis ingenii homo, turbulentus, criminoſus, imperii incenſus cupidine, ſed diſertus, ſed multitudini ab ejus ore attonitæ pendenti, ad tempus ſaltem gratiſſimus adulator, ſed auctoritate ſuâ ferox, qui barbaræ ſævitiæ infanda exempla ſtatuat in omnes, quos ſuis conciliis imperandique aviditati vel poſſe tantum adverſari ſuſpicetur? Itaque hujus unius vel etiam paucorum dominorum libidine atque ſuperbiâ iterum oppreſſa, Natio infelix aliquando gemit, plurimoſque honeſtiſſimos cives ſuos, neceſſarios, propinquos perire videt, qui non ſuâ culpâ, ſed aliorum ſcelere et nequitiâ calamitoſi, quum neque ſibi, neque patriæ amplius ullam ſalutis ſpem reliquam vidcant, quam ſubeunt mortem, eam benefactorum conſcientiâ freti, non timeant, ſed contra, veluti unum quod ſibi ſuperfit ſolatium, ardentibus quoque votis exoptent.—Itaque niſi ex ſummâ neceſſitate, ſemel firmati tolerabilis imperii commutationem non optari temere, nedum tentari oportere, ſapientiſſimi quique et moderatiſſimi Viri monuerunt. Quamquam quod ad Gallos attinet, eorum ita collapſæ res fuerunt, imperiique omnis ſic depravata ratio, ut deliberandi quidem deligendique nulla amplius copia ſuppeteret. Quem vero fructum Gallicarum rerum converſio, quem exitum ſit habitura, in tantâ rerum futurarum, quæ prudentiſſimos quoſque fallunt, obſcuritate, tantâque in caſuum humanorum inconſtantiâ, quis aut proſpiciat, aut ſi quid ſecum conjicere audet, id expromat? At Livii tamen, uti ſæpe alias, ita hic Polybium ſecuti, verba nunc ſcribenti mihi in mentem veniunt: " *Adverſus conſentientes nec regem ſatis validum eſſe nec tyrannum.*"

ART.

ART. XII. HENRICI CONSTANTINI CRAS *Diſputatio de Principiis Doctrinæ Morum, i. e.* A Diſſertation on the Principles of Morals, to which the Gold Prize-medal was awarded by the Philoſophical Society of Haarlem. By HENRY CONSTANTINE CRAS, I. U. D. Profeſſor of the Law of Nature and Nations, and of Civil and Roman Law, in the Academical School of Amſterdam. 8vo. pp. 140. Haarlem. 1794.

THE queſtion, which gave occaſion to this diſſertation, was propoſed in the following terms: "As philoſophers have long ſought a firſt and univerſal principle of moral obligation, whence all the more particular precepts of duty may be deduced; as the hypotheſis, which ſuppoſes what is called the Moral Senſe to be ſuch a principle, ſeems liable to ſome objections; and as that which Profeſſor *Kant* has propoſed is, by many, deemed obſcure, vague, and uſeleſs; the Society have been induced to inquire whether the inveſtigation of ſuch univerſal principle be judicious, neceſſary, or uſeful; and, if ſo, what is this principle?"

In his preface to the diſſertation before us, the learned author obſerves that, whatever ſuperiority the moderns may juſtly claim on account of their progreſs in phyſics, in which they have been aſſiſted by diſcoveries that, however important, were in many inſtances the reſult of accident, the antient philoſophers were by no means inferior in thoſe branches of ſcience which depended not on fortuitous invention, but on that cloſe obſervation and diligent reſearch, in which the mind is indebted to its own powers, and needs not external aſſiſtance. This is exemplified by their progreſs in moral philoſophy, which is, in fact, the ſtudy of human nature; and which they explored with aſtoniſhing induſtry and ſucceſs. It was their knowlege of mankind that led them to ſum up all the precepts of duty in *living according to the dictates of nature.* Hence they have left us a rule to direct our reſearches; and the moſt probable way of ſucceeding in them is not ſo much to inquire after new principles, as to inveſtigate and explain the full force and meaning of that which the antients have already eſtabliſhed:—for, as the phyſical principles of the laws of nature can be learned only by diligent obſervation of the properties of matter in all its ſeveral phenomena, ſo the principles of moral obligation muſt be deduced from the whole of human nature; and they, who would deduce theſe principles from any other ſource, fall into an error ſimilar to that of the ſcholaſtic philoſophers, in explaining the phenomena of matter by the invention of arbitrary hypotheſes.

After a ſhort hiſtorical view of his ſubject, the Profeſſor divides his diſſertation into two parts. In the firſt, he inquires whether

whether the inveſtigation of ſuch principles be judicious, neceſſary, and uſeful. The anſwer to this queſtion is obvious; whether the inquiry be judicious muſt depend on the probability of ſucceeding in it; which the ingenious author endeavours to prove by a compariſon of the preſent with other objects of ſcientific purſuit, in which the inveſtigation has been attended with ſucceſs. In this, as well as in all the branches of phyſical knowlege, the data are effects and a great variety of particular phenomena, which muſt be accurately examined and compared, in order to deduce general laws and principles from them; and if the inveſtigation of this ſcience has been attended with leſs ſucceſs than that of others, it has been much owing to the error of inquirers, who have raſhly carried their expectations farther than the nature of the ſubject will admit, and, by aſpiring to diſcoveries beyond the reach of our abilities, have overlooked thoſe which they might have made. Under this head, the author particularly adverts to thoſe who apply mathematical reaſoning to moral philoſophy, and will be ſatisfied with nothing leſs than mathematical certainty. With regard to the neceſſity of the inveſtigation, the Profeſſor obſerves that much depends on the light in which morals are conſidered; whether theoretically, as a ſcience; or practically, as the rule of life. In the latter view, the inquiry after firſt principles is not abſolutely neceſſary; here morals muſt be conſidered as an art; and all the arts, not excepting even the moſt difficult, were practiſed, ſome of them in the higheſt perfection, long before their theoretical principles were diſcovered, or even inveſtigated: nay, it is obvious that the principles of moſt arts have been deduced from the productions of artiſts who lived before any ſuch rules were eſtabliſhed; and how many excellent practical artiſts do we find, who are totally ignorant of the mathematical or philoſophical principles on which their ſeveral operations are founded. The application of this reaſoning to morals is fully juſtified by the hiſtory and experience of mankind; for the all-wiſe Creator has endued man with certain internal ſenſes, or inſtincts, or, as Cicero calls them, firſt ſparks and notions of virtue: which, cheriſhed and confirmed by the habits and experience of life, impel us to the performance of juſt and benevolent actions, and deter us from a vicious conduct; and he has connected ſo much ſatisfaction with the performance of duty, that we are tempted to ſay, with Epicurus, that the ideas of virtue and pleaſure cannot be diſunited.

Here, however, another queſtion ariſes: Conſidering morals as a ſcience, is it abſolutely neceſſary that all its precepts ſhould be deduced from one ſingle principle? This our author denies; obſerving that, as neither in mathematics, nor in other ſciences,

ſciences, are all propoſitions deduced from a ſingle principle, it is unreaſonable to require this in morals. As the geometrician founds his theorems, not on one but on ſeveral axioms, where is the incongruity of ſuppoſing that there may be more than one principle of moral obligation, from which the ſeveral precepts may be deduced?

The utility of the inveſtigation of principles of moral obligation is here judiciouſly pointed out, and happily illuſtrated, by comparing ethics with logic:—but the anſwer to this part of the queſtion is ſo obvious, that we ſhall not detain our readers with it.

One great requiſite, in all philoſophical diſcuſſion, is to fix the preciſe meaning of the terms uſed; ſenſible of this, the author introduces the ſecond part of his inquiry with explaining what is to be underſtood by principles of moral obligation. A principle is properly a propoſition, the evidence and force of which are not perceived by ratiocination. Whatever truths we learn by reaſoning, we muſt conſider as deduced from ſome antecedent propoſition: but principles are primary notions; they are ſimple truths, beyond which we cannot aſcend, and for which therefore no farther reaſon can be aſſigned. A teacher of mathematics may explain and, by particular inſtances, illuſtrate the axioms of geometry: but he cannot, ſtrictly ſpeaking, demonſtrate them: he would appeal to the internal ſenſe and to the experience of his pupils; and if, after all his illuſtrations, they ſhould not apprehend theſe ſimple truths, he would adviſe them to deſiſt from the purſuit of a ſcience in which it is impoſſible that they ſhould make any progreſs. Of ſuch an incapacity, he would ſay, with the celebrated Profeſſor *Saunderſon*, that it muſt proceed from a cauſe which either admits of no cure, or deſerves none. The principles of moral obligation, M. Cras obſerves, muſt be incontrovertibly true, evident, perſpicuous, and univerſal; they muſt alſo be principles of knowlege; that is, principles from which, by ſtrict reaſoning, and the aſſiſtance of intermediate propoſitions, all the duties of morality may be known. To require principles which, without the intervention of intermediate truths, ſhould be ſufficient for the explanation of every branch of moral obligation, would be not leſs abſurd than to ſuppoſe that, by learning the axioms prefixed to Euclid's firſt book, a perſon would be able to demonſtrate the forty-ſeventh propoſition, without knowing any thing of the preceding forty-ſix. We muſt alſo avoid the error of thoſe who, in defining principles of ſcience, expect that theſe ſhould explain not only the moral virtue and excellence of actions in general, but alſo the utility of particular actions in every particular circumſtance;

though this, conſidered abſtractedly, is rather of a phyſical than of a moral nature. Ethics recommend, in general, the culture of the mind and the acquiſition of knowlege, but do not determine whether an individual ought to embrace a mercantile profeſſion, or to devote himſelf to ſcience and literature.

The opinions concerning the principles of moral obligation, which have been holden by philoſophers, may be claſſed under two general heads. Many, among both the antients and the moderns, have maintained that ſelf-love, prompting a deſire of happineſs, is the ſole principle of virtue: but our author obſerves that they have ſubſtituted a part, for the whole of human nature;—they have pointed out a principle, which is indeed implanted in our conſtitution, and which is extenſively, as well as forcibly, active: but they who maintain it excluſively, as the ſole principle, will find it difficult to explain the moral excellence of ſuch actions as thoſe of Codrus, Regulus, and Decius, in which all deſire of perſonal happineſs ſeems to have been rejected, and certain death voluntarily incurred, for the ſake of others.

The notion that the deſire of perſonal happineſs is a ſelfiſh motive, and therefore deſtructive of the very nature of virtue, has led another claſs of philoſophers into the oppoſite extreme. Some have maintained that the preſervation of the order and harmony of the univerſe is the great principle of virtue; and that, from this motive, a good man ought to renounce every hope of perſonal happineſs, and cheefully to ſubmit to ſufferings and death. This principle, the Profeſſor obſerves, is not merely foreign to human nature, but abſolutely contrary to that deſire of ſelf-preſervation and happineſs which the Deity, for wiſe reaſons, has interwoven with our conſtitution.

The author next offers ſome remarks to ſhew the defect of thoſe hypotheſes which ſuppoſe obedience to the Divine will, a compliance with the final purpoſes of the Deity, or the deſire of promoting our own perfection, to be the principle of moral obligation. Theſe ſeveral principles, he obſerves, are imperfect with reſpect to our knowlege, as they afford no criteria by which to determine, in all caſes, what is the particular will of the Deity, what are his final purpoſes, or wherein conſiſts our perfection.

With reſpect to the hypotheſis of the moral ſenſe, Profeſſor Cras allows all that is ſaid concerning the exiſtence and power of this faculty: but he obſerves that they, who ſuppoſe it to be the firſt principle of moral obligation, aſſume only a part of our nature, inſtead of the whole, as the baſis of their hypotheſis: neither have they explained whether all duties are immediately diſcriminated

diſcriminated by this internal ſenſe, without any proceſs of ratiocination; or whether it ſuggeſts only ſome firſt principles, whence the mind, by reaſoning on them, deduces others. If this be their meaning, theſe firſt principles ought to have been accurately laid down: but moſt of theſe writers ſeem to maintain the former opinion; becauſe one great purpoſe, for which the moral ſenſe is adopted, is to account for the immediate conſciouſneſs and approbation of virtue, among the moſt illiterate and uncultivated:—but perhaps, adds he, theſe philoſophers were miſled by the rapidity with which the mind, in ſome caſes, runs through a ſeries of connected propoſitions, and proceeds to the concluſion, without diſtinctly attending to the intermediate truths.

In addition to this argument, it may be obſerved that an objection againſt the hypotheſis, which makes the moral ſenſe a principle of moral obligation, may be founded on the definition of principles, as explained in this eſſay. If by principles we mean ſimple truths, or axioms, it is evident that the moral ſenſe, which is not a *truth*, but a *faculty* by which certain truths are perceived, cannot with propriety be called a *principle* of moral obligation; this would be to confound the inſtrument with the matter on which it is employed, and would appear no leſs improper, than to give the name of a geometrical axiom to that mathematical ſenſe by which the propoſitions in this ſcience are apprehended.

Concerning Profeſſor *Kant*'s principle of morals, *Act as if you wiſhed the rule of your actions to be univerſal law*, our author offers ſome ſhort but judicious obſervations. He aſks of what ſervice this law would be in doubtful caſes; or to a perſon who, with ſincere goodneſs of heart, is likely to be miſled by an error of judgment? How is this principle to aſſiſt him in determining whether his deciſion be right or wrong? We have read of nations which thought it right to offer human ſacrifices, and to put their aged and infirm parents to death; and which muſt hence wiſh that all mankind would do the ſame. The good fathers of the Inquiſition deem it the grand duty of a Chriſtian to extirpate hereſy and propagate the catholic faith by fire and ſword, and therefore wiſh that the rule of their conduct were an univerſal law; conſequently, if their actions be tried by Profeſſor *Kant*'s principle, they are perfectly right.

The ingenious author obſerves that the beſt way of inveſtigating the firſt principles of moral obligation is to examine ourſelves with attention, and to take an accurate view not merely of ſome parts, but of the whole of our nature and conſtitution. Thus we may learn what are the primary affections of the mind, and its firſt motives to action; thus we may diſcern our firſt

notions,—thoſe latent ſparks at which, when diſcovered philoſophy lights her lamp. Proceeding in this method, he eſtabliſhes four principles, founded in the affections of human nature, up to which the obligation of every moral precept may be regularly traced, and which may therefore be conſidered as the fundamental axioms of ethics.

'1ſt. In conſequence of the natural affection of ſelf-love, man is obliged to the duty of ſelf-preſervation, and of purſuing that degree of happineſs of which he is capable. Hence he is obliged to all thoſe moral laws which are derived from this firſt principle. 2. By the affection of natural benevolence, he is in like manner bounden to the duty of preſerving his fellow-creatures, and of promoting their happineſs, as far as he is able. 3. As man is deſigned by nature to be a ſocial Being, and cannot attain the felicity of which he is capable without the co-operation of his fellow-creatures, the Deity has implanted in his conſtitution a powerful inclination to aſſociate with other men: by this natural affection, therefore, he is bounden to all thoſe duties which are neceſſary to the exiſtence and welfare of that ſociety of which he is a member. Laſtly, There is, in our minds, an innate propenſity to admire whatever is grand and ſublime, and, if the object be an intellectual Being, endued with uſeful and beneficent attributes, to love, eſteem, and reverence him:—but if, by the affections interwoven in our nature, we are induced to indulge theſe ſentiments even to thoſe of our fellow-creatures who excel in wiſdom and goodneſs, with what higher degrees of them muſt we be inſpired, when their object is the allwiſe and good, as well as omnipotent, Creator and Preſerver of the univerſe, in whom every perfection centers, and on whoſe beneficent providence all things depend? To theſe affections we are alſo induced by that natural apprehenſion of evil, and that deſire of protection, which flow from a ſenſe of our own weakneſs, frailty, and impotence.'—On theſe circumſtances, our author founds a fourth principle, which is,' that man is obligated, by the very conſtitution of his nature, to reverence and worſhip, and to ſeek the protection and favour, of that Supreme Being, whom he acknowleges as God.'

It may, perhaps, be objected that there are ſome nations, which ſeem to have no knowlege of any object of worſhip: but our author juſtly obſerves that the diſcuſſion of this queſtion would be entirely foreign to the ſubject. The axiom ſuppoſes this knowlege as attained, and the duty of attaining it is deduced, not from this, but from the firſt axiom: a conſequence of which is, that we are obligated to acquire, as far as we are able, whatever knowlege is neceſſary to our happineſs.

Such is the reſult of this ingenious author's inveſtigation. In the courſe of it he diſplays an accuracy and clearneſs which we have ſeldom ſeen equalled, and hardly ever excelled; and which renders his work a model of philoſophical diſquiſition: it has alſo the merit of being written in excellent Latin, and in that chaſte argumentative ſtyle which is moſt ſuitable to the ſubject.

ART.

ART. XIII. *Verhandelingen uitgegeeven door de Hollandſche Maatſchappye, &c. i. e.* Memoirs publiſhed by the Philoſophical Society of Haarlem. Vol. XXX. 8vo. pp. 420. Haarlem. 1794.

THE greater part of this volume is taken up with the diſſertation on the principles of moral obligation by Profeſſor CRAS, which we reviewed in the preceding article; and to which an excellent Dutch tranſlation, by the author, is added. There is a ſecond diſſertation on the ſame ſubject, to the writer of which, for what reaſon we cannot diſcern, a ſilver medal was adjudged. He expreſſes what he calls the firſt principle of moral obligation, in the following manner: "Act ſo, with all your powers, that your relations to the Supreme Being may be at all times the greateſt and beſt poſſible. This is the will of God; for he intended that there ſhould be a coincidence of the moſt numerous and the greateſt relations of finite ſpirits; and therefore this law is connected with the moſt powerful external obligation."

After the arguments concerning this ſubject which we have already given, we ſhall not treſpaſs on the patience of our readers by animadverting on this diſſertation, the author of which has not revealed his name. Whoever he may be, he ſeems to have confined his ſtudy both of philoſophy and language, to the ſcholaſtic theology of the middle ages; for we ſcarcely ever remember to have read ſuch confuſed and unintelligible jargon, expreſſed in ſuch barbarous Latin.

The only other article is an account, by PET. STEPH. KOK, M.D. of Louvain, of the cure of a palſy of the loins and lower parts, by the *Rhus radicans, foliis ternatis, Linnæi.* The caſe was that of a woman, about thirty years of age, who had been paralytic above four years before. Dr. KOK viſited her; and after having tried, without ſucceſs, all the medicines of which he had either heard or read, he gave up the patient as irrecoverable: but, after an interval of a fortnight, he reſolved to make an experiment with extract of the *Rhus radicans*, which is recommended by ſeveral French writers as very efficacious in this diſeaſe. He began on the 5th of May, by adminiſtering twenty grains, three times in a day, and gradually increaſed the doſe to two drachms. The patient felt not the leaſt inconvenience from the medicine, by perſevering in which ſhe mended daily, and, on the 8th of July, was completely cured. The fact is certainly uncommon, and may be uſeful: but the Doctor's obſervations on the diſeaſe, which he aſcribes to a defect in the ſecretion and circulation of the nervous fluid, would be thought rather hypothetical by many of our medical readers.

An account of the efficacy of the *Rhus Toxicodendron* in paralytic complaints, by Dr. Alderſon, will be found in our Review for December laſt, p. 460.

ART. XIV. *Tafereelen Van de Staatsomwenteling in Frankryk*; *i. e.* Sketches of the Revolution in France. Vol. I. 8vo. pp. 200. Amſterdam. 1794.

THE publiſher of this work, M. ALLART, who ſeems to be one of the moſt ſpirited and enterpriſing of the Amſterdam booksellers, conceiving that a full account of ſo important an event as the French revolution muſt be highly acceptable to his countrymen, has undertaken to gratify their curioſity in a more elegant ſtyle and more expenſive manner of publication, than is generally adopted by the Dutch,—at leaſt in theſe times. For this purpoſe, he has cauſed the beſt repreſentations of the moſt ſtriking ſcenes of this eventful drama, that have been engraven in France, to be copied by able artiſts, and has engaged a writer who appears to poſſeſs conſiderable abilities and an elegant taſte for compoſition, and who is ſuppoſed to be a gentleman who, by a late work, has acquired deſerved reputation as an hiſtorian.

The volume before us carries the hiſtory of the revolution no farther down than to the union of the three orders in the National Aſſembly on the 27th of June 1789; ſo that the publication in ſuch ſmall volumes bids fair to be very expenſive, and to require a long time before it can be completed. The narration, however, is very far from being prolix, and is compoſed in an eaſy, agreeable ſtyle. In an account of facts ſo recent, and that have been ſo often related, we cannot expect that any thing can occur which would be new to our readers; eſpecially as the author ſuffers the events to ſpeak for themſelves, and does not interrupt the narrative with his own remarks: it is therefore ſufficient to obſerve, on this part of the work, that he appears to have collected from well known and, we believe, generally approved authorities.

In his introduction, however, the author favours us with ſome general and philoſophical obſervations on the ſubject of his work, and on the oppoſite opinions of mankind concerning the revolution. He dwells on the neceſſity of diſtinguiſhing accurately between the ſeditious tumults of a mob, and the inſurrection of a nation; the one always odious, prompted by ignorance and the moſt ſelfiſh and violent paſſions; while the other, he obſerves, may be reſpectable, as it requires a knowlege of the general intereſts of ſociety,—a freedom from all prejudice in favour of error, merely becauſe it has been long eſtabliſhed,—and a ſacrifice of private intereſts to thoſe of the community.

'When the conſtitution of a country is eſſentially faulty, or unjuſtly adminiſtered; when tyrannical governors introduce all the infamous arts of oppreſſion; when the inſolence of power demands ſervile ſubmiſſion, and diſtributes what it calls *juſtice* in the moſt arbitrary manner; then the probability of inſurrection will be in proportion to the

the good ſenſe and magnanimity of the people. The moſt oppreſſive government may endure for ages, where ignorance and ſelfiſhneſs prevail; the moſt infamous tyranny, if it will ſometimes confer partial favours on its immediate inſtruments, may ſcourge mankind as long as ſuperſtition keeps the people blind, or ſelfiſh paſſions deter them from the ſacrifice of private intereſt: but let the veil of error fall from the eyes of ſuch a nation,—let true ſelf-love, which ſeeks its happineſs in the common welfare, inſpire the minds of a conſiderable number of the citizens,—and they will ſoon plan an inſurrection, againſt which the crooked policy of their oppreſſors will in vain employ the moſt violent meaſures.'

Such, according to our author, are the characters of a national inſurrection, which he applies to the French revolution in 1789. He obſerves that this ſtupendous meaſure was begun and carried on by the repreſentatives of the people, aſſembled in conſequence of the King's command. That they proceeded much farther than he or his miniſters intended, was owing to the deſperate circumſtances in which the nation had been involved by the extravagance of former adminiſtrations, and muſt be aſcribed to cauſes which, in ſimilar caſes, will always produce national inſurrections.—Though the hiſtorian, however, expreſſes the moſt unreſerved approbation of the revolution itſelf, he is very far from wiſhing either to excuſe or to palliate the particular inſtances of cruelty, which reſulted either from the violent reſentment of the populace, or from the odious paſſions of individuals; he confeſſes that there were many ſcenes in France, from which every humane man muſt turn away with the utmoſt averſion, and in relating which he will endeavour to inſpire the abhorrence that he feels: but though he will indulge his feelings, he will not ſuffer them to get the better of his judgement. He will reflect on the unavoidable circumſtances of human nature; and he will conſider that the calm dictates of reaſon are not of themſelves ſufficient to excite men to great and hazardous enterpriſes, but that a ſtronger impulſe is neceſſary, which muſt have a degree of force proportioned to the importance and difficulties of the undertaking, and which, if it meet with formidable oppoſition, will ſometimes riſe into all the violence of paſſion. Hence it is to be lamented that no conſiderable revolution, however juſt in itſelf, or however well conducted, ever took place without being diſgraced by ſome particular inſtances of injuſtice and cruelty. In eſtimating the meaſures of the National Aſſembly, it is no more than juſt to attend to the oppoſition which they had to encounter, and to the dangers to which they were expoſed from the adherents of the old court, from the intrigues of the princes and nobles, and from the influence of bigotted eccleſiaſtics; for it is ſurely not equitable to ſet all the actions of the revolutioniſts in the worſt light, without

taking any notice of the cruel deſigns and projects of the other party, which, if they had not been prevented, would have given occaſion to moſt dreadful ſcenes of ſlaughter:—but, continues our author, whatever we may think of the juſtice of particular meaſures, the candid politician muſt acknowlege that the conduct of the National Aſſembly diſplayed ſuch conſtancy and conſiſtency, as muſt lead us to conclude that its meaſures were the reſult of abſolute neceſſity; and their efficacy ſhews that they were highly expedient. The grand object of the revolution, though cenſured by politicians as romantic and impracticable, has been eſtabliſhed, and has hitherto triumphed over all the violence of hoſtile oppoſition, and the more dangerous arts of corruption. Permanent energy and conſiſtency of character have been impreſſed on the French, of which they had been deemed incapable; inſomuch that the moſt declared enemies of the revolution have been obliged to acknowlege their aſtoniſhment at the ſucceſs of a plan which they had conſidered as abſurd, and to confeſs that it could not have been thus completed by any other meaſures than thoſe which the National Aſſembly actually adopted.

Such is the ſubſtance of the author's general view of the revolution, on which we ſhall leave our readers to make their own comments; what his opinion is concerning later events, in judging of which mankind are more divided, we know not An impartial account of them would be deſirable: but it is perhaps yet too early to hope for it; we muſt wait till the angry paſſions on both ſides ſhall have ſubſided, and till, without being ſwayed by national and political prejudices, men can give a patient attention to the facts and arguments of all the parties concerned. In ſuch a review, the moraliſt will undoubtedly find many characters and actions which deſerve the ſevereſt cenſure: but he will naturally examine whether theſe were all on one ſide only, and whether the plans and deſigns, if not the actual meaſures, of the other party were not equally unjuſt and odious. In this caſe he will lament the lot of mankind, who are ſo often the victims of ambition, and will direct his hopes of happineſs to that better ſtate of ſociety, which the imperfections of human governors will not be ſuffered to diſturb, and in which he will be ſubject to no power that is not directed by unerring wiſdom and goodneſs.

ART. XV. *Des Moyens de faire la Paix; i. e.* Concerning the Means of making Peace. 8vo. pp. 54. London, (a *Preſence.*) 1794.

WHATEVER may be thought of the contents of this pamphlet, its object will certainly be deſirable to every good

man: but the misfortune is that national prejudices and paſſions, and the partial intereſts of miniſters, have generally more influence in deciding the queſtion of war or peace, than the dictates of religion and humanity. Sorry are we to obſerve that there are too many of our countrymen who, when they talk or write concerning war, ſeem totally to forget that they profeſs to be the diſciples of the Prince of peace; whatever may be their zeal for the alliance of church and ſtate, it is evident that religion has very little connection with their politics.

Previouſly to his propoſals for making peace, the preſent author takes a view of the cauſes and objects of the war; the former, as relative to Great Britain, he repreſents as frivolous and inſufficient to juſtify it,—the latter as extravagant and inequitable; nay he hints what ought not to be believed, except on the moſt deciſive evidence, that *Briſſot* was bribed to promote a declaration of war againſt us, in order to divert the Engliſh from purſuing the plan of a parliamentary reform. The ſtudy of our own hiſtory, as well as of that of other countries, has not inſpired us with implicit confidence in the virtues of ſtateſmen: but it has taught us not eaſily to credit every accuſation that may be brought againſt them.

Having inſiſted that the war muſt be ruinous, which ever way it terminates, and that not even the moſt ſplendid conqueſts will compenſate for the blood and treaſure which it has already coſt, he ſays that Great Britain, as the principal in the war, is the only power that can give peace to Europe; and he aſſerts that the French, notwithſtanding their enmity to the preſent miniſtry, are ſincerely deſirous of peace with us. He then anſwers the plauſible objection which has often been confidently made, with whom ſhall we treat? As precedents in reply to this queſtion, he adduces our own treaty with the Americans, that of the States General with the parliament of England in the time of the Commonwealth, and the tranſactions of Denmark, Sweden, and America, with the preſent French government. He obſerves that, of the cauſes alledged for commencing hoſtilities, few now remain, and thoſe are of ſuch a nature that they may be ſettled by negociation; and he affirms that nothing more is neceſſary to terminate the war, than an unequivocal declaration, by the Britiſh court and its allies, that they will not at all interfere in the internal government of France, nor in any way attempt to violate the right of the French nation to chooſe for itſelf ſuch a form of government as it may deem moſt conducive to its freedom and happineſs. In doing this, our author maintains that the court of London and its allies would only act conformably with their repeated public profeſſions; and that they have ſecured to themſelves this honour-

able retreat, by not having acknowleged either the brother of the late monarch as regent, or his ſon as king, of France.

We think it probable that the declaration mentioned by this author might prepare the way for a peace: but, ardently as we wiſh for ſuch an event, we are not ſo ſanguine in our hopes as to imagine that this meaſure would be ſufficient to produce it. Nations not only have their particular intereſts to conſult, but are alſo, like individuals, influenced by pride and reſentment; and it is a melancholy truth that, in the generality of wars, more blood is ſhed to gratify the paſſions than to promote the true welfare of either the government or the people.

ART. XVI. *Conſidérations ſur les Effets de l'Impôt, &c. i. e.* Conſiderations on the Effects of Taxes in the different Modes of Taxation. Preceded by ſome eſſential Notions reſpecting the moſt inſtructive Eras of Society. By the Marquis DE CASAUX, F. R. S. and of the Agricultural Society of Florence. 8vo. pp. 284. Dilly, &c. London, 1794.

THE general talents of the Marquis DE CASAUX are already known to our readers *. To the gay and the thoughtleſs he abandons the province of *pleaſing*, and ſubmits to the laborious taſk of rendering himſelf *ſerviceable* to ſociety. Thus, by keeping a good look out to avert thoſe calamities which would throw a ſtate into confuſion, he labours to prevent the diſturbance of its enjoyments, to ſecure to it the bleſſings of peace, and conſequently to promote the real happineſs of its people. From the very nature of ſuch works, it is pretty certain that they will be read only by the *thinking* part of the community: but then the author may be aſſured that they will be read with ſatisfaction, and that he will meet with due applauſe for his ability, and for his philanthropy.

The ſtudy of finance is dry, but it is of the utmoſt importance to ſociety. On the ſyſtem of taxation depends the very exiſtence of every government: to the want of due attention to it, the preſent war, which deſolates ſo great a portion of the globe, may be aſcribed; and the Marquis is perfectly right in obſerving that 'true notions of the nature and effects of public contributions, reſpecting the eaſe of individuals and general proſperity, might have ſaved France all her misfortunes, and the reſt of Europe all the blood which it has already ſhed, and is ſtill about to ſhed, and all the treaſures which it has expended and is ſtill going to expend.' He has the conſolation of reflecting that, before the criſis came on, he raiſed a warning voice, and en-

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* See Rev. vol. lxxvi. p. 301. 441.; vol. lxxvii. p. 127. 265.; vol. lxxviii. p. 408.; vol. lxxx. p. 254.

deavoured

deavoured to call the attention of the public, of kings, and of their miniſters, to this important ſubject; which, had it been taken up in time, he is not afraid to ſay, 'might have ſtrengthened the power of crowns, facilitated the adminiſtration of their officers, conſolidated the obedience of the ſubject, ſecured the enjoyments of all, and have led perhaps in a very natural way to that happy ſtate, which is at preſent thought with too much reaſon to be abſolutely chimerical.' With views of this kind our author publiſhed, ſome years ago, his *Méchaniſme des Sociétés:* but, ſays he, in his preſent publication,

'What ſucceſs could I expect from a work, which demonſtrated, to a nation frightened by the enormity of her engagements, that ſhe owed a great part of her wealth to her debt; and that ſhe would injure herſelf as much by paying it off, even if ſhe had the means, as by annihilating it by a bankruptcy, a meaſure which there were perſons ſhameleſs enough to recommend:—which proved equally to another nation, with more wealth and a ſmaller debt, that her exiſting embarraſſments, and many of her paſt misfortunes, were to be aſcribed only to the ſmallneſs of her debt, and to the ſyſtem, as deſtructive as it was iniquitous, of reducing it when ſhe was no longer able to borrow.'

This ſeeming paradox,—or, if it be a truth, a truth ſo hard to be comprehended by the generality of mankind,—our author maintains moſt ſtrenuouſly in his preſent work; and, in our opinion, with ſo much ſucceſs, that he muſt either reduce to ſilence thoſe who think differently from him, or make it an extremely difficult taſk for them to find out even plauſible arguments to oppoſe to his powerful reaſoning. At the ſame time, he appears to be fully aware of the difficulties which he had to encounter in an undertaking of this kind, and which he deſcribes in a manner equally able and affecting:

'Of what uſe, (ſays he, ſpeaking of himſelf in the third perſon,) will be theſe ideas, if he be the only one who gives his mind to them? and how is he to perſuade the public to beſtow their attention on them? How is he to prevail on the world to turn their eyes from the preſent, which abſorbs or deſtroys all their faculties, and to fix them on a future ſtate of things, which the ableſt men dare not foreſee, and of which the ſtouteſt are afraid to form any judgment? What intereſt can he ſtill inſpire for ſociety, when he ſees that its diſſolution is determined in the country moſt renowned for the poſſeſſion and enjoyment of it, and for conſtantly ſtudying how to increaſe and propagate its charms?—

'Above all, how abſurd muſt it be to enter on a diſſertation concerning the choice of taxes, at a time when the want of them is ſo abundantly ſupplied by proſcriptions, murders, confiſcations, and the ſtill more ſummary means of ſacrilege and extortion? What occaſion will there be for taxes, ſhould that herd of robbers, whoſe rapid progreſs is marked by the moſt deſtructive ſcourges, ſucceed in perverting and overturning all Europe, as it has in ſo ſhort a ſpace of time *in the*

face of all Europe, and TO THE SHAME OF ALL EUROPE, perverted and overturned the moſt powerful of her kingdoms?

'Why ſhould taxes be levied, if not for the preſervation of property, which thoſe robbers deſtroy every where when they cannot ſecure it to themſelves? And on what can they be levied, when property ſhall no longer have an exiſtence?

'What anſwer ſhall I give to theſe queſtions? What ſhall I oppoſe to this too faithful picture of giddineſs and blindneſs, of audaciouſneſs and puſillanimity, of atrocities and ſtupor!—Suppoſitions!

'I will ſuppoſe, then, that every one, who poſſeſſes or is the owner of any thing, from a cottage to a crown, is convinced at length of the neceſſity of inſtantly doing whatever may be requiſite to prevent himſelf from being diſpoſſeſſed.

'I will ſuppoſe a redoubling of the efforts evidently neceſſary to ſtifle the monſter that promiſes to deſtroy all Europe, that began with France, and whoſe ſtrength and ferocity increaſe in proportion as the neighbouring ſtates ſuffer it to devour her, in the fatal and vain hope that in the end it will conſume and devour itſelf.

'I will ſuppoſe the moſt ſpeedy and moſt complete ſucceſs attending theſe redoubled efforts of the combined powers.

'I will ſuppoſe our children freed from the melancholy neceſſity of beginning ſociety anew; that is to ſay, Europe ſpeedily and firmly ſecured againſt the return of former barbariſm, into which the prolongation of the preſent criſis would infallibly plunge her in the ſpace of a few years, more or leſs.

'I will conſequently ſuppoſe France delivered from the Canibals that are tearing her to pieces; inſtructed and corrected by her faults and her misfortunes; and from conviction decidedly for a monarchical government, *wiſely limited*,—for that monarchical government which is preſcribed and traced out for her by the government of the nations that ſurround her, by her extent, her population, her wealth;—yes, her wealth, which is not annihilated, which can only be eclipſed, if her future government be monarchical and wiſely limited;—I repeat it, for that monarchical government *wiſely limited*, without which France cannot proſper, *nor Europe recover her true balance*; that balance which it would be ſo difficult a taſk to form anew, if France were to loſe in Europe the influence which ſhe can enjoy only in conſequence of a powerful force, and of means capable of maintaining it, and *directed by a wiſe government, which the other nations may reſpect, without being in a ſituation to dread it*; that balance which her preſent tyrants are promiſing to replace by another, which cannot be eſtabliſhed and conſolidated in Europe, ſhould the number of republics increaſe, until every ſtate in it ſhall become a republic. Princes and kings, look to it.....

'You republics, whoſe preſent conduct diſcovers perhaps the pitiful deſire of being no longer preceded in the political hierarchy by the ambaſſadors of kings and princes, conſider that one among you will ſoon rule all the others:—conſider how dangerous it will be to diſpute that honour with the moſt populous, the beſt ſituated for having in the ſhorteſt ſpace of time enormous bodies of troops in ten different points at once, and to ſtrike in that quarter, which ſhe ſhall have ſet down as the order of the day:—conſider that this honour belongs to the moſt

extenſive,

extenſive, the moſt conſiſtent and obſtinate in her plans, the moſt ſecret in her deliberations, the moſt fruitful and the moſt inexhauſtible as well as the moſt atrocious in her reſources and her means, the moſt barbarous and implacable in her vengeance..... And let her pretended ſiſters read before hand their own fate in the lot of all the cities, all the provinces, and all the children of misfortune who in France endeavoured to eſcape, or tear themſelves from the iron yoke which their tyrants daily make heavier on their necks.

'And THOU, of whom they would not perhaps have attempted to root out the idea, if it were not for the purpoſe of degrading that of kings and princes! THOU! O BEING, no leſs incomprehenſible in the exceſſes which are now committing and in the deſtructions which have not yet worn out THY patience, than THOU waſt, when THOU didſt firſt begin time, in that immenſity of productions which diſplayed THY beneficence as much as THY power,—cauſes being ſubject to THEIR, ſo muſt be their effects; deign to realize theſe ſuppoſitions, which will alſo atteſt THY exiſtence!'

While this extract developes the author's ſentiments, which we ſhall not criticize, it alſo ſhews that he was fully aware of the arduouſneſs of his undertaking; and from this ſample of his abilities a reader might venture to conſider him as equal to the taſk that he has impoſed on himſelf. If ſuch a judgment be formed at the outſet, we will venture to ſay that, when the reader has gone through the book, he will find it confirmed. The Marquis might very fairly ſtand forwards as a candidate for fame: but he ſeems to have a better object in view—the peace and happineſs of mankind; he forgets the author in the *man*; and he invites others to examine, with the ſevereſt criticiſm, not his ſtyle and the graces of diction, but his plans and his ſyſtems, for the purpoſe of aſcertaining the truth or falſehood of ſome poſitions which he lays down, and on which the future peace and proſperity of Europe may depend.

'Let them examine, (ſays he.) whether it be not to the falſity of the general opinion reſpecting public debts and taxes that England owes the loſs of America, France all her misfortunes, and Europe, the ſhameful penury of the only means capable of preſerving her from the ſame diſaſters. Let them examine with rigour every thing that I ſhall venture to advance: let them diſcuſs it in the way in which they ought to diſcuſs the object of the moſt imminent, the moſt general, and the moſt unqueſtionable intereſt that ever yet was ſubject to public diſcuſſion.—I will myſelf applaud the ſevereſt critics; it is not without deſign, it is not from any thing particular in my character, that I myſelf ſet, to all thoſe whoſe opinions I combat, the example of the ſeverity which they ought to exerciſe with reſpect to mine.'

Such is the author's *debut* in the publication before us, which we will analyze with as much brevity as the nature of the ſubject, and a wiſh to do juſtice to it, will allow. His former work, "The Mechaniſm of Societies," was thought by the critics to have been defective in this reſpect, that the Marquis erroneouſly preſumed

preſumed that his readers were as intimately acquainted, as he was himſelf, with the principles that formed the baſis of his whole ſyſtem; which was conſequently obſcure, if not unintelligible, to a great part of the public, whoſe attention had not been turned to ſubjects of this nature. In the preſent volume, he guards againſt ſuch a defect, and goes into a minute detail of the grounds on which the whole of his arguments reſts; indeed it is ſo very minute, that he himſelf fears it may be called puerile: but on the other hand it is attended with this advantage, that it makes the elements of his principles ſo clear, that even an ordinary capacity may be able with facility to underſtand them. To this part of his plan he devotes no inconſiderable portion of the work, for his 'Preliminary Notions' occupy the ſpace between page 12 and page 93.

Before he ſtates how ſociety ſhould be maintained, the Marquis thinks it neceſſary to inquire by what means it firſt was formed; thus taking up the buſineſs *ab ovo*. Some theoriſts, he obſerves, have ſuppoſed ſociety to have originated in force; while others have pronounced it to be the offſpring of reaſon, and the creature of compact. Our author cares not which ſyſtem is adopted, as the principles which he lays down do not depend on either of them ſeparately and diſtinctly: 'For, (ſays he,) in whichever of the two Society may have originated, a time comes when *reaſon* muſt call in *force* to its aid, or *force* muſt apply to *reaſon* for ſupport: it would be dangerous then to truſt to *either* of them, without a certainty of the co-operation of the *other*.'

He ſuppoſes the primitive ſtate of man to be ſeemingly the moſt oppoſite to every hope of aſſociation, becauſe even in ſuch a ſtate he finds reaſons that neceſſarily lead to the promotion of ſociety; and he divides what he calls his theoretic romance into ſeven eras, becauſe he is of opinion that the conſideration of each of them ſeparately, and without any regard whatever to the ſucceeding one, will be ſufficient to give the ſolution of the problems which moſt eſſentially intereſt ſocial order, and will remove every doubt relative to the true intereſt, that is to ſay, the reſpective duties and rights of the different members of ſociety, when it is arrived at that ſtate in which it exiſts at preſent in the world.

In his firſt era, or ſtage of ſociety, he points out the manner in which fixed or real property was acquired and improved; thence deducing the title which man has in reaſon as well as law to ſuch acquiſitions.

'The pretended ſtate of nature is that in which the rights of man have no other bounds than his ſtrength and his appetites.—The ſtate of ſociety is that in which the exerciſe of the faculties, that we have received

received from nature, and the uſe of every thing that we have acquired or might acquire through them, are limited by law, where its voice is heard, and by conſcience when the law is ſilent. Law has external characters which make it known to thoſe who knew it not before, and recall it to the memory of thoſe who had forgotten it. Conſcience is that kind of moral inſtinct, of which man alone appears to be ſuſceptible, and which more advantageouſly diſtinguiſhes him from all other animals; it is that ſecret voice which ſpeaks only to his heart, and too often againſt his will, when the intereſt of another perſon ſtands in the way of any of his deſires, and when there exiſts no poſitive law that tells him in what he may then indulge, and from what he ought to refrain.'

Nothing, in the author's opinion, can be more erroneous than to contraſt this latter ſtate with that of nature; as it is beyond a doubt that from nature we derive that irreſiſtible inclination which draws us towards each other, and that underſtanding and *perfectibility* which are conſtantly on the ſearch for, and ſooner or later diſcover, and at length adopt, the means moſt capable of remedying the inconveniencies inſeparable from every ſpecies of human aſſociation, and the laws moſt proper for multiplying and ſecuring the advantages neceſſarily attached to ſociety.

'Nevertheleſs, I will ſuppoſe this pretended ſtate of nature, and I would aſk the good Rouſſeau himſelf, after the intoxication of his firſt literary ſucceſſes had a little ſubſided, what reaſon could have induced man to renounce that ſtate, the charms of which were ſo admirably repreſented to him by his brilliant imagination; what reaſon?—The dreadful neceſſity of being always in arms either to ſeize what he had not, or to defend what he had;—the agitation, or rather the burning fever inſeparable from that dreadful neceſſity;—the conſtant fear that was felt by any one who believed that he did not alone poſſeſs ſtrength ſuperior to that of all the other men by whom he ſaw himſelf ſurrounded;—the deſire and the facility of freeing himſelf, in thoſe early times, from theſe diſtreſſing inquietudes, the prolongation of which would have rendered the condition of man a hundred times more deplorable than that of the brute beaſts, whoſe inferiority to himſelf, after all is ſaid and done, he very ſoon diſcovered. The firſt who then began to reaſon on the ſubject thus ſaid to himſelf: "I will fly from thoſe monſters endowed like myſelf with a human form, but who make uſe of their reaſon only the better to ſecure their prey, or of their ſtrength only to ſubject their weaker fellow-creatures to their brutality, or to butcher them. I will ſearch for an aſylum from their attacks, their craft, their perfidy. I will make choice of the vileſt and moſt remote retreat; for in ſuch only ſhall I live in peace. I will make it impenetrable to every thing that I would wiſh to keep out of it, inacceſſible to all thoſe who might be capable of diſturbing my tranquillity, diſputing my pleaſures, or interrupting my labour,—that labour which can ſo eaſily ſatisfy all the wants that ſerve as pretexts for their ferocity. I will find ſuch an aſylum; I will lead to it my wife, whom theſe monſters ſo often endeavoured to tear from me, and to whom I am indebted for the only moments of my life in which I have

not

not deplored my exiſtence as a misfortune: I will carry with me my two children whom I feed now, and who will feed me in my old age, as I have fed thoſe who did the ſame for me when I was a child; theſe two children, whom the monſters were going to butcher as they butchered my father; I will tell them of the danger to which they are expoſed; I will tell them what I did to ſnatch them from it, and what they ought to do, in order not to be expoſed any more to the like horrors. During their infancy, they ſhall ſee me cultivate the land, where I ſhall have placed them in ſafety, where the ſtakes, the pales, the intrenchments with which I ſhall have fortified it, will guard their lives together with my own and that of my wife; they will ſoon be able to join us in tilling the earth which will be our common ſupport; and until then I ſhall not be afraid that any others beſides themſelves ſhall partake in the produce of our labour."

'Let us now ſuppoſe that theſe ſtakes, theſe pales, theſe intrenchments,—acknowledged to be neceſſary to the execution of the very *reaſonable* project of the man in a *complete ſtate of nature* of whom I have been ſpeaking,—and which, it ſeems, the good Rouſſeau would have immediately pulled up,—had eſcaped the ſearch or reſiſted the attacks of the robbers againſt whom this poor man wiſhed to ſecure himſelf; I aſk whether, in the eyes of any other than a robber, theſe ſtakes, pales, and intrenchments did not prove that he had taken poſſeſſion of this wild uncultivated ſpot; and did not point out to any other than a robber the neceſſity of looking for a piece of ground ſomewhere elſe, and purſuing a ſimilar plan of operations on it, if he were really tired of the life of a plunderer?—I aſk whether the *labour*, of which this ground exhibited the marks, did not prove the property of it to be in the hands of him who had fortified, defended, and put it in a ſtate of cultivation?—I aſk whether this right of property does not include that of tranſmitting it? In a word, I aſk whether, after a certain known and fixed period, it would not be as abſurd as it would be iniquitous to require from the poſſeſſor of the land any other title to the property, than an uninterrupted poſſeſſion up to that moment?—Let us not look elſewhere for the origin of PROPERTY, *the only immutable baſis, as well as indiſpenſable ſupport of the ſocial edifice*:—but let us conſider what it offers to the mind at the very outſet.

'The firſt obſervation that preſents itſelf is the accumulation of the labour of ſeveral years, ſuch as ditches, palings, cabins, plantations, &c. an accumulation evidently neceſſary to facilitate and ſecure for each ſucceeding year the quantity of produce, which could not be expected, except after the lapſe of many other years, *without this accumulation of anterior labours.*

'The ſecond obſervation is, that theſe anterior labours increaſe the value of the land, that they ought to be rewarded with a portion of its produce, and that in this point of view they repreſent a ſecond capital.

'Thirdly, that it is impoſſible *every year* to derive an advantage from *anterior labours*, which, in the hand of the owner of the ſoil, is confounded with the capital of the land, without the aſſiſtance of a third capital, a capital of *annual labour*, without which there would not be a conſtant reproduction.

'In the caſe which I have ſuppoſed, it is evident that the owner of the ſoil unites in his own perſon all the three ſorts of capitals that I have deſcribed,

deſcribed, and that he alone is entitled to the whole produce ariſing from them: but it is eaſy to ſuppoſe theſe three capitals to be in the hands of three different perſons; and the ſmalleſt reflection will ſuffice to ſhew that then the annual produce ought to be divided equally between the three *proprietors* or *capitaliſts*.'

That the reader may perfectly underſtand the author throughout his work, he muſt bear in mind this diſtribution of intereſts or capitals, on which the whole of the reaſoning hinges.

In his ſecond era, our author ſuppoſes that a ſecond man arrives at the habitation of the firſt ſetler, and thus addreſſes him:

"I have been round all your grounds; they are well ſecured againſt robbers, and no one can get into them without your permiſſion: but they are of ſo great an extent, that even if you were to have annually as many children as you will have in fifty years, it would be impoſſible for you to till the whole. I have children as well as you, and a wife who will bring me more. I wiſh, like you, to ſhelter them and myſelf from the robbers whom we have ſo much reaſon to dread: beſides, I ſee that there are in your lands certain eſtabliſhments which muſt facilitate labour, and render it productive in a ſhorter time and to a much more conſiderable degree than I could expect in return for my pains, were I to look out for an uncultivated ſpot, to fortify it againſt the attacks of robbers, to fell trees, to ſow corn, and, until reaping time, to depend for my ſubſiſtence on hunting. Give us leave to work with you, and we will make an equal diviſion of the produce of our common labour."

The other man tells him that he is willing to admit him and his family into his ſociety, but not to divide *equally* the produce of their labour. He ſays that, when he firſt began to form his eſtabliſhment, he ſcarcely was able to make one and a half (no matter what*) of his induſtry:

"At preſent, (ſays he,) it produces me four or five with a great deal leſs labour; I have houſes where I lay up the fruits of an abundant year to guard againſt what I have experienced more than once, a bad year in which I had either no crop at all or a very ſcanty one: I muſt therefore look on two parts out of four of the produce of my annual induſtry, as belonging both to my capital in land, and to the accumulation of thoſe capitals of anterior labours, which very ſoon made the earth produce twofold, and enabled me to hoard what I had no occaſion to conſume; the other two portions belong to me as the price of my annual induſtry, without which I could not, any more than you, ſubſiſt even with this accumulation of ſo many other capitals, acquired with ſo much toil, and to which you have not at all contributed.

"If to my labour, which I will not ſpare, and to that of my wife, who is as well able to work as yours, you add your own, my land will certainly yield eight or nine; of which I will claim one-third on account of my property in the ſoil and of my ſtock ariſing from anterior labours; another third as the price of my year's work; and the remaining third ſhall belong to you; and obſerve that, though I thus get twice

* The commercial phraſe *per cent.* will not ſuit here.

as

as much as you, yet you get, in the very firſt year, what I did not get till many years after I planted the firſt ſtake, cut down the firſt tree, and laid the firſt ſtone of the buildings where I keep the overplus of my harveſts, on which I live during barren years, and without which I muſt ſtarve. Obſerve, alſo, that it is by means of theſe buildings, and of this overplus which they have preſerved, that I am enabled to feed you from this day forwards; and that I ſhall be obliged to feed you, your wife, and your children, till next year; for it will not be till then that we ſhall get in our increaſe, the third of which will not, ſtrictly ſpeaking, be due to you till after the harveſt."

'What ſhall the new comer do? I ſee but three ways in which he can proceed. The firſt, to accept the proportion that is offered to him. The ſecond, to go in ſearch of an uninhabited, uncultivated piece of ground, to fortify, plant it, &c. and content himſelf for ſeveral years with a produce greatly below the third part which he could procure from this very day forwards in the land belonging to another. The third, to murder the proprietor and his children, that he may enjoy his wife and land, and the accumulation of former labours, which coſt him neither pains nor trouble, and which made worth four or five the annual induſtry of the unfortunate man whom he ſhall have maſſacred, and of his wife, whom he ſhall have appropriated to his own uſe. This laſt mode is certainly the ſhorteſt: but then it is deſcribed by the names of rape, robbery, and murder. I ſuppoſe then that the ſecond man accepts the offer.'

In the third era, we are to ſuppoſe the arrival of a third man with a wife and two children, who thus addreſſes the proprietor of the ſoil:

"What occaſion have you to till the ground? You had better watch over the ſtate of your palings; I have ſeen ſome of them that are ready to tumble down; go and repair them: your land produces you—ſo much—with your labour and that of the ſecond family; mine ſhall replace yours; ſo that the annual produce will ſtill be the ſame. It is true we can afford you only three ſhares inſtead of the ſix which you now get with hard working: but of theſe ſix, one-half is in return for your annual induſtry, the other for your anterior labours: this half is juſtly reſerved to you as the price of thoſe works, without which we could not make what we are to have for our part."

'The propoſal is accepted; and thus the great *capitaliſt*, or proprietor by excellence, experiences a real but a juſt reduction of one-half of his income: but then, at the ſame time, he is freed from all other occupation, except that of inſpecting the work of the other two families, and keeping in repair and proper condition whatever may be neceſſary to render it productive.'

In the fourth era, the laſt comer makes a propoſal to the ſecond comer, of this nature:

"You and I have now between us two-thirds of the produce of the land, which in good years amounts to ſix, in bad ſeaſons to no more than four. Now, if you will conſent to leave the whole management of the work to me, I will engage that, let the years be good or bad, you ſhall never have leſs to receive than ſix, and that you ſhall even be

paid

paid before-hand. "I will alſo give ſix to the owner of the land: but he muſt wait for it till the end of the year. The ſavings which I have already made, and the plans and improvements that I move in my head, will enable me punctually to fulfil theſe engagements. I alone ſhall be anſwerable to the proprietor; he ſhall have no demand on you; you and I ſhall both work: but I ſhall be the ſole director; and I engage that you ſhall not be a ſufferer by any failure of crops."

The propoſal is eagerly embraced by all parties; and thus our author eſtabliſhes, in a very juſt, reaſonable, and natural manner, an inequality of conditions among the inhabitants of the plantation. The firſt becomes the *landlord*, the ſecond the *farmer*, the third the *labourer*; the firſt gets *rent* for his land,—the third receives *wages*, to which he is entitled, without abatement, let the produce of the year be great or ſmall,—and the middle man is able to turn ſo much to his account the labour of the latter, and the eſtate and eſtabliſhments of the former, that he finds himſelf in a condition to lay up annually a conſiderable portion for his family, after having punctually fulfilled his engagements to both.

In the fifth era, other families arrive, and apply for leave to ſettle on a part of the land, and to build a town; and the manner in which they can render themſelves uſeful to the colony is thus deſcribed by one of the party:

"Your labourers loſe one-half of their time in making themſelves a very aukward kind of clothing, and indifferent implements of huſbandry, which ſtand in need of conſtant repairs. Is it not true that, if they were to employ ſolely in raiſing proviſions, that half of their time which they now ſpend in making indifferent clothes, and bad implements, the quantity of proviſions which they would raiſe by working better and more expeditiouſly, and with good inſtruments, would be double what it is at preſent? This increaſe of proviſions will be attended with no loſs nor inconvenience to you, as we ſhall take it off your hands, and will even pay for it by advance in good clothes and good inſtruments, of which you are in great want, and of which you have not yet even an idea."

Here is a new claſs introduced into ſociety, citizens and manufacturers; and though, like the huſbandmen, they live by the work of their hands, it is of a different kind, and not immediately connected with the land:—their joint labours produce what the author calls a *capital of induſtry*. He ſhews that all theſe different bodies of men are benefited by the prior labours of the individual who firſt cleared, fenced, and planted the ground; and that, had it not been for thoſe labours, it would have been impoſſible for them to have entered immediately into the enjoyment of the quantum of produce, which they began to derive from their induſtry at the moment of their entrance on the land. Thus the three intereſts of the land-owner,

the farmer, and the manufacturer, are ſhewn to be not only not oppoſite to, but cloſely dependent on, and mutually beneficial to each other; ſo that no one of them could be ſuppreſſed without either abſolute ruin, or almoſt intolerable injury, to the other two.

[*To be continued in the Review for February.*]

ART. XVII. *Cours de Galliciſmes, &c.*; *i. e.* A Series of Galliciſms, or Idioms of the French Language. By P. L. DE BEAUCLAIR. Firſt Part. Crown 8vo. pp. 326. Frankfort, 1794. De Boffe, London. Price 3s. ſewed.

THIS is a work more calculated for facilitating to foreigners the peruſal of old French authors, and the intelligence of colloquial language, than the peruſal of modern French books. Every language has its peculiar idioms; and perhaps there is no European tongue which more abounds with phraſes, and words uſed in ſo peculiar a manner as totally to preclude literal tranſlation into any other language, than the French.

The author tells us, in his preface, that 'by *Galliciſms* are implied thoſe peculiar conſtructions in the French language, which differ from all the common rules of Grammar: ſuch as figurative and proverbial ways of ſpeaking, which long uſe has conſecrated, and which now conſtitute much of the wit and elegance of ſtyle.

'How is it poſſible to underſtand or ſpeak a language well, if we are ignorant of the moſt delicate, but at the ſame time the moſt difficult, parts of its conſtruction? Though a ſtudent in this language may have laboured at all the rules of Syntax; learned a great number of words by heart; ſtudied their different combinations, regular and irregular conjugations, caſes, genders, numbers, and all that belongs to general grammar; how can application and memory, however uncommon, enable him to underſtand a Frenchman accuſtomed to the ſubtilties of his language, and who makes frequent uſe of Galliciſms?

'If he ſhould hear a native of France ſay, for example: *Vous m'avez fait croquer le marmot pendant deux heures*; *allons faire ripaille*; *lui avez-vous lavé la tête?* *ils boivent à tire-larigot*; *mettons nos bribes enſemble*... and an infinite number of familiar and metaphorical expreſſions, in conſtant uſe among the French; would ſuch a ſtudent in their language be able to reply to ſuch expreſſions, if he were unable to comprehend them?'

The peculiar uſe of the verb ABATTRE is well explained. *Abattre les cuirs*—to flay. *Vous abattez bien du bois*—a phraſe at tric-trac, and back-gammon, for gaining points, and taking up men. *Abattre beaucoup de bois*—diſpatching a great deal of buſineſs in a ſhort time. *Petite pluie abat grand vent*—a gentle word calms much choler. *Abattre le brouillard*—eating and drinking much in a morning; a hearty breakfaſt. *Abattre*

les

les cornes à un homme fier—make a proud man draw in his horns. *Petit chêne a fait grand vent*—a little man of courage may vanquish a great blusterer.

ABOYER. *Chien qui aboye ne mort pas*—clamorous people are not the most to be feared. *Jamais bon chien n'aboye en vain*—a prudent man does not undertake a business without a prospect of success. *Aboyer après quelqu'un*—to pursue or abuse any one. *Aboyer après quelque chose*—to covet with extreme eagerness.

AFFAMER. *Affamer son ecriture*—to write with very fine and almost imperceptible strokes. *Un habit affamé*—too tight a garment. *Ventre affamé n'a point d'oreilles:* a proverb not very difficult to comprehend: a hungry man unwillingly listens to reason, eloquence, music, or even wit and humour.

ALAMBIQUER. *S'alambiquer l'esprit*—to fatigue the mind with the study of abstracted and impracticable propositions. *Des pensées alambiquées*—too great subtilties and refinements in a discourse.

ALLER, S'EN ALLER. This verb has so many peculiarities of signification and application, that it has employed more than two pages of the present work. *Aller* simply means no more than to go or remove from one place to another:—but the author confines himself to the figurative and idiomatic tenses of this verb.

AMI, AMITIÉ. *Ami, jusque aux autels*—I'll support him as far as my conscience will allow. The word *amitié* in the plural means compliments: *faites bien des amitiés de ma part à vos parens*—make my best compliments to your family.

ANGE. A person is said *voir des anges violets*, who is become visionary and fanatical. *Rire aux anges*—foolish mirth and causeless rapture. *Boire aux anges*—when unable to give a toast.

APOSTROPHER. In pleasantry it is said: *Je l'ai apostrophé d'un coup de pié, de quelques coups de bâton*—for, I have kicked or thrashed him well.

This book is written for the meridian of Germany, but would be equally useful to the English who are fond of the French language and literature. The author, however, among a great number of phrases and words that are colloquial and uncommon in books, has given himself the trouble of explaining many expressions, of which neither foreigners nor ignorant Frenchmen can for a moment doubt the meaning: such as *Babel*—*Babouin*—*Bibliotéque*, &c.

BAISER is well explained, and will be an useful article to foreigners. *Baiser une fille*, for example, means more than giving a girl a kiss;—nor should it be said—*baisez madame*, or *mademoiselle*, if civility and decorum are only intended, but *embrassez la*—embrace her.

BARDOT. *Etre le bardot d'une société*—to be the butt of the company. Qu. Did Shakspeare name *Bardolph* from this idea?

BAROQUE, figuratively used, implies whimsical, capricious, in bad taste. *C'est un homme baroque; on ne sauroit vivre avec lui*—he is such a whimsical and impracticable being, that there is no living with him. The French call Italian music, *baroque.*

BATON. *Tour de baton*—taken by force. *Le baton de Jacob*—an astronomical instrument of mensuration. *Travailler à bâton rompu*—to work at odd times.

Etre réduit à bâton blanc—reduced to extreme poverty. *Mener quelqu'un le bâton haut*—to command imperiously, insolently. *Faire sauter le bâton*—to order any one to surrender.

BEAU, BEL, BELLE. This adjective furnishes an infinity of Gallicisms. *Beau dire—beau faire—beau crier*—to speak, act, or cry out in vain. *Passer pour beau*—to pay nobody. *Faire beau beau*—play the fawning lover—pretended tenderness. *La belle plume fait le bel oiseau*—fine feathers make fine birds—figuratively—fine cloaths frequently make ugliness and deformity admired. *Donner beau jeu à quelque un*—afford an opportunity for gaining a point. *Vous me la baillez belle*—you would fain make me believe it. *Echapper belle*—to escape a great danger. *Au beau milieu de la nuit*—in the dead of the night.

BOUDIN. Though pudding belongs to the English kitchen, it sometimes makes a figure in the French parlour: where a man with a broad, fat, well-fed face, is called *souffleur de boudin*—a pudding-blower. An unsuccessful enterprize is said to have been boiled in pudding water. A poor gentleman married to a rich citizen is termed, *faire un boudin*, &c.

This first part ends with the letter I; the second, we are informed, is forthcoming.

We have now a *Synonymy* for the English language, which, though not complete, yet is less defective, perhaps, than that of the Abbé Girard in French was in the first edition; and we now seem to want, for our own language, a collection and explanation of *Anglicisms:* peculiar phrases, idioms, and proverbial expressions, such as Addison used so constantly, and Johnson so sedulously avoided, that their several styles may be known, imitated, and characterized by their abundance or omission. The exclusive admirers of Addison say that his writings are enriched and embellished by true idioms of our language; while the votaries of Johnson assure us that, by avoiding common phrases and proverbial expressions, he has rendered our language not only more elegant, clear, and intelligible, to foreigners, but more grammatical and unequivocal to ourselves, as well as more easy to translate into other languages. Ray's Proverbs, Shakspeare, Milton, and other old poets, with the assistance

aſſiſtance of their commentators, would furniſh abundant materials to any philologer who ſhould undertake a work for the Engliſh language ſimilar to that before us.

ART. XVIII. *Werken van het Genootſchap, &c. i. e.* Tranſactions of the Society eſtabliſhed in Leyden for promoting Mathematical Knowlege. Vol. I. 8vo. pp. 216. Leyden. 1794.

IT gives us ſatisfaction to obſerve that mathematical knowlege is more cultivated and encouraged in Holland than formerly. This ſociety, which was eſtabliſhed in 1785, conſiſted of gentlemen who, perſuaded of the utility and importance of mathematics, wiſhed to ſee them more generally made a part of the education of youth. For this purpoſe, they annually diſtributed premiums to ſuch young perſons as had diſtinguiſhed themſelves by their progreſs in the ſeveral branches of this ſcience: but, as the number of members increaſed, their beneficent deſigns extended; they eſtabliſhed a ſchool, and attracted the public attention by propoſing premiums for the beſt diſſertation on a prize-queſtion relative to this ſtudy. The eſſay, which is the ſubject of the preſent volume, is an inquiry into the beſt method of removing that diſlike to mathematics which many young perſons conceive, and which prevents their purſuing theſe ſtudies with that attention and perſeverance which are neceſſary in order to make a conſiderable progreſs in them. The victorious candidate on this occaſion was M. A. I. DEIMAN, ſtudent of law in the Academical School of Amſterdam. His diſſertation, and one on the ſame ſubject by M. J. L. KESMANN, an officer in the ſervice of the States, take up the greater part of the volume: but they are prefaced by the addreſſes to the Society and the ſeveral candidates at the annual meeting on diſtributing the prizes, by M. P. VAN CAMPEN, and M. JOHAN MEERMAN, the preſidents. On M. VAN CAMPEN's ſpeech we can beſtow little praiſe. It has not the leaſt relation, that we can trace, to the object of the ſociety, and very little to the ſubject which he profeſſes to diſcuſs. It is entitled, A Diſcourſe on *the Equality of the Faculties of Mankind*; this, we confeſs, ſtruck us as not a little paradoxical, and we expected to ſee Jacobiniſm applied to mathematics: but we found that by *faculties* the author means only the external ſenſes, and that, after having aſſerted that the ſenſations, conveyed by theſe faculties, are ſimilar in every individual, he quits the ſubject, and declaims on the wiſdom of Providence as diſplayed in the conſtitution of nature, and illuſtrated by philoſophy. M. MEERMAN's addreſs is more to the purpoſe, and contains ſome good obſervations on the defects in the common ſchool education of thoſe who are intended for the univer-

ſity. He allows the utility and importance of the languages, both antient and modern, but he juſtly obſerves that they are only the means of acquiring that knowlege, whether general or profeſſional, which is moſt uſeful to ſociety; and he laments that they ſhould be made to engroſs ſo many of the moſt valuable years of life, to the excluſion of every other ſtudy; in conſequence of which, many youths go from the grammar-ſchool to the univerſity, without any knowlege except that of words, and of the few detached events and ſentiments that have occurred in the themes which they were obliged to make, or in the ſmall portion of the ſeveral poets and proſe authors whom they have read. Thus they are totally unprepared for their future ſtudies; and, during the four or five years of their reſidence at college, they are overwhelmed with a diverſity of ſcientific purſuits, which they have not time to ſtudy with the attention requiſite to make a proficiency in any. Hence M. MEERMAN wiſhes that, at the grammar ſchools in Holland, as in thoſe in Germany, proviſion were made for teaching youth not merely the learned languages, but alſo the firſt principles of hiſtory, geography, logic, mathematics, natural philoſophy, and morals; and if theſe ſciences were taught in Latin, the main object of the ſchool would not be obſtructed. We mention theſe obſervations, becauſe we think them well-founded, and becauſe they are not wholly inapplicable to the great public ſchools in our own country.

M. DEIMAN's diſſertation is worthy of praiſe, as it ſhews that he has attentively ſtudied the progreſs of the intellectual faculties in youth, and has derived advantage from the obſervations of the beſt writers on the ſubject. He firſt inquires into the cauſes of that diſlike of the mathematics, which many young people betray. This he aſcribes to the natural attachment of youth to objects that ſtrike their ſenſes, which are the vehicles that convey the firſt ideas to their minds; this circumſtance naturally gives them a diſreliſh to the purſuit of a ſcience, the firſt elements of which treat of abſtract ideas, and require a cloſe and undivided attention to a train of reaſoning totally oppoſite to the habits of childhood, and of which it is impoſſible that the learner ſhould immediately perceive the utility. Another cauſe of this diſguſt may be found in the prejudices entertained againſt mathematics by thoſe who are ignorant of them; and who are apt to imagine that, except for perſons in whoſe profeſſion this ſcience is immediately neceſſary, it is rather an ornamental accompliſhment than an uſeful acquiſition:—but M. DEIMAN very ably pleads the general utility of mathematical ſtudies, as the beſt mode of preparing the mind for the acquiſition even of thoſe branches of ſcience which at firſt ſight ſeem leaſt connected with them. They teach us to form clear and diſtinct

ideas,

ideas, and to arrange them in a proper order; they accuſtom us to recollect and compare the ideas which we have obtained, and thence to deduce new truths; and they habituate us to brevity and preciſion in our reaſoning. That the ſtudy of mathematics is difficult and dry is another objection which, though partly true, is greatly exaggerated by prejudice: but from this difficulty the author deduces the univerſal utility of theſe ſtudies, as they tend to correct that indolence of mind and diſlike to cloſe and continued application, which are the greateſt enemies to our progreſs in knowlege of any kind; which, if not early vanquiſhed, become more powerful as we advance in years; and which lead men to abandon their ſtudies as ſoon as they are no longer compelled to purſue them, and to reſt ſatisfied with ſuperficial and inaccurate notions.

The chief remedy here propoſed for the removal of theſe obſtacles is to make young perſons begin to learn mathematics as early as poſſible, or as ſoon as their intellectual faculties have acquired ſufficient ſtrength. His caution to avoid burdening the learner with long leſſons, and his directions relative to the mode of teaching, are very judicious; and he concludes his diſſertation by enumerating the many advantages that reſult from making the ſtudy of mathematics precede that of every other ſcience.

M. KESMANN's diſſertation is alſo judicious and ſenſible; though not ſo completely finiſhed as the former. He agrees in moſt things with his competitor: but he allows that there are ſome youths who have no mathematical perception, who are incapable of making any progreſs in this ſcience, and on whom the labour of the beſt teacher is vain. In a word, he thinks that a certain taſte is neceſſary to the attainment of this knowlege; whereas M. DEIMAN appears to be of opinion that none, who do not labour under a natural weakneſs of intellect, are incapable of perceiving and apprehending mathematical truths; ſuch perſons, he ſeems to think, have no other incapacity than what ariſes from indolence. We believe this gentleman is perfectly right as to the cauſe, though experience obliges us to accede to M. KESMANN's opinion as to the fact, and to agree that, on ſuch as betray obſtinate averſion, all inſtruction is thrown away: but we have more than once ſeen diſlike conquered by varying the mode of teaching, and by deferring the ſtudy of geometry till after the learner had made ſome proficiency in algebra. We do not wiſh to abandon the ſynthetical mode: but we think that, in teaching the firſt elements of ſcience, the diſpoſition and taſte of the pupil ought to be as much as poſſible conſulted; and though analytic demonſtration affords leſs ſatisfactory evidence than the ſynthetical, to thoſe who have already acquired what we may call geometri-

cal perception, yet, in ſome caſes, it has advantages which ought not to be overlooked: it often ſucceeds better in inſpiring a taſte for the properties and relations of abſtract quantities, becauſe it requires a greater activity of mind, and the truths diſcovered are a more immediate conſequence of the learner's own labour. When this end is obtained, he ought to be familiarized with the geometrical method, the utility of which he will then be more able to diſcern. M. KESMANN wiſhes that a little book, containing ſome of the firſt elements of geometry, were drawn up in a manner ſuitable to the taſte and capacity of children, and hints an intention of doing this: but he has not ſo particularly deſcribed his plan as to give us a clear idea of the advantages reſulting from it; and we confeſs that we do not ſee the utility of this early exerciſe of any faculty of children, except memory; their judgment is one of the laſt intellectual powers that comes to any degree of maturity, and this is beſt promoted by employing it on objects that naturally fall within the ſphere of their obſervation. The cultivator, who is too anxious to produce early fruit, is apt to exhauſt the vigour of the ſoil, and to prevent its ever yielding what is properly matured. We have known a few inſtances, in which the attempt to teach a child geometry at a very early age has been attended with ſucceſs: but theſe are ſingular caſes, in which a very uncommon taſte for the ſtudy has diſcovered itſelf: in general, the endeavour is fruitleſs, and often attended with ill conſequences to the health and vivacity of the learner.

ART. XIX. *Verſuch über die Gränzen der Aufklärung, &c. i. e.* An Inquiry into the State of Morals and Science among the Antient Romans. By the Rev. J. J. W. MÜNNICH. 8vo. pp. 431. Leipzig.

THIS work is one inſtance, among many others, that the implicit veneration, which was formerly paid to the character of the antient Romans, has yielded to a more moderate and rational eſtimation of their merits: but in ſo great a change of opinion, the oppoſite extreme muſt be carefully avoided, and ſome may perhaps think that M. MÜNNICH is not entirely free from an error of this kind. He conſiders the reign of Auguſtus as the period of the higheſt degree of refinement among the Romans, and to this he devotes his principal attention. The character of the emperor he examines at large; and he thinks that we can account for the inconſiſtency, which his conduct betrays, only by ſuppoſing him to have been a moſt artful hypocrite, and that he alludes to this himſelf in his queſtion to his friends, juſt before his death, *Ecquid iis videretur minum vitæ commode tranſegiſſe?* This part he acted at the inſtigation of Mæcenas, Agrippa,

Agrippa, and Meſſala; and by them, as well as by Livia, he was ſupported in it. The paſſage quoted from Suetonius, however, will bear a leſs invidious interpretation.

Auguſtus, ſays our author, was not the creator of what is called the Auguſtan age of literature; for the learning and genius that ſhed a luſtre over his reign were the fruits of preceding culture, which may be traced to the times of Cicero and the Triumvirate. Of the arts and ſciences many were entirely neglected, and few were cultivated to perfection. Philoſophy was far from being a general ſtudy among the Romans, but was purſued only by a few of ſuperior abilities, with Cicero at their head. Mathematics, aſtronomy, and geography were little known. Eloquence had indeed been cultivated with great ſucceſs; their excellence in this art was the conſequence of their republican conſtitution, and rapidly declined under the government of the emperors. On law, and on hiſtory, eſpecially that of their own country, they beſtowed great attention. In poetry they attained a very high degree of excellence, though they did not equal the Greek poets, who were their models. Freedom of ſpeaking and writing did not prevail in Rome; for it is plain, from the writings of Cicero, that philoſophy was ſcarcely tolerated, and that thoſe who profeſſed it were obliged to be exceedingly cautious, when they ventured to advance any thing that did not coincide with the popular ſuperſtition. With reſpect to the imitative arts, they were rather *amateurs* than artiſts, and, if we except pantomime, never brought them to perfection. Their religion our author repreſents in the moſt odious light; and, in deſcribing its ſuperſtitious tenets and rites, he falls into the declamatory manner of the antient fathers of the church:—the depravity of their morals, the vices of their education, the groſs ſenſuality and intemperance which prevailed in their convivial entertainments, and the ferocious cruelty that diſgraced their public ſpectacles, are topics on which M. MÜNNICH inſiſts with that warmth of indignation which, in a humane heart, they cannot fail to inſpire. In ſhort, the character of the Romans, as a nation, is here exhibited in the moſt diſadvantageous light: but we cannot deny that, in moſt reſpects, the repreſentation is juſt; though there were doubtleſs ſome exceptions to this general depravity of manners. We muſt form our ideas of the character of a nation from the general tenor of the ſentiments, conduct, and purſuits of the people; and not from thoſe of a few illuſtrious perſons whoſe writings command our admiration, or whoſe fame is celebrated by hiſtory. They are either to be conſidered as exceptions to the general rule, and therefore deſerve the greater praiſe; or they are holden forth in extraordinary circumſtances, in which their actions

are not neceſſarily connected with their manners in private life.

It is certain, from the teſtimony of their own writers, that no nation could be more depraved and vicious than the Romans at the period on which our author writes; when, to the ferocity of diſpoſition which marked their character even in the beſt ages of the republic, they added all the licentiouſneſs and profligacy which civil wars had introduced, which luxury encouraged, and which wealth, acquired by rapine, furniſhed the means of indulging.

ART. XX. NICOLAI PARADYS ORATIO DE Εὐθανασία *Naturali*, *&c. i. e.* An Oration on Eaſy Death, and how far it may be promoted by Medicine. By NICHOLAS PARADYS, Profeſſor of Medicine in the Univerſity of Leyden, delivered on reſigning the Office of Rector Magnificus. 4to. pp. 26. Leyden. 1794.

THIS is a ſubject well ſuited to philoſophical and medical diſcuſſion; and we could have wiſhed that the learned author had conſidered it more at large than the limits of this diſcourſe permitted him to do. Here we meet with only general obſervations, which, though in themſelves juſt, are by no means new. The Profeſſor complains that hitherto we have not a ſufficient number of caſes, accurately related, to form a hiſtory of natural deaths. With a view to obtain theſe, as well as from motives of humanity, he earneſtly exhorts ſtudents in medicine not to abandon their patients when they conclude that there can be no farther hope of recovery; reminding them that, if they cannot reſtore health, they may at leaſt alleviate pain and ſuffering, and, though they may not be able to prolong life, they may perhaps ſmooth the bed of death, and mitigate the agonies of diſſolution.

The diſcourſe is well written, and, except a few expreſſions of which we doubt the purity, the Latin ſhews the Profeſſor to be an elegant ſcholar.

ART. XXI. *Tranſactions of the American Philoſophical Society*, held at Philadelphia for promoting uſeful Knowledge. Vol. III. Philadelphia, 1793. 4to. pp. 400. 1l. 1s. Boards. Imported by Dilly, London.

AS an introduction to this volume, 'an eſſay on theſe inquiries into natural philoſophy, which at preſent are moſt beneficial to the United States of North America,' is very properly placed. The author, Dr. NICHOLAS COLLIN, Rector of the Swediſh churches in Pennſylvania, ranges theſe inquiries under five articles; viz. MEDICAL, RURAL ECONOMY, PHYSICO-MATHEMATICAL, NATURAL HISTORY, and METEOROLOGICAL

TEOROLOGICAL; and he makes a number of judicious and learned obſervations on each head. The eſſay is written in a declamatory but vivid ſtyle, and contains a variety of curious information, peculiarly intereſting to an inhabitant of the American States.

The Tranſactions commence with four ſhort papers by the late Dr. FRANKLIN, which, probably, were never deſigned for publication. Of theſe the firſt and fourth may be claſſed together as containing the ſame ideas; the former entitled 'Conjectures concerning the Formation of the Earth, &c. in a letter to the Abbe *Soulavie*,' and the latter 'Queries and Conjectures relating to Magnetiſm, and the Theory of the Earth, in a letter to Mr. *Bodoin*.' The Doctor ſuppoſes the central maſs of the earth to be a fluid, probably air, in a ſtate ſo extremely condenſed as to float the heavieſt ſubſtances; and that the waves raiſed and propagated on this internal ocean, by ſubterraneous fires or the ſudden converſion of water into ſteam, ſhake the incumbent ſhell, produce earthquakes, and occaſion thoſe diſtant rumbling ſounds which announce their approach. He thinks that the remains of animals and plants now peculiar to the torrid zone, found in the moſt northern climates, afford a proof that the earth has changed its poles; which hypotheſis, in his opinion, accounts the moſt readily for the deluge, and for the various changes which have happened on the face of our globe. The Doctor ſeems to confound the poles of the earth's axis with thoſe of the terreſtrial magnet; for he conjectures that the approximation of ſome large comet might, by its ſuperior magnetic power, have deranged the poles of our globe, and thereby have produced thoſe ſtriking revolutions on the ſurface. We need ſcarcely obſerve that a change of the magnetic poles does by no means imply an alteration in the plane of the earth's rotatory motion. Dr. FRANKLIN farther ſuppoſes that the iron ore in our globe is the gradual production of time, that it derived its magnetiſm from ſome external cauſe, and that the magnetic power is perhaps diffuſed through the univerſal ſyſtem.

It is enough to mention theſe conjectures, which may amuſe a philoſopher in a vacant hour. That the matter of the earth is not homogeneous, but increaſes in denſity towards the centre, is inferred by M. *de la Place* from a compariſon of the obſervations made in different places to determine a degree of the meridian. Whether this *nucleus* be fluid, it is more difficult to decide. It cannot be air in its elaſtic form; ſince, under the enormous compreſſion, the particles would be ſo approximated as moſt probably to aſſume a new conſtitution. With regard to the origin of earthquakes, they have long been aſcribed to the ſudden formation of vapour by the burſting of the waters of the ocean

ocean into the fiery chambers of volcanos, and Mr. *Mitchel* has written an ingenious eſſay on this ſubject. Earthquakes are generally accompanied with volcanic eruptions; and, from a variety of facts, it appears that the globe is cavernous at leaſt beneath the ſurface, and that ſubterraneous communications exiſt between the moſt diſtant craters.

Art. 2. *A new and curious Theory of Light and Heat; in a Letter from Dr.* B. FRANKLIN *to D. Rittenhouſe, Eſq.*

The Doctor preſumes that univerſal ſpace is filled by a ſubtil fluid, whoſe motion or vibration forms light; that the union of this fluid with bodies conſtitutes heat, maintains fluidity, and ſupplies the materials for growth; that it communicates to the particles of air the repulſion eſſential to the elaſtic ſtate; that it has a ſtrong attraction to water, with which it riſes by its bouyancy in the form of vapour, but ſeparates in the higher regions of the atmoſphere, and forms a ſtratum that ſurrounds and accompanies our globe; that the fluid ſtratum, extending in ſome meaſure through the air to the ſurface of the earth, cauſes the ſenſation of light by communicating the vibrations which it receives from the ſun; that, by theſe vibrations during the day, heat is amaſſed in bodies, but which partly eſcapes during the night; and, finally, that fire makes the greateſt part of the ſubſtance of combuſtible bodies, and, being ſeparated by the digeſtion of food, produces the natural warmth of animals.—Theſe conjectures, which have ſcarcely the merit of novelty, are in general ſo unſubſtantially founded, that it would be ſuperfluous to attempt a ſerious refutation of them.

Art. 3. *Deſcription of the Proceſs to be obſerved in making large Sheets of Paper in the Chineſe Manner, with one ſmooth Surface.*

Dr. FRANKLIN firſt deſcribes the tedious operations employed in Europe for this purpoſe, with which, from his early habits of life, he was well acquainted. The Chineſe proceſs is thus explained:

'In China, if they would have ſheets, ſuppoſe of four and an half ells long and one and an half ell wide, they have two large vats, each five ells long and two ells wide, made of brick, lined with a plaſter that holds water. In theſe the ſtuff is mixed ready to work.

'Between theſe vats is built a kiln or ſtove, with two inclining ſides; each ſide ſomething larger than the ſheet of paper; they are covered with a fine ſtucco that takes a poliſh, and are ſo contrived as to be well heated by a ſmall fire circulating in the walls.

'The mould is made with thin but deep ſides, that it may be both light and ſtiff. It is ſuſpended at each end with cords that paſs over pullies faſtened to the ceiling, their ends connected with a counterpoiſe nearly equal to the weight of the mould.

'Two

'Two men, one at each end of the mould, lifting it out of the water by help of the counterpoiſe, turn it, and apply it with the ſtuff for the ſheet, to the ſmooth ſurface of the ſtove, againſt which they preſs it, to force out great part of the water through the wires. The heat of the wall ſoon evaporates the reſt, and a boy takes off the dried ſheet by rolling it up. The ſide next the ſtove receives the even poliſh of the ſtucco, and is thereby fitted to receive the impreſſion of five prints. If a degree of ſizing is required, a decoction of rice is mixed with the ſtuff in the vat.'

Art. 5. *Explanation of a ſingular Phænomenon, firſt obſerved by Dr. Franklin, and not hitherto ſatisfactorily accounted for; in a Letter from Mr.* R. PATTERSON *to Dr. B. Ruſh.*

The phænomenon is this:—If a tumbler, filled about two-thirds with equal parts of water and oil, be gently moved backwards and forwards, or made to oſcillate like a pendulum, the ſurface of the water in contact with the oil will be thrown into violent undulations, while the upper ſurface of the oil remains comparatively placid. Mr. PATTERSON juſtly rejects the explications given of this curious fact by Dr. *Percival* and Dr. *Wall* in the Mancheſter Tranſactions, as inadequate or unintelligible. The explication which he offers is entirely ſatisfactory, and is ſo ſimple as to excite ſurprize that it had not occurred to former inquirers. He attributes the phænomenon to the *ſmall difference* between the ſpecific gravity of oil and that of water. If a ſubſtance, whether fluid or ſolid, have exactly the ſame denſity with a fluid, it will continue ſuſpended, indifferent to its poſition, and liable to be diſplaced by the ſmalleſt diſturbance. Every approach to this equality is attended with a ſimilar property, only in a leſs degree. In the preſent inſtance, if a portion of water riſe above the ſurface, an equal bulk of oil muſt deſcend; and the force adequate to produce this exchange is merely the difference between the weights of theſe two portions. It is otherwiſe with the ſurface of the oil contiguous to the air; not to mention that the tenacity of the oil checks the formation of waves, and that the diſturbing forces are principally expended on the internal undulations.—On theſe principles, Mr. PATTERSON accounts for the common practice, in winter, of ſwinging in the hand a mug of beer that has ſtood before the fire, to mix intimately the cold and warm portions of the liquor.

Art. 6. *Account of an Earthy Subſtance found near the Falls of Niagara, and vulgarly called the Spray of the Falls; with ſome Remarks on the Falls. By* ROBERT M'CAUSLAND, *M. D.*

The ſubſtance here denoted is found plentifully about the bottom of the falls, in maſſes either looſe or adhering to the rocks, of a friable or ſolid conſiſtence, and of various ſizes and ſhapes.

ſhapes. It is ſometimes of a foliated texture, and conſtantly hardens by expoſure to the air. From a compariſon of the facts and experiments related in this paper, it appears to be compoſed of the minute particles of a ſelenitous earth abraded from the rocks immediately above the falls, borne along by the impetuoſity of the torrent, and afterward depoſited in the eddies or ſtill water. The vulgar notion, that the river is purified by the tremendous concuſſion which it ſuffers at that celebrated cataract, is indeed totally inadmiſſible. If the extraneous matter floated in the water, agitation would help to keep it ſuſpended; and if it were chemically combined, no impulſe could ever detach it. It is a fact that at Niagara, thirteen or fourteen miles below the falls, the waters of the St. Laurence are of a better quality than at Fort Schloſſer, a mile and a half above them: but this may be attributed to the influx of many ſalubrious ſtreams from the marſhy grounds. Beſides, at Fort Erie, twenty miles above the falls, the water is reckoned not inferior to that at Niagara. The hard quality is probably owing to the ſolution of ſaline ſubſtances contained in the rocks a little above the falls.—Dr. M'CAUSLAND obſerves that the bed of the rock from which the river precipitates itſelf is not horizontal, but inclined from the north-eaſt to the ſouth-weſt; inſomuch that, on the one ſide, he found the height of the fall to be 163 feet, and on the other, only 143; which accounts for the diverſity in the meaſurements hitherto given. It is univerſally believed, in the neighbourhood, that the cataract has gradually changed its place, and broken down the rock for a ſpace of ſix or ſeven miles. Suppoſing this retroceſſion to be pretty regular, the ſmall quantity obſerved in nine years by Dr. M'CAUSLAND would give an immenſe antiquity to the American continent.—Several aſſertions occur in this paper, which appear to us unphiloſophical, but we cannot afford the time neceſſary for controverting them.

Art. 7. *Obſervations on the Probabilities of the Duration of Human Life, and the Progreſs of Population in the United States of America, in a Letter from* WILLIAM BARTON, *Eſq. to David Rittenhouſe, LL. D. Preſident, A. P. S.*

Art. 16. *Poſtſcript to the above.*

The induſtrious author of this paper diſcovers an intimate acquaintance with the works of all the able authors who, in Europe, have employed their talents on the curious and intereſting ſubject of the probabilities of human life. He endeavours to ſhew, from the few facts which he could collect, that the climate of America is more congenial to man than that of Europe; that marriages are more fruitful in the new world;

and

and that, in every period of life, a ſmaller proportion is there cut off by diſeaſe. The *data* from which he draws theſe concluſions, ſo flattering to an American, are, it muſt be confeſſed, very ſlender; and great allowance is to be made for that warm partiality which is ſo natural in the citizens of a riſing ſtate. We would alſo obſerve that Mr. BARTON's computations are chiefly founded on regiſters made at Salem in Maſſachuſets, and in two pariſhes at Philadelphia, the healthieſt parts of America, and inhabited by the ſobereſt people. Nor is there any fair compariſon between the open towns of America and the large compact cities of Europe, which have generally ſerved for the baſis of calculations. Nay, admitting the facts alledged in this paper, we might draw an oppoſite concluſion. Of a thouſand perſons born, 218 die between the age of twenty and forty at Salem, and only 127 in Europe. This proves the extreme prevalence in America of acute diſeaſes, which commit their ravages in the prime of years; and never, ſurely, is death attended with images ſo deeply afflicting as when it ſtrikes in the active ſeaſon of life. In vain would Mr. BARTON ſupport his aſſertions by recounting inſtances of extreme longevity in America; theſe occur in every country, though rarely. They are to be deemed ſports of nature, which neither prove the ſalubrity of the climate nor the robuſtneſs of the individual. Examples might be given of perſons, with a ſickly conſtitution, who have extended the term of their lives beyond a century.

Art. 8. *Extract of a Letter from* ANDREW ELLICOTT *to David Rittenhouſe, Eſq. dated at Pittſburg, November* 5, 1787, *containing Obſervations at Lake Erie.*

On the evening of Sept. 12, there was a fine *aurora borealis*. The next day was cloudy, but without rain. About noon, the low peninſula, called Preſque-iſle, which, at its then diſtance of twenty-five miles, is commonly inviſible, was deſcried from the border of the lake, conſiderably elevated above the horizon; and, viewed through an achromatic teleſcope, the branches of the trees could be plainly diſcovered. It is very ſingular that the peninſula was frequently ſeen double; the images, one above the other, ſeparating and coinciding repeatedly, like thoſe obſerved in ſhifting the index of a Hadley's quadrant. In the evening, it began to blow a freſh breeze; which, in the following days, increaſed into a moſt violent hurricane.

Theſe diſtinct facts afford ſome *data* for the inveſtigation of the curious phænomenon which ſailors term *looming*. We will offer the following attempt at an explication:—It is eaſy to perceive that, owing to the ſucceſſive increaſe of rarity at different heights in the atmoſphere, the rays of light tranſmitted from

from a diſtance are invariably bent towards the ſurface of the earth, and therefore beſtow on objects an apparent elevation. If this progreſſion of rarity be, from ſome accidental cauſe, augmented, the refraction and its conſequent effect muſt then become proportionably greater:—but this actually takes place in the caſe under conſideration. The lurid complexion of the ſky, and the ſtorm which generally enſues, conſpire to indicate that, at no great height, the air is replete with humidity; which communicates to that fluid ſuch elaſticity as will enable it, with an inferior degree of denſity, to ſupport the incumbent atmoſphere. The double appearance above deſcribed may be owing to two fluctuating ſtrata of air differently charged with moiſture, and occaſioned probably by oppoſite currents.

Art. 9. *An Account of the Sugar Maple-tree*, &c. &c. *By* BENJAMIN RUSH, *M. D.* &c.

This paper has been printed by itſelf, as a pamphlet; and we gave a full account of it in our ixth vol. N. S. p. 325—328.

Art. 10. *Memoir of* JONATHAN WILLIAMS *on the Uſe of the Thermometer in diſcovering Banks, Soundings*, &c.

Art. 23. *A Thermometrical Journal of the Temperature of the Atmoſphere and Sea, on a Voyage to and from Oporto, with Explanatory Obſervations. By* JONATHAN WILLIAMS, *one of the Secretaries of the American Philoſophical Society.*

Without pretending to inveſtigate the principles, Mr. WILLIAMS thinks himſelf warranted to aſſert, as the reſult of ſome obſervations made in navigating the Atlantic, that the water over banks is invariably colder than the ocean, in proportion to their magnitude, their ſhallowneſs, and their diſtance from the ſhore. Such is the amount of a ſeries of propoſitions ſtated in two papers. A little reflection will convince us that theſe aſſertions are too general and unqualified. It is well known that below the ſurface the land has conſtantly the ſame temperature, depending on its latitude and elevation, and affected by ſome local circumſtances. The temperature of the ocean, at a conſiderable depth, depends likewiſe on the latitude; only the mobility and the conducting quality of that maſs produce a greater equality through its extent. The ſuperficial water, indeed, ſuffers great variations of temperature from the impreſſions of the air and of the ſun; and ſhallow ſeas muſt partake of the temperature of the land, ſince they have little communication with the main ocean. It follows, therefore, that, in the equatorial regions, the water over banks will be colder in ſummer and hotter in winter than the ſurface of the ſurrounding ocean; and that, in the high latitudes, the water in ſoundings will

will be generally colder, eſpecially in ſummer, than the ocean. Mr. WILLIAMS's obſervations do not invalidate this concluſion, for they were made in ſummer, about the latitude of 40° N. We will admit, however, that, with due caution, the thermometer may, in ſome particular caſes, be employed to inform the bewildered navigator. The warmth of the gulf ſtream, ſo called becauſe it proceeds from the gulf of Mexico in a north-eaſt direction, has long been regarded by mariners as a ſign of the approach to the American coaſt.

Art. 11. *Account of the moſt effectual Means of preventing the deleterious Conſequences of the Bite of the Crotalus Horridus or Rattle Snake. By* BENJ. SMITH BARTON, *M. D.*

Dr. BARTON rejects the vulgar notion of *ſpecifics* applied externally to the wound. He admits, however, that ſome vegetable ſubſtances taken internally may procure relief, by inducing a ſudden and copious perſpiration, to expel the poiſon before it has reached the vitals:—but the external treatment of the bite affords the ſureſt remedy; and it is remarkable that the American ſavages, directed by experience alone, employ the ſame practice which the anatomiſt would recommend from a knowlege of the abſorbent ſyſtem. They make a tight ligature above the part in which the poiſon was introduced, ſcarify the wound, apply a mixture of ſalt and gunpowder, and bind the whole with a piece of the bark of the white walnut, which has the evacuant power of canthariides. At the ſame time, they make the patient drink ſudorific decoctions or infuſions, along with large quantities of milk. Sometimes, when the caſe will admit, they cut out the wounded ſpot.—The poiſon of the rattle ſnake communicates to blood a præternatural tenuity, and ſeems to operate its deadly effects chiefly on the ſanguiferous ſyſtem. Hence, when the invenomed fangs ſtrike near a large blood veſſel, immediate death almoſt inevitably enſues.

Art. 12. *Magnetic Obſervations made at the Univerſity of Cambridge, Maſſachuſets, in* 1785. *By Dr.* S. WILLIAMS.

Theſe obſervations indicate the very conſiderable influence of the temperature of the air on the variation of the magnetic needle. Between the morning or evening and noon, the difference amounted ſometimes to the third part of a degree. In February, the variation was once found to be only 5° 49′, and in Auguſt 6° 51′.—We wiſh that the degrees of the thermometer had been inſerted in a correſponding column. Perhaps no country is ſo well calculated for ſuch obſervations as North America, where the changes from heat to cold are extreme.

Art.

Art. 13. *Accurate Determination of the right Aſcenſion of β, Bootes, and the Pole Star; in a Letter from Mr.* ANDREW ELLICOTT *to Mr. R. Patterſon.*

Art. 19. *Aſtronomical Obſervations, communicated by* DAVID RITTENHOUSE, *Eſq.—Obſervations of a lunar Eclipſe, Nov.* 2, 1789, *and of the Tranſit of Mercury over the Sun's Diſk, Nov.* 5, *the ſame Year, made at the Univerſity of William and Mary. By the Rev. Dr.* JAMES MADISON.

Art. 32. *Account of a Comet. By Dr.* RITTENHOUSE.

We content ourſelves with tranſcribing the titles of theſe articles, as they ſuggeſt no very particular remarks.

Art. 14. *Account of ſeveral Houſes in Philadelphia, ſtruck with Lightning, on June* 7, 1789. *By Dr.* DAVID RITTENHOUSE, *and Dr.* JOHN JONES.

A circumſtantial deſcription is here given of the courſe and effects of the lightning, illuſtrated by an engraving. It is worthy of obſervation that the adjoining buildings on the ſide oppoſite to the direction of the ſtorm were lofty and furniſhed with a pointed rod; and that the lightning deſcended the only two chimneys which had fire in them, without touching two others contiguous.—Theſe circumſtances perfectly accord with the views which we entertain of electrical phænomena, very different from the common theories.

Art. 15. *Account of the Effects of a Stroke of Lightning on a Houſe furniſhed with two Conductors; in a Letter from Meſſrs.* DAVID RITTENHOUSE *and* FRANCIS HOPKINSON; *to Mr. R. Patterſon.*

Beſides the furniture of conductors, the houſe ſtood near a grove of trees: but all theſe precautions afforded no protection. The fact ſhews, as may indeed be reduced to demonſtration, that elevated metallic rods have not the ſmalleſt perceptible influence in drawing off a thunder-cloud: yet, if they be of ſufficient ſize and excellent conductors of electricity, they may diminiſh the duration of the ſtroke, and conſequently its deſtructive effects.

Art. 16. *Experiments and Obſervations on Evaporation in cold Air. By* C. WISTAR, *M. D.*

We have met with nothing new in this paper, except the paradoxical and ungrounded aſſertion that the proceſs of evaporation is moſt rapid in cold air. The author ſeems to have very confuſed ideas on the whole ſubject. He takes the ſmoke, which appears when a humid ſubſtance is immerſed in air that is much colder, for a meaſure of the evaporation:—but this depends on the principle that a precipitation or miſt is occaſioned

by mixing portions of air containing moiſture at different temperatures.

Art. 17. *New Notation of Muſic; in a Letter to Francis Hopkinſon, Eſq. by Mr.* R. PATTERSON.

Mr. PATTERSON regrets that the preſent mode of publiſhing muſic, by engraving, ſhould unavoidably render it ſo expenſive. To obviate this inconvenience, he propoſes a new notation, requiring only common printers' types. The notes of the gamut are denoted, as uſual, by the firſt ſeven letters of the alphabet, which may expreſs different octaves, according as their form is ſmall or capital, Roman or Italic. The times are marked by the comma, ſemicolon, colon, and period; the flats, ſharps, and naturals by the letters b, x, and n, placed above the note; and the reſts, bars, repeats, and graces of muſical expreſſion, by ſome of the ſimpler characters uſed in printing. Explanatory examples are here ſubjoined.

The celebrated *Rouſſeau*, in his Dictionary of Muſic, delineated a plan for writing muſical compoſitions by help of the numerical cyphers:—but it is hardly to be expected that muſicians will abandon a notation to which they are familiarized, and which has received the ſucceſſive improvements of ages.

Art. 18 and 34. *Obſervations on the Theory of Water Mills*, &c. *By* W. WARING.

Art. 22. *Inveſtigation of the Power of Dr. Barker's Mill, as improved by James Rumſey; with a Deſcription of the Mill. By* W. WARING.

That the theory of hydraulic machines is extremely imperfect muſt be acknowleged with regret: nor is it difficult to aſſign the reaſon for the wide diſcrepancy between experiment and calculation. Neglecting to inquire into the important derangements which the forces will neceſſarily undergo, in conſequence of the motion produced, mathematicians have generally computed the preſſure exerted at its commencement. This remark is particularly applicable to the fundamental doctrine of ſpouting fluids. To eſtimate the various modifications of the power expended, is, indeed, a taſk of almoſt inſurmountable difficulty. If the celebrated problem of three bodies has exerciſed the genius of half a century, what reaſonable expectations can be entertained that we ſhall ever be able to define, with geometrical preciſion, the diſturbances and complicated mutual influence of the innumerable voluble particles of which fluids conſiſt? It were more prudent, and more conſonant, perhaps, to the operations of nature, to adopt, in ſuch caſes, the method of approximation. The co-efficients of the terms of the ſeries might be corrected or aſcertained by obſervation, in the manner practiſed by aſtronomers.

Mr. WARING reckons it one of the capital errors committed by all the writers on hydraulics, that they ſtate the impulſe of a ſtream of water againſt a mill-wheel as proportional to the *ſquare* of the relative velocity. In oppoſition to this received principle, he aſſerts that the force is in the *ſimple ratio* of the relative velocity. He admits the truth of the propoſition in the caſe of a fluid impinging againſt a ſingle plane, but inſiſts that the impulſe of a ſtream againſt a mill-wheel is modified in the proportion of the number of flotes expoſed to its action, and conſequently in the inverſe ratio of the velocity of the wheel or of the relative velocity of the ſtream:—but here Mr. WARING falls into an egregious paralogiſm. It is plain that the ſtream can impinge no more than once; and what eſcapes the firſt flote will ſtrike the ſecond, or perhaps the third, where having ſpent its force, it will move along with the wheel. The ſubjoined problems involve, in their ſolutions, the ſame error; and though one of them agrees pretty nearly with the experiments of the late ingenious Mr. Smeaton, it is only a fortunate coincidence.—The author's idea of friction is equally erroneous.

The improvements made by Mr. *Rumſey* on *Dr. Barker's* mill appear to be of ſmall moment; and Mr. WARING's calculations are hypothetical and embarraſſed.

[*To be concluded in another Article.*]

ART. XXII. *La Revolution Françoiſe à Genève, &c. i. e.* The French Revolution at Geneva; an hiſtorical and political Picture of the Conduct of France toward the Geneveſe, from October 1792, to October 1794. 8vo. pp. 75. 2s. Elmſley, London.

THIS little work conſiſts of three letters, which the author tells us were addreſſed to an American, and were not intended for publication in this country, but are now ſubmitted to the Britiſh reader by deſire of ſome perſons who repreſented to him that the revolution of Geneva was eſſentially connected with the hiſtory of the French revolution, and would ſerve at once to characterize that event in the hiſtory of mankind, and to ſhew the conſequences that may be naturally and probably expected from it.

In giving opinions on the tranſactions of France for the laſt five years, we have often experienced embarraſſment: if we diſapproved of many circumſtances which we found ſanctioned by the new order of things, we might be ſuſpected of a ſecret attachment to the old ſyſtem; and if we approved of them, we might, by our enthuſiaſm in the cauſe of freedom, become inſtrumental in undermining the real intereſts of our own country. We moſt ſincerely rejoiced in the emancipation of a vaſt nation, which, by a great effort, had burſt its chains, and aſſerted its

civil rights; we hailed with bleſſings the decree by which the French people, through the medium of their repreſentatives, renounced all ideas of *offenſive* wars, ſtigmatizing ſuch as ſhould be undertaken from motives of aggrandizement, and ſanctioning only thoſe into which they ſhould be forced by the neceſſity of ſelf-defence. Such a decree was great, was godlike: but we were aware that it was by *men* that it was to be carried into execution; and that the *nature* of man muſt be regenerated, as well as his condition in ſociety, before he could be ſaid to be out of the reach of the influence which the paſſions too commonly have on his actions;—therefore, though we admired the *principle* of the decree, we were not perfectly at eaſe on the ſcore of the *practice* that might follow it. We knew that he who is the moſt profuſe in profeſſions of friendſhip is not always the moſt ſincere; and that, under declarations of moderation, might poſſibly lurk the ſeeds of unbounded ambition. We reſolved, therefore, to keep a watchful eye on the conduct of France; to applaud her when her meaſures had a reference only to the maintenance of her own rights, to the avenging of her wrongs, and to the ſupport of the conſtitution which ſhe ſhould think proper to give to herſelf, and of the intereſts of liberty in general: but we reſerved to ourſelves the right of ſounding the alarm, whenever we ſhould perceive that the French were going beyond theſe bounds, and aiming at that which would be incompatible with the rights and intereſts of other nations. Of this deſcription we conſidered their treatment of the republic of Geneva.

That little ſtate had not manifeſted any ſymptom of hoſtility to France; its government might ſurely be deemed truly democratical, and ſuch a legiſlature might as ſurely have been deemed a popular one: but, democratical as it was, it appears that it was not ſufficiently ſo, while thoſe who adminiſtered it were not taken out of the moſt inferior claſs of the community. In reality, the form of the government was not ſo much the object of the French; they wanted, *coute qui coute*, either to get poſſeſſion of Geneva, or to eſtabliſh ſuch an influence in it, as would be to them of nearly the ſame value as the abſolute poſſeſſion of the ſovereignty of that ſtate:—for this purpoſe, at a very early period after the abolition of monarchy in France, they turned their moſt ſerious thought towards Geneva. *Briſſot's* party had laid it down as a ſyſtem that the French republic could not be completely conſolidated, if it were not girt round with a zone of republics; Savoy was to enter into this vaſt plan; Geneva was already marked out as the capital of this new republican territory; and the ſacrifice of its conſtitution was to be the price of this new ſpecies of favour. The government of Geneva was very ſoon appriſed of the danger with which it was

threatened, and immediately afterward applied to its old allies the Swiſs for protection; who inſtantly diſpatched 1600 men to help the citizens to defend their city. It is evident that the precaution was not uſeleſs; for, on the very day after Gen. *Monteſquiou* entered the duchy of Savoy, he marched againſt Geneva. His orders, which have ſince been publiſhed, were peremptory and explicit; they ſtated that "the poſſeſſion of that place was abſolutely neceſſary,"—to what? To the ſecurity of liberty in France? No; and even that could not juſtify the French in invading the territory of another ſtate, which had done nothing againſt them:—but neceſſary for ſecuring the poſſeſſion of Savoy. Here let us ſuppoſe that the King of Sardinia had been an aggreſſor, and had provoked the French to invade his dominions; it would then be allowed that his duchy of Savoy was conquered in a war begun by France on principles ſtrictly of ſelf-defence, and conſequently in no degree militating againſt the decree for renouncing all *offenſive* wars:—but what ſhall we ſay when we find an unoffending neighbour invaded, and the conqueſt of his country attempted, on no other ground than this, that it would ſerve to ſecure a conqueſt made on another power? On this principle, the Convention might go on and ſay, "without Geneva we cannot keep Savoy; without Switzerland we cannot keep Geneva; without Swabia, the Tyroleſe, and Piedmont, we cannot keep Switzerland; without the Milaneſe we cannot keep Piedmont," &c. &c.

"You are to enter Geneva, (ſaid General *Monteſquiou*'s orders,) at all events, whether by fair means or by force, and carry away 20,000 ſtands of ſerviceable arms, of which France at preſent is in want." The letter, which contained theſe orders, was written by the miniſter of war, October 3, 1792, and concluded in the following manner: "Should it be repreſented to you that theſe arms are wanted for the defence of the town, you will make the minds of the citizens eaſy, by leaving them, according to your diſcretion, 4 or 5000 of your troops; and thus you will make Geneva the bulwark of France."

We find that General *Monteſquiou*, having reaſon to be convinced that, were he to ſet about carrying his orders into execution, France would immediately be involved in a war with the Thirteen Cantons of Switzerland, wiſely remonſtrated againſt a meaſure that would produce ſo great a misfortune. In conſequence, the Executive Council revoked its orders, and a treaty was concluded, by which the republic of Geneva promiſed to diſmiſs the Swiſs auxiliaries; while the French, in return, bound themſelves to remove their army to the diſtance of ſeveral leagues from the Geneveſe territory. The Executive Council, however, ſtarted new difficulties, and

refuſed to ratify the treaty without the addition of ſome freſh articles. Theſe articles were framed and ſettled with *Genet*, the French agent: but to the aſtoniſhment of the Geneveſe, they found that the NATIONAL CONVENTION refuſed to ratify the amended treaty, and decreed that General *Monteſquiou* ſhould be arreſted for having betrayed, as it ſaid, the intereſts of his country. In the moſt imperious manner, France now inſiſted on the *unconditional* diſmiſſion of the Swiſs auxiliaries!—Here was a tyranny of the moſt intolerable nature; for a ſovereign ſtate, and a *popular* one too, was threatened with deſtruction, becauſe it had preſumed to ſtrengthen the defence of its capital when two ſtanding armies were in its neighbourhood.

The Convention, no doubt, wanted to ſeize on Geneva, and was mortified that it ſhould have eſcaped the neceſſity of admitting within its walls a French garriſon. That this was the caſe, our author ſhews by a quotation from the articles of accuſation exhibited in the Convention againſt General *Monteſquiou*; who was charged, among other things, with having "fettered, before Geneva, the bravery of his ſoldiers, and tarniſhed the glory of the French name, by making with ſome Geneveſe ariſtocrates a capitulation ſuch as a handful of Frenchmen had refuſed to Brunſwick and his numerous cohorts."

That Geneva, when this attack on its independence was meditated, was a very democratic ſtate, will appear from the following paſſage; which we tranſlate for the information of ſuch of our readers as may not have been acquainted with the then conſtitution of that ſurprizing and illuſtrious little republic:

'Nothing appeared to be more difficult than to conceive how we could make our government more democratic than it already was, to pleaſe France; for with us, our citizens in their General Aſſembly exerciſed immediately, by themſelves and in perſon, all the ſovereign powers which the French, on account of their immenſe numbers, were obliged to delegate to their repreſentatives—the Convention. Unfortunately for us, the party, which had juſt gained the aſcendency in this latter aſſembly, was preciſely that very one which had ſucceeded in aboliſhing the diſtinction between *active* and *non-active* citizens, and conſequently in repealing the law which admitted into civil and military employments ſuch citizens only as had ſome property to defend; a law founded on a principle ſo wiſe and ſo neceſſary to the exiſtence of order in ſociety, and which, could it have been maintained by the people of property in France, would, no doubt, have prevented a great part of the ſpoliations to which they have ſince been expoſed. The Briſſotines, who found in our conſtitution this barrier, which they had juſt pulled down in their own, diſcovered at the ſame time the ſide on which they could moſt conveniently attack it. Finding that our conſtitution admitted into the Supreme Aſſembly only ſuch of the Geneveſe as had by themſelves or their anceſ-

tors acquired the title of *Citizens*, they loudly accuſed it of being nothing more than an *hereditary* and *ariſtocratic* body: but this aſſembly was in reality ſo far from being of this deſcription, that it was compoſed of nearly *two-thirds* of the Geneveſe who were fathers of families; and that for the purpoſe of gradually attaching to it and aſſociating the others, our laſt popular laws had ſucceſſively reduced the conditions of their *perpetual* admiſſion to a mere pecuniary contribution, payable *only once*, and ſo ſmall, that it was far from affording, with reſpect to the independence of their fortunes, the durable pledge which it is ſo eſſential to require even from an elector, and ſtill more ſo from the members of a legiſlative council.'

It is not our intention to follow this author through the melancholy detail of the events that took place at Geneva, after the French influence began to prevail there; ſome paſſages, however, we will ſelect; becauſe they will aſſiſt our readers to form an idea of the nature of the revolution which was effected there, and of the diſpoſition of thoſe by whom it was brought about.

'The powers of the (revolutionary) tribunal having expired on the 30th inſt. (Aug. 1794,) it was obliged to put an end to its bloody ſeſſions, but not till it had paſſed, on 508 perſons, the following ſentences:

'37 were condemned to death, of whom 26 having eſcaped by flight, were convicted of contumacy, and the property of all the 37 was declared to be confiſcated.
94 were baniſhed for life, and their property likewiſe confiſcated.
4 were baniſhed for different terms of years.
264 were ſentenced to confinement in their own houſes for different periods.
10 to impriſonment for life in the houſe of correction.
7 to a like impriſonment for different terms.
71 were ſtripped of their employments or reprimanded.
21 were acquitted.

508.'

It is to be obſerved that this number of individuals, though large any where, was particularly ſo at Geneva; as it amounted to rather more than a 30th part of the population of the whole republic, and to more than a 15th of all the males of all ages.

Among thoſe who ſuffered death on this occaſion, was the worthy M. *Prevoſt*; one of the moſt zealous defenders of the people's rights againſt the proceedings of the Comte *de Vergennes*, when that miniſter impoſed a new conſtitution on Geneva leſs democratical than the preceding one; and he was the firſt magiſtrate who had the courage to propoſe the overthrow of that conſtitution.

'After having baniſhed ſome ſoldiers of the garriſon, who had the noble courage to refuſe to ſhoot the firſt ſeven victims condemned to death, the tribunal ſent four more to execution, three of whom had

had filled offices of magiſtracy. One of them, M. *Naville*, a man of diſtinguiſhed talents, defended himſelf ſo ably, that one of his judges, paſſing ſentence on him, ſaid to him, *I have two conſciences, one of them acquits you, and the other condemns you, in order to ſave the republic.* The republic will loſe then in me a *great citizen*, coolly replied the magiſtrate; and this ſingular and bold expreſſion, ſo deſcriptive of his character, was ſtrictly true. When the judgment of the court was paſſed on him, "I will now, (ſaid he,) in my turn, pronounce that which awaits you and all your accomplices. When enriched by plunder, and become abſolute maſters of the ſtate, expect not to enjoy in peace the fruit of your crimes. All the barriers that you have broken down to arrive at deſpotiſm, will be alſo broken down for you. New factions will ſpring up in the midſt of your faction; you will be engaged in a conſtant ſtruggle with each other for power. Like tigers you united to catch your prey; and like them you will ſpill one another's blood in trying which ſhall devour it. You will thus become yourſelves the avengers of the ſhades of your victims: but there will be this difference between you and them, that your victims will have ended their days with the conſolation of having a pure conſcience, which raiſes the ſoul to its creator; and you will die with hearts burſting with rage; your execution will be preceded by the moſt galling ideas; deſpair will rend your feelings for having imbrued your hands in innocent blood, and torture you with the dread of falling into the abyſs dug with your own hands. You will die without daring to raiſe your eyes toward heaven."

This gentleman, in his moſt able defence, (which has ſince been publiſhed in Switzerland,) thus nobly addreſſed his judges:

"Who are you, who claim a right to ſit in judgment on me? I ſee none here but uſurpers! After the deſtruction of the lawful authority of the magiſtrates in 1792, you had created other laws, other public functions: and you have now overturned with your own hands alſo this new political order of things, for the purpoſe of ſeating yourſelves in a court of proſcriptions, already ſtained with many murders. Will you dare to maintain that you act by virtue of the ſovereignty of the people? If you conſider them as ſovereign, would you not have taken the precaution of aſſembling the inhabitants of the territory, without diſtinction of party or opinion? If you were the organ of the real will of the people, would you not have removed from this aſſembly all the means of terror which you employ to obſtruct the free expreſſion of their wiſhes?"

Engliſhmen will be aſtoniſhed to hear what was ſaid and what was done by thoſe who compoſed the revolutionary tribunal at Geneva:—but for theſe facts we muſt refer to the pamphlet, as we have not room to enter farther into the particular details which it contains.

Thus we ſee that poor POLAND does not furniſh the only proof afforded by the annals of the preſent age, that Ruſſians, Pruſſians, Auſtrians, *and French*, act all alike, when AMBITION or AVARICE have to contend only with *weakneſs* and *innocence!*

nocence! May the integrity and generoſity of the Engliſh character for ever preſerve THIS NATION from all danger of being juſtly added to the foregoing liſt!

ART. XXIII. *Plantes et Arbuſtes d'agrément, &c. i. e.* Ornamental Plants and Shrubs, engraven and coloured after Nature; with Directions for their Culture. Numbers 3 and 4. 8vo. Winterthour. 1794. London, De Boffe. Price 5s. each.

THE favourable reception given to the firſt and ſecond numbers of this elegant work has encouraged thoſe who are concerned in it to proceed, and to offer to the public two more numbers, which they deem equal, and even ſuperior, to the preceding, in reſpect both of the ſelection of plants and of the engraving.

In a few introductory paragraphs to No. 3, ſome uſeful (though well-known) directions are inſerted, concerning the immediate treatment neceſſary to preſerve plants which have been received from a diſtance, and which are conſequently in a weak ſtate, from having been long out of the ground; and a well-founded caution is added reſpecting the weather moſt favourable for taking plants out of a green-houſe in the ſpring. This ſhould be performed on a mild rainy day, when the gentle ſhowers will cleanſe and refreſh the ſhrubs, and when they will not be injured by the ſtrong rays of the ſun, which their tenderneſs ariſing from their winter's confinement prevents their being at firſt able to bear. Evergreens, particularly, ſhould be placed in a ſhady ſituation, and familiarized to the heat of the ſun by degrees.

Ten plants occur in theſe numbers, viz. the imbricated dioſma; the curled lilly; the ſea-green kalmia; the night-flowering Ægyptian marygold; the heliotrope of Peru; the nightly baſtard jaſmine; the Media, or Virginian primroſe; the melia, or bead-tree *; the moſs-roſe; and the roſe-ſcented geranium.

The deſcriptions give the Latin, French, and Engliſh names, the claſs, order, generic and ſpecific characters, the place whence firſt obtained, the qualities, mode of culture and propagation, &c. of each plant.—The work certainly ſeems to merit the encouragement of thoſe who are fond of green-houſe flowers, particularly ladies, either theoretically or practically; and the plates form good patterns for thoſe who amuſe themſelves with delineating vegetable beauties. The plant itſelf, indeed, may in this caſe be the beſt model, but may not be at every perſon's command.

Ten numbers are to form a volume, with an Index. No intimation is given of the intended extent of the work.

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* In giving the Engliſh name, it is in this work wrongly printed *hemd tree.*

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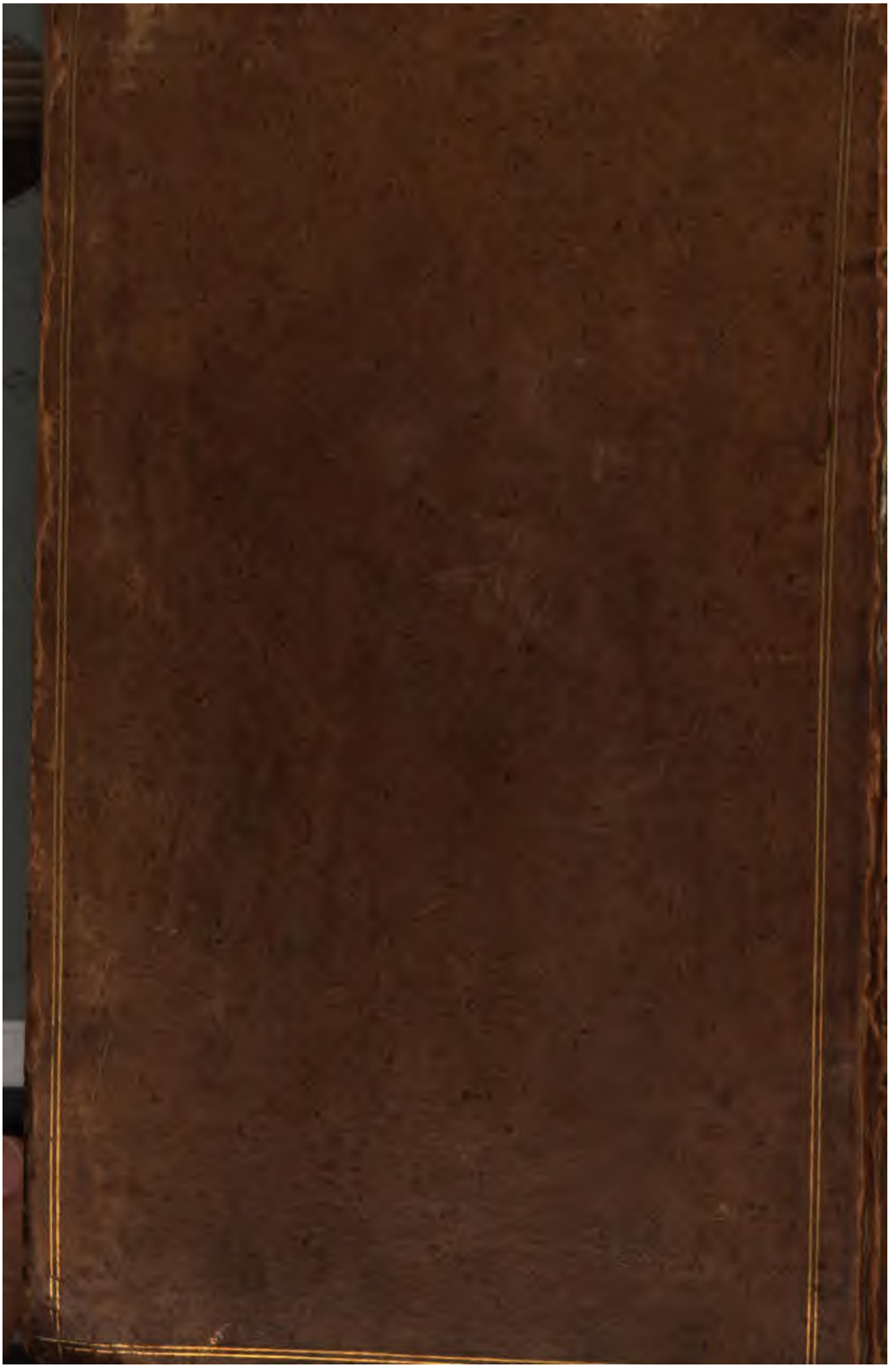
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